



Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation









77  
Dhules  
A



*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.*

THE THEOSOPHICAL QUARTERLY has completed its seventh year and with this number enters upon a new cycle. Let us all hope that it will continue to grow in usefulness and strength as much during the next term as it has during the past seven years. Those who have been familiar with the magazine since its inception do not need to be reminded of its accomplishments, but they will perhaps pardon us if we mention a few of the articles it has published, which, we feel sure, will prove to be permanent additions to the literature of religious philosophy.

Not all of the little volume called *Fragments* appeared in the QUARTERLY, but much of it did. Nor is it necessary to speak of the value of this work to its friends, for too many of us use it constantly as a book of devotion; and those who do not, admire it as a helpful and stimulating work, full of that intense religious zeal and devotion which we have come to associate with the writings of the author. We take pleasure in calling attention to the new "Fragment" which appears in this issue and we are glad to be able to announce that these instalments are likely to continue until a new volume, as large as the present one, can be made up and printed. Much of the material for this new volume is already in existence and available. It will probably all appear first in the QUARTERLY.

142067  
29/3/17.

The *Bhagavad Gita*, so admirably translated by Mr. Johnston and which has since appeared in book form, has already achieved a place in literature. It is being used as a standard at some of our universities, and has brought the translator a portion of the attention which his indefatigable labour in the cause of Sanscrit literature has long deserved. By certain scholars it is considered the best translation which has been made of this great poem, while the comments are quite up to the level of what would be expected from so ardent a disciple of

Sankaracharya. The *Bhagavad Gita* is destined to become more and more a necessary handbook for Western scholars, philosophers and religious students, and it is no mean achievement to have been the means of presenting this translation of this great work to the Western world.

“The Religion of the Will” is another remarkable and original work for which we are indebted to Mr. Johnston. This series of articles, which we all followed with such interest and profit, is to appear in book form in the near future. It presents the subject of human psychology in a manner quite new to the West, and without confusing the reader with technical and Sanscrit terms, makes very plain some of the most subtle and delicate of the distinctions which appear in Hindu philosophy. Particularly in its description of the psychic nature does this work show an interesting originality, while its emphasis upon the Will as the fundamental basis of human and divine nature, gives to the West a new conception of religion and a new religious philosophy. It is a work which will be more and more read as it is understood.

BP  
500  
146  
v. 8

These by no means exhaust the list of noteworthy contributions from Mr. Johnston, but we do not propose to go over the list of articles published during the past seven years. This is but an informal chat by the Editor with his readers about some of the special features which emphasize the value of the magazine. We cannot speak of them all, but only of a few which, for one reason or another, have most appealed to us. Among these are the occasional contributions by Prof. Mitchell, notably his article on “Meditation,” which has been reprinted and which has had a large general sale, and his more recent article on “Theosophy and the T. S.” which, to use the vernacular of the street, filled a long felt want. This article will also be republished before very long and should serve as an answer for inquirers about Theosophy and the Theosophical Society for some time to come.

To Jasper Niemand we are indebted for many fine and helpful things, but not so many as we would wish. Particularly lately there has been a sad dearth of articles signed by this well known and eagerly sought name, and one of the chief wishes with which we start the new cycle is that we shall be privileged to print something by this author in each number. There is still a great work awaiting her facile and brilliant pen in commenting upon *The Voice of the Silence*, for which there is no one in the society better equipped by experience, training and ability. Let us all unite in the hope that she will be granted the strength and the time to bestow this additional gift upon her grateful admirers.



There are many others who deserve mention and whom it would be a pleasure to mention, but we must not weary our readers with catalogues of names. Rather let us glance a moment into the future and see what its special promise may be. First the *Fragments* already alluded to. Then the completion of Mr. Johnston's translation of *Patanjali's Yoga Sutras*. Here again we have a piece of work which will not only add to that author's reputation, but which is a contribution of very great value to our literature. Patanjali, one of the greatest and most recondite of Eastern writers, has remained a sealed book to most of us owing to the unfamiliar form in which his previous translators had left his precepts. They might as well have remained in the original tongue for all the good we were able to get out of them. But now they are becoming available as fast as Mr. Johnston reduces their meaning to modern form; and we can add to our accumulated store of Eastern knowledge a new and illuminating interpretation of the facts of spiritual life and nature.

These two things alone would make our magazine of value to all students of Theosophy and the Eastern Religions, but there are other needs to supply that will not be overlooked. We are not necessarily all specially interested in the East or in the Eastern way of looking at things. The West too has a great literature which is still undigested and misunderstood. There is large opportunity for the requisite ability to interpret the work of our best Western authors in terms of religious devotion and spiritual growth. A beginning of this has already been made in the recent article, the first of what we hope will be a long series, on "Theosophy and Secular Literature." Dante, perhaps the greatest of all Western writers, has had the inner meaning of his *Divine Comedy* laid bare before us with a sympathetic and practised hand. In this issue much of the gold which lies concealed in the rugged and irregular verse of Walt Whitman has been shown us, and in future numbers we expect to print a continued series of articles on Goethe, Blake, Burke, Carlyle, Emerson and others who have contributed more than is usually suspected to the world's stock of religious knowledge.

Altogether, without further specification, we believe that we can promise our readers a continuance of the best we have had in the past and some additional features which will tend to increase the interest of the magazine. And it must never be forgotten by our readers that the THEOSOPHICAL QUARTERLY pays no one for their writings. Everything published, everything which ever has been published, was a free gift from the author; for, save the actual printing and binding, no one connected with the magazine receives any compensation for his services. It is doubtful if such a publication has been produced before under

such conditions. We believe that much of its spirit, much of the atmosphere which surrounds the magazine, and of which we hear a good deal from our readers, is due to this fact. We neither pay money nor make money; and a large part of our circulation is given away.

Some years ago a generous member volunteered to subscribe for copies of the magazine to be sent to the great public libraries. Some hundreds of offers were sent out under this arrangement and in the most part were gladly accepted. In fact, there were only six refusals. Two from the libraries of Boston, which used to be the center of learning and culture in this country! The other refusals were from purely sectarian institutions, libraries run by denominational colleges or Christian Associations. Just why the authorities of these institutions thought it wise to protect their students from our contact they did not explain, but it was doubtless caused by complete ignorance of the purpose and character of the publication. The rest of the libraries have in almost all cases asked for a continuance of the subscription, while many of them have bought or asked for the back numbers of the magazine and for fresh copies for permanent binding. So far as possible these requests have been complied with.

We must recognize the fact, however, that there are really comparatively few persons in this country or in Europe who are genuinely interested in religion. We say genuinely for there are many who are interested, who would read one article, or one number, of this magazine with pleasure and profit, but whose interest is never very long sustained. It is a sad fact, but it is a fact and there is no use blinking it. Consequently we must not expect a large circulation, nor must the Society expect or anticipate a large membership. It is not in the nature of things, nor is it in any sense our purpose in the work.

Our duty is to offer our philosophy to any one who may wish it; to be ready for the inquirer; to satisfy the seeker. To expect more than this would be as useless as to dash one's self against a stone wall. There is neither use nor profit to be derived from fighting the inevitable, and it is inevitable at the present time to find but very few who have the insight, the devotion, the strength and the persistence to refuse the call of the world and to accept the call of service. It is the same appeal which the Masters of Life have made throughout the ages, and it will meet with the same inadequate response in our day and generation as it has met with in all previous times. Therefore, my friends, we have an up-hill fight ahead of us, for we have all the evil, all the materiality, all the sloth and inertia of the world to contend with, before we can hope for any great measure of success. But the need

is the greater and therefore our response to the call should be the more earnest, the more determined; our sacrifice the readier, our devotion the stronger. Let us then go forward into our new year with hearts made courageous by the greatness of the demand and with a courage which no failure can discourage.

C. A. G., JR.

---

Elsewhere in this issue we print in full the official report of the Annual Convention of the Theosophical Society, held on April 30, and May 1, 1910, at Cincinnati, Ohio. It is a document replete with interest to those concerned in the work of the Theosophical Movement, even though much that made the Convention itself noteworthy in helpfulness can find no place in its formal record.

For thirty-five years the Society has pursued unswervingly the initial purposes for which it was founded. Within itself and upon its open platform have been focussed the world's religious aspiration and scientific and philosophic thought. For more than a third of a century its history has charted the upward progress of man's spirit; and in the difficulties and trials through which it has passed have been reflected the barriers which confront each human soul. In the deepest and truest sense its history is a "human document," and the lessons which it teaches are the lessons of our common humanity—the obscuration of prejudice, sectarianism and antagonism, and the clarifying power of open minded tolerance, sympathy, and recognized unity of aim and heart. It has demonstrated that whatever difficulties we encounter have their origin within ourselves and never in circumstances or in others. Prejudice, misunderstanding and ridicule from without have been outlived and outworn and even turned to our account. Again and again such opposition has added to our ranks and strengthened our cause. But a divided purpose within ourselves, suspicion, sectarianism, failure in tolerance, or a turning away from the theosophic principles upon which our work must rest,—these have never appeared amongst us but to disrupt and paralyze our work, even to its outermost organization. More than once we have needed the drastic use of the surgeon's knife, and the great Lords of Karma who guide our destiny have not scrupled to cut deep. Looking back, therefore, over the long road we have travelled, turning upon the present the light of our past, and seeking in the condition of our external organization an index of our inner health, we have reason for profound gratitude that in this Convention there was no division of opinion upon matters of policy and government, no opposing factions, or conflict of interests, but that the past year marked an unbroken growth in the spirit of unity and a consistent building upon constitutional foundations whose stability had been proved.

The growth in unity and the disappearance of former national divisions are instanced in the report of the Chairman of the Executive Committee and in Mr. Raatz's letter of greeting from the German Branches. No less cheering are the reports of the Secretary and Treasurer; the one showing the increase in numbers and branches and the widening distribution and sale of the Society's publications, and the other the generous and universal response that has been made to the needs of the work and the consequent firmer establishment of the Society's finances. In all departments of its external organization the Convention report shows us that the Theosophical Society has prospered.

Though, as we have said, a sound and united organization may properly be a matter of congratulation, as an index of internal harmony and well being, it is not in the machinery of the Society's administration, nor in the reports of its officers, that the interest and helpfulness of the annual conventions are found. The true life of the Theosophical Society is the life of the theosophic spirit manifesting in its autonomous branches and leavening through the life and work of its exponents the thought and spirit of the age. It is a spirit that transcends organization and owes nothing to administration, though organization and administration break down when it is infringed. It escapes analysis and definition; yet is revealed in brotherhood and helpfulness, in open-mindedness, tolerance, sympathetic understanding and the recognition of the unity behind all partial truths. It is the spirit which draws man's soul in aspiration toward the central source of life—the spirit of the limitless and the eternal, of religion and of truth. Such a spirit must quicken and enkindle all its contacts, and as we see its light burning, here dimly, there brightly, in the hearts of our fellow members, at home and abroad, we are sent away cheered and encouraged and with renewed will to make it live more strongly within ourselves and to follow more faithfully where it leads.

It is when considered from this point of view that the recent Convention is most noteworthy. Very simply, very directly, without pretence or thought of self the delegates reported upon the work of their Branches and submitted their local problems for the advice of their fellow members. Where mistakes had been made they were not concealed, but the cause of failure was sought that it might not again arise or be repeated in another Branch. These verbal reports and discussions could receive but brief mention in the official report of the Convention proceedings, but through them the gain of each Branch was made the property of the whole Society, and the harvest of the year's work was reaped as the ability to work more wisely and efficiently in the years to come.

From successes and failures alike one simple fact emerged in bold relief: wherever the theosophic spirit and attitude had been maintained the work had prospered, wherever they had been abandoned the result had proved sterile and dead. This is the one great lesson which has been repeated with added clearness in each year of the Society's existence. Yet endlessly repeated and simple as it is, it is by no means easy to adhere to in practice. It is not that we have not understood the truth and value of the theosophic attitude, but that we have not as yet fully established our mental processes upon it, nor acquired the self control and poise which are necessary for its preservation.

It is easy to give intellectual assent to the fairly obvious fact that every honest view or opinion must have its origin in some aspect of truth, and to believe that all aspects of truth are of vital significance and necessary to the whole of which they are a part. It requires, too, but a very elementary knowledge of human nature and the psychology of apperception to realize that we can only impart new truths as we are able to connect them with the truths already in our hearers' minds. And from these two self evident premises common sense, even unaided by experience, must draw the inevitable conclusion that, whether we would learn from others or seek to help them, the first necessity is to understand the truth or aspect of the truth which is theirs, and follow it back as far as we are able to the central source of reality from which it streams. It is clearly no difficult matter to perceive this and with it the corollary that in our dealings with others it is the truth which they possess rather than their errors which we should seek out and dwell upon. To tell a man that he is wrong never yet altered his opinion unless his error was contrasted with his truth. It is never our truth but his own which converts him, and the measure of our persuasion is the measure of our understanding and appeal to the verities to which he holds.

All this is clearly enough known to each and all of us; yet we are still curiously prone to let it slip into the background of consciousness precisely when we have the greatest need to base our words and acts upon it. In the stress of general discussion we still too often play the partisan; though, if we were asked, we would say unhesitatingly that that which is partisan cannot be theosophic. In the championship of our personal opinions we are led to forget our deeper obligation of faithfulness to the theosophic ideal of the unity of truth. And so again and again we lose our hold upon the theosophic spirit and method, which alone can make our work live in the world, and undo in an evening of forgetfulness what we have slowly builded through months or years of effort.

Such a case came before the recent Convention, brought up by a Branch President as one of those points of failure whose lesson would be profitable to all. It is a strong branch; one which, particularly in the early days when the Society was the object of no small ridicule and attack, had done valiant service in spreading a knowledge of the great Eastern religions and of Madame Blavatsky's teaching of the fundamental unity and common source of all religious faiths. Perhaps because habituated to opposition and misrepresentation this branch found it difficult to orient itself in the changed conditions it had itself aided in establishing. It had had to contend so long with a narrow sectarian dogmatism in the representatives of the different Christian denominations in its locality that it had grown to take such opposition for granted and to assume its presence even after it had in fact been dissolved in the more liberal and genuinely religious spirit of the present day. Like all branches, its meetings are open to the public and its invitations to attend them had been widespread. Yet it was taken off its guard when these invitations were accepted by its erstwhile opponents, who were made to listen, not to a theosophic discussion in the spirit of unity, but to an attack upon Christian dogma, the opportunity "to get even" being too sudden and pressing a temptation to be resisted by certain members. The result was inevitable. The visitors left at the end of the evening determined never to repeat such an unpleasant experiment and convinced "from personal experience" that the Society's preaching of liberality and unity was sheer pretence. In that one failure to preserve the theosophic spirit and attitude the branch belied the essential principles of its existence and nullified the effect of long years of patient labor.

Yet it is safe to say that in another mood or less suddenly tempted the very members guilty of this breach of courtesy would have ably and loyally championed the spiritual interpretation of the dogmas they had attacked. Indeed no other course would be open to them in consonance with the personal beliefs which they had professed even while stultifying. It may be well to make this point quite clear and repeat here in substance something of what was said on the Convention floor.

It is a truism, endlessly emphasized and repeated, that within the Theosophical Society all the great world religions stand on an equal footing. Each is the object of reverent inquiry and research, as descriptive statements of the experimental science of the soul's life and growth. No religious system is excluded, none can claim special ownership or dominion. Yet there is one which, though on official parity with all the rest, is peculiarly associated with the name theosophy and with the Theosophical Society. And the reason for this is that it can find no home where all are not admitted, for it is the attempt to formulate

their synthesis and point their central unity. This is the system which Madame Blavatsky brought us in fragmentary form as a reinterpretation of ancient wisdom, a restatement of the knowledge of the soul's pathway possessed by those masters of life who had consciously travelled it and at whose bidding she wrote and worked.

Those of us who believe in the great Lodge of Masters, whether our belief rest on personal knowledge or intellectual conviction, must recognize that from this immortal brotherhood came the founders of all the world religions as well as the initial impulse for the formation of the Theosophical Society. We cannot, therefore, take this view without perceiving that "the faiths are all brothers, all born of the same mystery," all rooted in the same changeless science of the soul. And we cannot be true to the light that has been given us unless we recognize its presence and its guidance in the great systems that for centuries have been the open channels for the world's aspiration and religious life. As the Masters have not deserted the Society they founded so are they working ceaselessly within the great religions they established in the past, and we cannot seek to become their fellow servitors and disciples without assuming the obligation of loyalty to their aims and a faithful seconding of their work.

Theosophy and Christianity, therefore, so far from being opposing or separate systems, are indissolubly united in their common source, their common truth, and their common leadership. The symbols in which their teachings are couched differ, as do our mental images of to-day from those which our ancestors used a thousand years ago. But it is the part of the Theosophist to see within the symbol to the truth which it depicts, and to be able of his own knowledge to testify to its reality and its worth. There is no Christian or Buddhist symbol which is not equally and of necessity a theosophic symbol. There is no article of the Christian faith of which the Theosophist cannot say: "Yes, I too believe, and in this tenet there is more truth and deeper meaning than you yet see." Even in the overgrowths and distortions of age-long misunderstanding we can find and uncover the spark of truth which they conceal.

This is the obligation of the Theosophist to the great religious faiths; and, in this time and country, it is peculiarly our obligation to Christianity. For us many veils have been lifted, but the vision we have been vouchsafed must be used for all who aspire to the life of the soul. They must be aided to see even as we have seen, the constant outpouring of their Master's help and love, and the presence of that great order of disciples, servants of the living Christ, whose ceaseless labors have never failed the Christian Church.

It is true that the world has grown in these nineteen centuries since the birth of Jesus. The Hebraic legalism which first obscured his message and the scholastic philosophy which formulated and hardened it, are alike in dissonance with our modern thought. There are many, therefore, who believe that their growth has taken them away from the ancient systems, and that Christianity can no longer give them the spiritual sustenance they need. To such, perhaps more than to all others, Theosophists can render deep and lasting service. For within the old interpretation they have outgrown, we can show a deeper, richer significance; and through the pathway of their own faith, all but lost to them, we can lead them back to the truths of the Spirit for which they have hungered.

Such is our opportunity and obligation. But to fulfill it we have need for more than knowledge of theosophy and Christian teaching. An intuitive sympathy and understanding which do not fail, a self control which is never off its guard, and a poise which is not shaken, must be made permanently our own. It is not an easy task. The service in which the Theosophist is enlisted commands all the power of mind and heart and soul. But its rewards are great, and in the Masters' service and by their help we can do what alone we could not hope to accomplish. We shall fail many times even as the branch reporting at Convention failed at a crucial test. But the ideal is clear before us and in its light we turn hopefully to the years ahead.

H. B. M.

---

*"The Will of the Master is invincible: and is it not thy will? Thou art invincible if thou so willest it."*

BOOK OF ITEMS.



# FRAGMENTS

---

LIFE calls us more and more to greater depths of self-surrender. At each step it seems that we have given our all, but as we pass on we realize how imperfectly we have done it; and the fuller sacrifice must be made. At first this pictures itself to us as a dreary waste of effort to which we are impelled we hardly know how, but which holds and constrains us in the end in spite of our repeated evasions and long continued endeavours to escape. So the first surrender is more often made half sullenly, without love or enthusiasm, and in the deadness following so inadequate a performance we find justification of our worst fears. But the Compassion of the Divine Law accepts with calm patience whatever poor offering we make, and awaits in immortal sureness the day when a better comprehension will reap a finer harvest. For Life, the great Teacher, graves deep her lessons in the events and circumstances of each existence, and in time, a fuller knowledge is borne in upon us by accumulated pressure, which no denials, nor frenzy of rebellion may remove; and so a further step, and with each step more light, more comprehension.

As these processes are repeated,—so often repeated! through long periods of time, maybe, the point is reached when somewhat of the meaning of it all begins to dawn upon us, and with that dawning is found the first spring of love and moving outward of the heart.

It is as if a man had wearily climbed until he had reached some high plateau and there, in the sweep of wide vistas, in invigorating air, and the rolling clouds of the blue heavens above him, he first glimpsed somewhat of the genuine zest and abundance of life, and wondered why he had lingered so long in the narrow and pestilential valleys beneath him.

So he saith: No longer shall I be made to do this thing, but of myself shall I do it. And for the first time he lives, having taken life into his own hands. But these periods of consideration may not last long. Life knows only too well that we would content ourselves with dreams and visions, barren of fruit,—and so again the spur of circumstance mercifully constrains us, and we climb and labour again. Each attainment brings wider vision, greater distances spread out before us; we breathe finer, purer air; more perfect proportions and nobler views are ours, and withal the trained eye, the wary step, the taughtened muscle of the experienced mountaineer. We journey from here then with a species of exultation. Circumstance is not needed to spur us, since our own desire supplies magnificent incentive, and the ardour of our love, concentrated on one object, burns with steadfast flame.

One day, in a flash of insight, it becomes clear to us that the steep paths we have toiled upon were no mountains of difficulty, nor barriers or tests of fate, but the conquest and surrender of our own natures which verily proved ladders by which we might climb into heaven when once we attempted to scale. And with that realization comes a sense of how poor our work has been; and a great longing to make it better; and from this humility a new love is born no less fervent, but with an added tenderness; and with that tenderness a peace, for it too is self-surrender.

---

When the eyes no longer are blinded by their tears; when the ears no longer are deafened by the din of material life, then the soul, resting within, may see and hear.

When the voice has learnt the language of heaven, then the soul may commune with other souls.

When the heart is emptied of self, and the personal life has been washed away in the tide of complete renunciation, then the soul, no longer a prisoner, may dwell among men.

Thus I venture to paraphrase these beautiful portions of *Light on the Path* that their connection with what I have written may be clear.

CAVÉ.

# THEOSOPHY AND CONVERSION

---

THEOSOPHISTS cannot fail to be interested in the varieties of religious experience. The book of that title, by Professor William James, has been read by most of us, and will rank for years as one of the best introductions to the study of Theosophy. It is incomplete, because it draws only upon the experience of those who have been influenced by Christianity; but that deficiency is inevitable at present, partly for lack of statistics. Whatever the cause—and interest in such things, which means demand, will remove it—the fact remains that while religions have been compared historically and philosophically by many writers for many years past, not a single book has been written, so far as we are aware, which, in a spirit of fair inquiry, undertakes to compare their psychological effect. Even within the different departments of Christendom, Professor James was a pioneer. The field of his predecessors had been narrower and their reports had not been human documents. We hope for the day when someone, gifted with the sympathy of Professor James, will draw upon Buddhism, Hinduism, Mohammedanism, and upon other religions, for the experience, past and present, which will provide the basis for a universal comparison.

That that day is approaching rapidly cannot be doubted by anyone who is alive to the progress being made, in a theosophic sense, by even the most orthodox section of the churches. We find, for instance, the Editorial Secretary of the Society for the Propagation of the Gospel, Canon Robinson of Ripon, in a recent work on *The Interpretation of the Character of Christ to Non-Christian Races: An Apology for Christian Missions* (Longmans & Co., London), speaking of “the increasing recognition of the measure of truth which is common to Christianity and to all other great religions of the world”; and of missionaries themselves as “coming more and more to understand that the Church of Christ is not an enclosure within which alone truth is to be found, and beyond the limits of which there is nothing but falsehood and error, but that it is rather a focus and centre of attraction toward which, drawn by its centripetal force, all that is good and true and helpful in other religions must sooner or later tend.” For Christ Himself, for the living Master, an attitude such as that, after all these centuries of intolerance, must be a source of infinite joy. It is proof that His cause is triumphing, and that those who in sincerity have sought to serve Him, but who, too often, have stood in His way, are being saved at last by their good intention. Prejudice and intellectual arrogance are barriers very difficult to overcome. To have broken them by force—and that could

have been done—would have shattered the narrow foundation upon which Christianity, exoterically, has stood. It was best to leave the superstructure alone, and, little by little, to broaden and deepen the foundation which the minds and passions of men had fashioned. It has been the work of what must have seemed like ages; and it is not finished yet. But marvellous progress has been made, and while, doubtless, the success achieved has been due primarily to the unceasing labour of Christ and of those who are consciously His companions and disciples, we can afford now to recognize the devotion of those who, although ignorant and bigoted, have in any case served Him with their undying love. Such love leads at last to wisdom; and it is that love which, by slow degrees, is transforming those who have it—and there are missionaries among them—into a nearer likeness to Him; and which, therefore, is giving them more of the understanding and sympathy and splendour of vision which are as the breath of His life. Stated differently, it is the love with which He has been served, even by the ignorant and bigoted, which has supplied Him with much of the material for the slow but steady broadening of Christian foundations.

That that work is not yet completed is the reason why the science of comparative religious psychology is studied to-day by Theosophists only—not, of course, confining that term to members of the Theosophical Society. Another ten years, perhaps, will give us a book, similar to that by Professor James, but including the experiences of “Jews, Turks, infidels, and heretics.”

Meanwhile, however, it is well to be thankful for what we have, and for what we are receiving, a recent noteworthy addition being a treatise by Harold Begbie, published in London under the title *Broken Earthen-Ware*, and in this country (Fleming H. Revell Co.) as *Twice-Born Men: A Clinic in Regeneration (A Footnote in Narrative to Professor William James's "The Varieties of Religious Experience")*. Mr. Begbie writes as an open-minded recorder of facts. He does not attempt to persuade; and he does not argue, except to point out that the phenomena he describes are in no sense paralleled by the phenomena of hypnotism. He tells us of religious conversions, by which, in the words of Professor James, a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities. He gives the intimate personal history of numbers of such cases, which came under his own observation, and declares that conversion is the only means by which a radically bad person can be changed into a radically good person.

Hypnotism cannot do this. Hypnotism, after many weeks of operation, can cure some men of one or another vice. It can cure some men of drunkenness; but in that case, so far as our own observation serves us, the insobriety of conduct becomes accentuated in some insobriety

of the mind. In the same way, some physical impediment, removed by hypnotism, is driven, not out, but in, and becomes active as a corresponding peculiarity of the patient's mental processes. The sufferer himself is not aware of this; neither, presumably, is the hypnotist; but an unbiased observer is.

Hypnotism, therefore, involves serious penalties, and is very limited in its scope. Its most ardent champion would not claim for it that, in the twinkling of an eye, it can so alter the character of a man that he not only then and there stands free from tyrannical passions, but is filled with a great enthusiasm for righteousness, and feels "as if he had fed on honey-dew and drunk the milk of Paradise." Only conversion can do that. And if anyone doubts that conversion can do it, let him read Mr. Begbie's record of *Twice-Born Men*. From among the cases he chronicles, two examples will suffice. They are typical.

The first is the case of the man who described himself, later, as the "Tight Handful." The father of this man was a soldier, who had served at Balaclava, and who was steady, sober, and self-respecting. After leaving the army, he became Police Inspector at Charing Cross Station in London. The man's mother was a hard-working woman, as steady and sober as her husband, devoted to her children, and their sole support after the father's death. This child of hers, the Handful, joined the army as a drummer-boy at the age of fourteen. At fifteen he went to Ireland; at sixteen he was in India. By this time he was swearing, smoking, drinking, and fighting—"like a man." But he had qualities. He was smarter and quicker than the average; stronger, better set-up, able to carry more liquor without detection; a first-class shot. He enjoyed a quarrel, and studied the Queen's Regulations in order to pick one. He became "a barrack-room lawyer." He made sure of his ground, and then, as he said, "raised hell."

While in India, he fell in with a corps of the Salvation Army. He became conscious of a call. He used to go down to the services and prayer-meetings, always in a state of liquor, sometimes very drunk, and "chuck out" those of the worshippers who failed to reach the standard of that which he deemed a seemly religious propriety. In barrack-room and canteen, he defended the Army, pot in hand, with a crackle of oaths. Religion provided him with a new excuse for argument and quarrel. It did not affect his conduct in the least.

He was made a corporal, and when he left India was well on his way to become lance-sergeant. He was a useful soldier, but it was truly said of him that he had got "the devil of a temper." After his return to England, this temper, and the drinking which accompanied it, obtained an increasingly strong hold over him. He fought with the police and was reduced to the ranks. Nothing mattered to him now. He had thrown away his chances. Twice he came near to murder. Finally he left the service. His colonel appealed to him, argued with

him, to stay on and earn a pension. He not only resisted these appeals, but brought a charge against the regiment concerning his kit. The colonel drew his own check for six pounds, and gave it to the ex-soldier, with apologies. In spite of this, the Handful left his regiment in a blaze of indignation.

He became a door-keeper at a public-house (a saloon). In a single month he had made five appearances before his master for being drunk on duty. Then he was dismissed. Next, he married. His wife was a little, pale, soft-voiced, delicate girl. Her meekness became the trial of his life. His temper grew worse. He was dismissed from position after position. More and more his poor little wife "got on his nerves." When the mood seized him, he would pull her out of bed, and drive her, and the child which had been born to them, into the cellar or out into the streets. His wife never complained of his drunkenness or of his idleness; never replied to his taunts; never reproached him with the suffering which he brought upon her and their child. She drove him almost insane with rage. But he never once laid hands upon her. His method was to threaten, again and again, with eyes full of hate, to murder her. Next to his wife, their child exasperated him more than any other thing. He simply longed to kill it. He cursed it; he set his teeth, and stood over it with hands trembling with a passion of desire to throttle it.

This state of things lasted for three years. The man's wife was a Christian. All through those three years of horror, she continued to pray for the reformation of her husband. But there were times when the burden was too great for her. Twice she attempted to commit suicide.

Her husband realized at last that he would infallibly kill the woman. He became afraid of himself. One night, after a worse disturbance than usual at home, he went out into the streets and passed a hall of the Salvation Army. The sudden impulse to enter took possession of him. After listening to the service and to an appeal to those present to repent and confess their sins, the Handful went forward and kneeled at the penitent form. He was asked if he felt that he had been saved. His reply was, "I am the same as I came in." He went home and drove his wife into the coal-cellar. He was worse than ever after this effort to be saved.

Once again he turned for help to the Salvation Army; again he did the difficult thing of going publicly to the penitent form, and once again he experienced no relief.

He was conscious, in the words of Professor James, of being wrong, inferior, and unhappy. He wished to become right, superior, and happy. Conversion having failed, he tried more beer. Drink helped him to resolve that what he needed was adventure. He decided to drive his wife and child out of the house forever; to sell his furni-

ture; to leave London, and to become a wanderer for his own pleasure. So he drove his wife and child away. When they were gone, he found that she had left for him, on the mantelpiece, most of the money for the rent. Such meekness was infuriating, but it made him think; it made him again wish that he could be converted.

At this time he was working as a guard on the Twopenny Tube, the Subway of London. On his first journey that day he heard a voice. "He tells you quite calmly, and with a conviction nothing can shake, that as distinctly as ever he heard sound in his life, he heard that morning a voice, which said to him: 'It is your fault and not God's, that you can not be saved; you *won't trust.*'"

As Mr. Begbie says, "it really does not signify whether we call it a struggle between two worlds or between the higher and the lower natures, whether it is the immense conflict of a Hamlet or the effort of a clerk to be more industrious and honest at his duties"—the experience is essentially the same; the effort to surrender one's own will to a better will, the necessity of losing one's life in order to save it, of yielding to some greater love and deeper wisdom. Dimly, vaguely, this man knew that he had to surrender himself to Christ. He surrendered.

Directly he had surrendered, following the hearing of the voice, he became aware of an extraordinary peace. The effect was instantaneous. It was as if a typhoon had dropped suddenly to the stillness of a lake. And in this peace he heard, not another voice, not some one from outside, or the voice of his own soul, speaking to his personal consciousness, but the echo in his mind of words which he had heard long ago without understanding them—"he that cometh unto Me I will in no wise cast out."

These words repeated themselves incessantly, so that while the train roared through the darkness, he was aware of nothing else. They filled him with an indescribable joy. He knew that he was saved.

The effect of this experience was noticed at once by others. At the end of that trip, or in less than ten minutes, he found himself the center of a group of his mates asking him what had happened: his appearance was so changed. The over-mastering passion for drink which had ruled him like a tyrant, the rage and resentment which had made him a demon, and the hatred of life which had corroded him—vanished, and passed out of his life as if they had never been there.

In a few days this man had found his wife, and had told her his story. They agreed to begin life again. They joined the Salvation Army. That, says Mr. Begbie, was six years ago. During those six years this man has worked enthusiastically for the Army without pay of any kind. He is sober, industrious, and self-controlled. His happiness is infectious. He loves his home, and confesses, with a smile, that he has learned even to put up with a baby!

Could legislation of any conceivable kind have saved this man from

his temper, or have transformed his home from a place of torment to a place of peace? Science would have condemned him as hopeless and incurable. Religion is the only power that could effect so miraculous a change—the religion, not of habit, but of conscious communion with the divine.

The case of the Handful is not by any means the most remarkable which Mr. Begbie records. The man had lost control over himself to the point which verges on insanity. But he was not vile. Another man, Burrup by name, "The Lowest of the Low," was unspeakably vile. Of the twelve years preceding this man's conversion, he had passed nine in prison. The remaining three years he had spent in the most degraded license—infamous, friendless, despised by thieves and murderers. He began to wonder if he could be decent. He knew a man called the Puncher, at one time a prize-fighter, who, from having been a notorious crook, had become a Salvationist. "I had watched the Puncher's life," Burrup said afterwards; "I had seen it running clean and straight; and I resolved all of a sudden that if God could do such a miracle as that, I would have a cut at it too." As Mr. Begbie says, the desire was the miracle. It was a movement of the soul. Whatever the cause of his awakening, he desired to be better. And he did not sit still; he acted. He went straight to a hall of the Salvation Army, and, after the prayers and hymns, marched to the platform, knelt down at the penitent form, and asked God for mercy.

That same instant, the past dropped from him like a ragged garment. He was conscious of a great cleansing. Dumb and breathless, he knelt with his face in his hands, aware only of the radiance, the peace, and the joy. He did not think "I am forgiven," or "I am saved"; he only knew vividly, and yet in a state of dream, that he was at last perfectly happy. And when he came out of his dream, what he said was: "I have been given a second chance."

It is long since he was converted, and to-day, we are told Burrup's home is one of the brightest and happiest in London. Like the Handful, he gives time and money and work to the Army, earning his own living in outside employment.

Are such cases peculiar to Christianity? They are not. People born in other parts of the world are converted from lives as bad as those we have described, to active devotion and self-sacrifice, as Buddhists, Hindus or Mohammedans. A history of the Theosophical Society would contain many instances of conversion. The writer knows of one case in which a young man, of some education, was converted from what he has described as an utterly selfish, aimless and futile existence, unintelligently irreligious, to a life of hard work for the Society, simply as the result of seeing the word Theosophy placarded on a wall. He had never heard of Theosophy before; knew nothing about it: but as he gazed at that placard, he knew that he had met



his fate, that this thing was his—was himself. He continued his walk only to telegraph for books, and then returned home to surrender some pleasure he had intended to give himself, feeling (and this was the real proof of his conversion) that it would not now be right for him to inconvenience his family as his hour-dead selfishness had sanctioned.

Conversion, then, is a world-wide phenomenon. What is its explanation? Mr. Begbie, in despair, uses the word "miracle." But perhaps his use of it would be like our own—as expressing the action of some spiritual and divine power, greater than all the powers of the material world. The soul is the real man, and the soul, in this life, reaps what it has sown in an immemorial past. We bring with us our qualities and the defects of those qualities, all of our own making. Life is a school—a school for souls. Up to a certain point in our career, we may exhibit a residue of vileness, or, to use other terms, we may be working our way through a layer of accumulated inertia or vice: some lesson to be learned; some defect to be overcome. But "never judge human nature on its lowest level." Granted that a man really is human, and that his soul has not wholly left him, there is always a chance that it will struggle through and conquer. The prayers of others, being spiritual potencies, will be of enormous help. But they will be ineffective, at least in that especial direction, unless the soul itself, from within, has succeeded in reaching the heart of the man, if only for an instant. To break through the shell of the personality; to enter and to turn the heart: that is the purpose of the soul. When the pent-up evil has expended itself, and on the supposition that the entire nature has not become tainted and corrupt, it needs but a touch from without to precipitate the new birth, the birth from above.

And let us remember in this connection that vice is merely the outcome of misdirected energy. Drunkenness is an effort to escape from the monotony of the habitual consciousness. There is more chance for the vicious man than for those who are lukewarm and neither cold nor hot. There is more chance for the drunkard than for those who lack even the sense to be weary of their own limitations. Energy misdirected can be redirected. But where there is no energy there is nothing to affect. Some men, as the result of past achievements, are born both good and powerful. But it is not surprising that many of the most active workers in religion (St. Augustine among them) have been those whose conversion has been unexpected and astonishing.

Many years ago, at Adyar, it is said that one of the teachers of wisdom was asked who, among the students of that period, was the most advanced spiritually. The Brother surprised his questioners by naming a man who was a drunkard, saying that when he had overcome that one bad habit, he would forge ahead of them all.

It would be a mistake however, to regard conversion as implying always a revulsion from some extreme of evil. This is very clearly

shown by Mr. Henry W. Clark in his recent work on *Laws of the Inner Kingdom* (Fleming H. Revell Co.)—a work of profound insight and significance. In language strictly orthodox, but in a spirit purely theosophical, Mr. Clark discusses such questions as “Partial Discipleship,” “The Transformation of Experience,” “Three Kinds of Discipleship,” “The Christ in the Christian,” and also “Paul’s Conception of Conversion” bringing out under this last head, that when St. Paul told his readers to present themselves unto God “as alive from the dead,” he was urging upon all who wish to be religious the need for a very definite and positive abandonment of themselves. No one can afford to put on religion as a man puts on his overcoat. “Men will scarcely take our religion seriously so long as we do not take it very seriously ourselves.” A real experience there must be, and *something* must be gone through, before we are entitled to label ourselves with the Christian or with any other religious name. Further, as Mr. Clark says, a man is always, however outward appearances may disguise the fact, getting either better or worse, not necessarily in the things he *does*, but in the thing he *is*. . . . Even the young whose lives have been morally sheltered, round whom an atmosphere of spirituality may have been wrapped from their earliest days, must pass over from a spiritual indefiniteness and indeterminateness to a positive spiritual culture. . . . It is not merely a matter of emphasizing something which we slurred over too negligently before. It is a definite acceptance of a definite ideal, and a definite bending of the whole nature to its quest.

At that point, Mr. Clark makes a statement which, until thoroughly understood, will suggest one of the most repellent features of materialistic religion—dependence upon a Deity entirely separate from ourselves, upon an extra-cosmic and anthropomorphic God. A mystic, whether Christian or other, revolts against that conception. He *knows* that instead of being by nature wholly vile, he is by nature essentially united with all that is divine in the universe and beyond it.

Mr. Clark says that we must pass from spiritual indeterminateness to a positive spiritual culture, but that the change is not a matter of self-improvement; it is a matter of surrender (reminding us of the Handful’s “You won’t trust”).

“What you have now to do is not to work upon yourself, with all kinds of moral processes and all kinds of moral machinery, in an attempt to create the new life, the new self, which you have found that you need. What you have to do is to put your nature, emptied of all effort except the effort to submit, into the grip of God’s, so that you may get a new will derived from God’s will, new impulses born out of the impulses that dominate God Himself, a veritable new soul, so to say, that is the offspring of the very spirit of God.”

But then, within a page or two, he explains—at least for those

who have ears with which to hear: and if some are without ears, it is not his fault.

“The secret consists not simply in letting what is in us grow, but in *an identification of ourselves with God*. The divine within us needs to be enfolded by the divine without us in order to be matured. Once again we have to present ourselves to God. In Him we must be lost, if the true self in us is ever to be found.”

It is the mystical theology of the *Gita*; the practical mysticism of all the saints. “By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in Me. . . . I am the Self which is seated in the hearts of all beings. . . . I established this whole universe with a single portion of Myself, and remain separate.” And Krishna is echoed by St. Catherine of Siena. Those who truly love Him (as Logos), she was told, “are another Myself, inasmuch as they have lost and denied their own will, and are clothed with Mine, are united to Mine, are conformed to Mine.” Jacob Boehme too (in *The Super-Sensual Life*): “When thou art quiet or silent, then thou art *That* which God was before nature and creature, and whereof He made thy nature and creature; then thou hearest and seest with *That* where-with God saw and heard in thee before thy own willing, seeing, and hearing began.”

There is identity; the separateness is merely an illusion—but an illusion so real that the purpose of evolution itself may be described as an effort to overcome it. Of ourselves we can do nothing; of ourselves we are incapable of virtue, incapable of conquest, incapable of love. For the Theosophist as for the Christian that is the first lesson. It is the lesson of humility. And it is a lesson not easily learned. We cling with pathetic vanity to our intelligence, to our “strong will”—or to our modesty; and to the belief that our personalities, in spite of manifest defects, are in some way sufficient, if not superior. All of that must go. “Self-preoccupation, self-broodings, self-interest, self-love”—all must go. The Self must conquer the self. The self must surrender to the Self. We must learn to live in the Eternal. “Not till the whole personality of the man is dissolved and melted . . . not until the whole nature has yielded and become subject unto its Higher Self can the bloom open. . . . Look for the Warrior, and let him fight in thee. Take his orders for battle, and obey them. Obey him, not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself.”

Describe it as you choose there must be surrender of the personal will, to someone or to something which, at first and for many a long day, will seem to be separate from ourselves. Alexander MacLaren

did not speak the language of *Light on the Path*, yet, to this extent, he taught the same doctrine:

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

Yet, though we speak of surrender, just as we speak of self-sacrifice, the disciple knows nothing of either. For him the voice of the Master is the voice of the Higher Self, because he knows them to be the same. And he thinks no more of surrender. Ambition, the desire of comfort, the desire for sensation, the hunger for growth—one and all are forgotten. His sole desire in life, the passion of his heart, is to forestall his Master’s wishes; to give that Master more and ever greater power over and in and through himself. . . . Can one of us say that we do not need to be converted? Years ago—or yesterday—we may have known some turning of the heart which brought us insight and a new and wonderful peace. But should we rest content with that? Should conversion be regarded as final? “Every ultimate fact is but the first of a new series.” Conversion should lead to Initiation; and of Initiations there are many. Wherever we stand, there are greater heights of service to be conquered. Theosophy sets no boundary to human attainment. It says, as Christ said, and still says to His disciples,—Be ye perfect, even as your Father which is in heaven is perfect. And Theosophists believe that it is our duty, no matter how blunderingly, to try, ever to keep trying; and that, with Eternity before us, if we begin now there should be time for success.

T.

---

*“Every moment brings the power to live it:  
Every duty brings the power to do it:  
Every ideal brings the power to manifest it.”*

BOOK OF ITEMS.

# THE THREE DESIRES\*

---

THE first three of the numbered rules of *Light on the Path* must appear somewhat of an unequal character to bracket together. The sense in which they follow each other is purely spiritual. Ambition is the highest point of personal activity reached by the mind, and there is something noble in it, even to an occultist. Having conquered the desire to stand above his fellows, the restless aspirant, in seeking what his personal desires are, finds the thirst for life stands next in his way. For all that are ordinarily classed as desires have long since been subjugated, passed by, or forgotten, before this pitched battle of the soul is begun. The desire for life is entirely a desire of the spirit, not mental at all; and in facing it a man begins to face his own soul. But very few have even attempted to face it; still fewer can guess at all at its meaning.

The connection between ambition and the desire of life is of this kind. Men are seldom really ambitious in whom the animal passions are strong. What is taken for ambition in men of powerful physique is more often merely the exercise of great energy in order to obtain full gratification of all physical desires. Ambition pure and simple is the struggle of the mind upwards, the exercise of a native intellectual force which lifts a man altogether above his peers. To rise—to be pre-eminent in some special manner, in some department of art, science, or thought, is the keenest longing of delicate and highly-tuned minds. It is quite a different thing from the thirst for knowledge which makes of a man a student always—a learner to the end, however great he may become. Ambition is born of no love for anything for its own sake, but purely for the sake of oneself. "It is I that will know, I that will rise, and by my own power."

"Cromwell, I charge thee, fling away ambition;  
By that sin fell the angels."

The place-seeking for which the word was originally used, differs in degree, not in kind, from that more abstract meaning now generally attached to it. A poet is considered ambitious when he writes for fame. It is true; so he is. He may not be seeking a place at court, but he is certainly seeking the highest place he knows of. Is it conceivable that any great author could really be anonymous, and remain so? The human mind revolts against the theory of the Baconian authorship of Shakespeare's works, not only because it deprives the world of a splendid

---

\* Reprinted from *Lucifer*, Vol. I, page 476.

figure, but also because it makes of Bacon a monster, unlike all other human beings. To the ordinary intelligence it is inconceivable that a man should hide his light in this purposeless manner. Yet it is conceivable to an occultist that a great poet might be inspired by one greater than himself, who would stand back entirely from the world and all contact with it. This inspirer would not only have conquered ambition but also the abstract desire for life, before he could work vicariously to so great an extent. For he would part with his work forever when once it had gone to the world; it would never be his. A person who can imagine making no claim on the world, neither desiring to take pleasure from it nor to give pleasure to it, can dimly apprehend the condition which the occultist has reached when he no longer desires to live. Do not suppose this to mean that he neither takes nor gives pleasure; he does both, as also he lives. A great man, full of work and thought, eats his food with pleasure; he does not dwell on the prospect of it, and linger over the memory, like the gluttonous child, or the gourmand pure and simple. This is a very material image, yet sometimes these simple illustrations serve to help the mind more than any others. It is easy to see, from this analogy, that an advanced occultist who has work in the world may be perfectly free from the desires which would make him a part of it, and yet may take its pleasures and give them back with interest. He is enabled to give more pleasure than he takes, because he is incapable of fear or disappointment. He has no dread of death, nor of that which is called annihilation. He rests on the waters of life, submerged and sleeping, or above them and conscious, indifferently. He cannot feel disappointment, because although pleasure is to him intensely vivid and keen, it is the same to him whether he enjoys it himself or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal craving or desire. So with regard to what occultists call "progress"—the advance from stage to stage of knowledge. In a school of any sort in the external world emulation is the great spur to progress. The occultist, on the contrary, is incapable of taking a single step until he has acquired the faculty of realising progress as an abstract fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires that he should be the one to advance in the next moment, may lay aside all hope of it. Neither should he be conscious of preferring progress for another or of any kind of a vicarious sacrifice. Such ideas are in a certain sense unselfish, but they are essentially characteristic of the world in which separateness exists, and form is regarded as having a value of its own. The shape of a man is as much an eidolon as though no spark of divinity inhabited it; at any moment that spark may desert the particular shape, and we are left with a substantial shadow of the man we knew. It is in vain, after the first step in occultism has been taken, that the mind

clings to the old beliefs and certainties. Time and space are known to be non-existent, and are only regarded as existing in practical life for the sake of convenience. So with the separation of the divine-human spirit into the multitudes of men on the earth. Roses have their own colours, and lilies theirs; none can tell why this is when the same sun, the same light, gives the colour to each. Nature is indivisible. She clothes the earth, and when that clothing is torn away, she bides her time and re-clothes it again when there is no more interference with her. Encircling the earth like an atmosphere, she keeps it always glowing and green, moistened and sun-lit. The spirit of man encompasses the earth like a fiery spirit, living on Nature, devouring her, sometimes being devoured by her, but always in the mass remaining more ethereal and sublime than she is. In the individual, man is conscious of the vast superiority of Nature; but when once he becomes conscious that he is part of an invisible and indestructible whole, he knows also that the whole of which he is part stands above Nature. The starry sky is a terrible sight to a man who is just selfless enough to be aware of his own littleness and unimportance as an individual; it almost crushes him. But let him once touch on the power which comes from knowing himself as a part of the human spirit, and nothing can crush him by its greatness. For if the wheels of the chariot of the enemy pass over his body, he forgets that it is his body, and rises again to fight among the crowd of his own army. But this state can never be reached, nor even approached, until the last of the three desires is conquered, as well as the first. They must be apprehended and encountered together.

Comfort, in the language used by occultists, is a very comprehensive word. It is perfectly useless for a neophyte to practise discomfort or asceticism as do religious fanatics. He may come to prefer deprivation in the end, and then it has become his comfort. Homelessness is a condition to which the religious Brahmin pledges himself; and in the external religion he is considered to fulfill this pledge if he leaves wife and child, and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and men take vows of abstinence in the same spirit that they take pledges of boon companionship. The difference between these two sides of life is only apparent. But the homelessness which is demanded of the neophyte is a much more vital thing than this. It demands the surrender from him of choice or desire. Dwelling with wife or child, under the shelter of a family roof-tree, and fulfilling the duties of citizenship, the neophyte may be far more homeless, in the esoteric sense, than when he is a wanderer or an outcast. The first lesson in practical occultism usually given to a pledged disciple is that of fulfilling the duties immediately to hand with the same subtle mixture of enthusiasm and indifference as the neophyte would imagine himself able to feel when he had grown to the size of a ruler of worlds and a designer of destinies. This rule is to be

found in the Gospels and in the Bhagavad Gita. The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all. This law can never be obeyed until all desire of comfort is forever destroyed. The ceaseless assertions and reassertions of the personal self must be left behind forever. They belong as completely to the character of this world as does the desire to have a certain balance at the bank, or to retain the affections of a loved person. They are equally subject to the change which is characteristic of this world; indeed, they are even more so, for what the neophyte does by becoming a neophyte is simply to enter a forcing-house. Change, disillusionment, disheartenment, despair will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out they will probably be replaced by others worse than themselves—a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand for a single moment against this powerful tide of feeling. The only barrier is built up of new desires. For it is perfectly useless for the neophyte to imagine he can get beyond the region of desires. He cannot; he is still a man. Nature must bring forth flowers while she is still Nature, and the human spirit would lose its hold on this form of existence altogether did it not continue to desire. The individual man cannot wrench himself instantly out of that life of which he is an essential part. He can only change his position in it. The man whose intellectual life dominates his animal life, changes his position; but he is still in the dominion of desire. The disciple who believes it possible to become selfless in a single effort, will find himself flung into a bottomless pit as the consequence of his rash endeavour. Seize upon a new order of desires, purer, wider, nobler; and so plant your foot upon the ladder firmly. It is only on the last and topmost rung of the ladder, at the very entrance of Divine or Mahatmic life, that it is possible to hold fast to that which has neither substance nor existence.

The first part of *Light on the Path* is like a chord in music; the notes have to be struck together though they must be touched separately. Study and seize hold of the new desire before you have thrust out the old ones; otherwise in the storm you will be lost. Man while he is man has substance and needs some step to stand on, some idea to cling to. But let it be the least possible. Learn as the acrobat learns, slowly and with care, to become more independent. Before you attempt to cast out the devil of ambition—the desire of something, however fine and elevated, outside of yourself—seize on the desire to find the light of the world within yourself. Before you attempt to cast out the desire of conscious life, learn to look to the unattainable or in other language to that which



you know you can only reach in unconsciousness. In knowing that your aim is of this lofty character, that it will never bring conscious success, never bring comfort to you, that it will never carry you in your own temporary personal self to any haven of rest or place of agreeable activity, you cut away all the force and power of the desires of the lower astral nature. For what avail is it, when these facts have once been realised, to desire separateness, sensation or growth?

The armour of the warrior who rises to fight for you in the battle depicted in the second part of *Light on the Path*, is like the shirt of the happy man in the old story. The king was to be cured of all his ills by sleeping in this shirt; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety—and shirtless. So with the divine warrior. None can take his armour and use it, for he has none. The king could never find happiness like that of the careless beggar. The man of the world, however fine and cultivated he may be, is hampered by a thousand thoughts and feelings which have to be cast aside before he can even stand on the threshold of occultism. And, be it observed, he is chiefly handicapped by the armour he wears which isolates him. He has personal pride, personal respect. These things must die out as the personality recedes. The process described in the first part of *Light on the Path*, is one which takes off that shell, or armour, and casts it aside forever. Then the warrior arises, armourless, defenceless, offenceless, identified with the afflicters and the afflicted, the angered and the one that angers; fighting not on any side, but for the Divine, the highest in all.

---

*“It adds immeasurably to life’s seriousness to remember that we are responsible for every touch we give to any life that falls in the slightest way under our influence.”*

J. R. MILLER.

# THEOSOPHY AND SECULAR LITERATURE

---

## II

WALT WHITMAN\*

IN Sidney Lanier's journal there is this entry to the account of his great contemporary:

"Whitman is poetry's butcher. Huge raw collops slashed from the rump of poetry, and never mind the gristle—is what Whitman feeds our souls with. As near as I can make it out, Whitman's argument seems to be, that, because a prairie is wide, therefore debauchery is admirable, and because the Mississippi is long, therefore every American is God."

Only a poet can understand a poet, and when a man so genuinely poetic as Lanier failed utterly to appreciate the depth and breadth of Whitman's spirituality, it is not surprising that prosaic minds should hold opinions even more grotesque. Popularly, Whitman is thought of as an apostle of disorder, rebellious for rebellion's sake; he is said to teach anarchy, free-love, everything destructive to civilisation and morality; and his loose verse, so divergent from the verse norm, is called the fit expression of a lawless, barbaric, indecent nature. It is maintained further that his optimism has no philosophic root, but is the bawl of vulgar, self-complacent Americanism—the vociferation of a crude world absorbed in materialism.

Whitman is so far from being the product or the prophet of new world complacency that no foreign denouncer of American aims and practices is more scathing than he. In *Democratic Vistas*† he writes thus of American conditions:

"For my part, I would alarm and caution even the political and business reader, and to the utmost extent, against the prevailing delusion that the establishment of free political institutions, and plentiful intellectual smartness, with general good order, physical plenty, industry (desirable and precious advantages as they all are) do, of themselves, determine and yield to our experiment of democracy the fruitage of success. With such advantages at present fully, or almost fully, possessed—the Union just issued, victorious, from the struggle with the only foes it need ever fear (namely, those within itself, the interior ones) and with unprecedented materialistic advancement—society, in these States,

---

\* The writer is glad to acknowledge indebtedness to *The Creed of Buddha*.

† 1871.

is cankered, crude, superstitious, and rotten. Political, or law-made society is, and private, or voluntary society, is also. In any vigor, the element of the moral conscience, the most important, the vertebra to State or man, seems to me either entirely lacking, or seriously enfeebled or ungrown.

"I say we had best look our times and lands searchingly in the face, like a physician diagnosing some deep disease. Never was there, perhaps, more hollowness at heart than at present, and here in the United States. Genuine belief seems to have left us. The underlying principles of the States are not honestly believed in (for all this hectic glow, and these melodramatic screamings) nor is humanity itself believed in. What penetrating eye does not everywhere see through the mask? The spectacle is appalling. We live in an atmosphere of hypocrisy throughout. The men believe not in the women, nor the women in the men. A scornful superciliousness rules in literature. The aim of all the *litterateurs* is to find something to make fun of. A lot of churches, sects, the most dismal phantasms I know, usurp the name of religion. Conversation is a mass of badinage. From deceit in the spirit, the mother of all false deeds, the offspring is already incalculable.

"An acute and candid person, in the revenue department in Washington, who is led by the course of his employment regularly to visit the cities, north, south, and west, to investigate frauds, has talked much with me about his discoveries. The depravity of the business classes of our country is not less than has been supposed, but infinitely greater. The official services of America, national, state, and municipal, in all their branches and departments, except the judiciary, are saturated in corruption, bribery, falsehood, mal-administration; and the judiciary is tainted. The great cities reek with respectable as much as non-respectable robbery and scoundrelism. In fashionable life, flippancy, tepid amours, weak infidelism, small aims, or no aims at all, only to kill time. In business (this all-devouring, modern word, business) the one sole object is, by any means, pecuniary gain. The magician's serpent in the fable ate up all the other serpents; and money-making is our magician's serpent, remaining today sole master of the field. The best class we show is but a mob of fashionably dressed speculators and vulgarians. True, indeed, behind this fantastic farce, enacted on the visible stage of society, solid things and stupendous labors are to be discovered, existing crudely and going on in the background, to advance and tell themselves in time. Yet the truths are none the less terrible.

"I say that our New World democracy, however great a success in uplifting the masses out of their sloughs, in materialistic development, products, and in a certain highly-deceptive superficial, popular intellectuality, is, so far, an almost complete failure in its social aspects, and in really grand religious, moral, literary, and esthetic results. In vain do we march with unprecedented strides to empire so colossal, outvying the antique, beyond Alexander's, beyond the proudest sway of Rome. In vain have we annexed Texas, California, Alaska, and reach north for Canada and south for Cuba. It is as if we were somehow being endowed with a vast and more and more thoroughly appointed body, and then left with little or no soul. . . .

"Shutting our eyes to the glow and grandeur of the general superficial effect, coming down to what is of the only real importance, Personalities, and examining minutely, we question, we ask, Are there,

indeed, *men* here worthy the name? Are there athletes? Are there perfect women, to match the generous material luxuriance? Is there a pervading atmosphere of beautiful manners? Are there crops of fine youths, and majestic old persons? Are there arts worthy freedom and a rich people? Is there a great moral and religious civilisation—the only justification of a great material one? Confess that to severe eyes, using the moral microscope upon humanity, a sort of dry and flat Sahara appears, these cities, crowded with petty grotesques, malformations, phantoms, playing meaningless antics. Confess that everywhere, in shop, street, church, theatre, bar-room, official chair, are pervading flippancy and vulgarity, low cunning, infidelity . . . with a range of manners or rather lack of manners (considering the advantages enjoyed) probably the meanest to be seen in the world.”

To suggest a cure for these unwholesome conditions is Whitman's task. His method of procedure is indirect. To improve national institutions he holds himself absolutely aloof from those institutions. He has no ingenious scheme of paper government to substitute for existing forms. He is propagandist of no eugenic or suffrage party. He concerns himself not at all to overthrow the powers that be. He does not fret at injustice and the oppression of the downtrodden. For Whitman is not a politician but a poet. Political and religious institutions are not to him things imposed upon man from without by tyrannical power; they are entirely man made, and reflect perfectly man's condition. What distinguishes the poet from the politician is the faculty of seeing below the surface into the heart of man as the motive power of things; the politician thinks institutions are endowed with a life of their own. The reformer endeavors “by sheer force to re-arrange circumstances which arise out of the forces of human nature itself.” The poet endeavors to expunge evil from the heart of man. That endeavor is Whitman's.

I hear it was charged against me that I sought to destroy institutions,  
 But really I am neither for nor against institutions  
 (What indeed have I in common with them? or what with the destruction of them?)  
 Only I will establish in the Mannahatta and in every city of these States  
 inland and seaboard  
 And in the fields and woods, and above every keel little or large that  
 dents the water,  
 Without edifices or rules or trustees or any argument,  
 The institution of the dear love of comrades.

The way of deliverance that Whitman points out is avowedly neither novel nor original.

These are really the thoughts of all men in all ages and lands, they are not original with me,  
 If they are not yours as much as mine they are nothing, or next to nothing.

It is the "small old path that stretches far away," and Whitman is one more witness for the Ancient of Days. He summons all men to enter upon the path of soul growth, the path of sword-pangs ("Think not that I am come to send peace on earth; I came not to send peace, but a sword"), the path that is a lifelong Arjuna contest between the spiritual nature and foes of its own household.

As I pondered in silence,  
 Returning upon my poems, considering, lingering long,  
 A Phantom arose before me with distrustful aspect,  
 Terrible in beauty, age, and power,  
 The genius of poets of old lands,  
 As to me directing like flame its eyes,  
 With finger pointing to many immortal songs,  
 And menacing voice, *What singest thou?* it said,  
*Know'st thou not there is but one theme for ever-enduring bards?*  
*And that is the theme of War, the fortune of battles,*  
*The making of perfect soldiers.*

*Be it so, then I answered,*  
*I, too, haughty Shade also sing war, and a longer and greater one than*  
*any,*  
*Waged in my book with varying fortune, with flight, advance and*  
*retreat, victory deferred and wavering,*  
*(Yet methinks certain, or as good as certain, at the last), the field the*  
*world,*  
*For life and death, for the Body and for the eternal Soul,*  
*Lo, I, too, am come, chanting the chant of battles,*  
*I above all promote brave soldiers.*

The way of escape from evil Whitman names the "Open Road." He sees men with hurried gait and anxious countenance travelling many roads, searching for happiness, and finding the grave. One places happiness in the gratification of sensual desire, and, by a course of gross indulgence, speedily brings on premature decay of the body. But in the search for sensations, that man may discover an unexpected pleasure, independent of the appetite, such as gain. A taste of new pleasure leads the man to sacrifice coarser delights for a gratification less certain, and one that demands from him prolonged exertion. He quits his former road; his companions see only what he loses, not the new pleasure. Another man has been long travelling the road toward wealth; unremitting effort does accumulate gold, but, here, too, gratification dulls enjoyment, and the grave ends all. This man, too, chances upon an unknown pleasure that is independent of wealth—intellectual activity. He sacrifices gold for learning, and turns into a new path. He knows that he gains a better thing, but his friends see only the thing he renounces. Every road that man travels toward a goal of happiness requires such a sacrifice of a lower for a higher pleasure. The governor gives up freedom, and loads himself with responsibility

for the pleasure of having men obey him. The artist surrenders the necessities of life, and feels himself rewarded by the music of flower bells trembling on their stems, the tumultuous harmony of the winds, "the lustre of the long convolvuluses."

Myriads of rivulets hurrying thro' the lawn,  
The moan of doves in immemorial elms,  
And murmuring of innumerable bees.

Yet when man has passed over the whole scale of pleasure, has refined away every grossness, and has raised himself from the coarse enjoyment of flesh to the esthetic delights of imagination, he has not really changed his condition. Pleasure is short lived, gratification palls, and the grave yawns. To these unhappy mortals vainly travelling on many roads Whitman calls aloud that they shall enter another road opening that moment before their feet—a road that leads on beyond the inn of Death—the road of spiritual development.

To travel this path a man must do what he has done before, surrender "the dearer for the better." At each step upward the sacrifice has been greater—also the gain. Here the sacrifice is greatest and the gain greatest. A man has to renounce, "lose," himself before he finds the "better," the pearl of matchless lustre. Those who refuse to make the sacrifice know only what is surrendered, not what is won. As every step upward has brought on a long and hard struggle for the "better" treasure, so the "Open Road" is a ceaseless battle for Life against life.

My call is the call of battle, I nourish active rebellion,  
He going with me must go well armed,  
He going with me goes often with spare diet, poverty, angry enemies,  
desertions.

Entrance to the path is possible through sympathy alone, and sympathy is the quitting of one's own standpoint and the taking of another's standpoint. It means that one ceases to judge others by one's own standard of right and wrong, and shares the standards and actions of others. The practice of sympathy has unexpected and amazing results. First, it greatly enlarges individual experience; the sympathetic individual has made his own the lives of those about him, he sees, hears, thinks, and feels with their organs, he is not one man but many men.

To take the best of the farmer's farm and the rich man's elegant villa,  
and the chaste blessings of the well-married couple, and the fruits  
of orchards and flowers of gardens,  
To take to your use out of the compact cities as you pass through,  
To carry buildings and streets with you afterward wherever you go,

To gather the minds of men out of their brains as you encounter them,  
to gather the love out of their hearts,  
To take your lovers on the road with you, for all that you leave them  
behind you,  
To know the universe itself as a road, as many roads, as roads for  
travelling souls.

Participation in the experience of others overturns the solid seeming  
walls of time and space to speak of which with levity, Emerson says,  
is, in the world, a sign of insanity.

It avails not time nor place—distance avails not,  
I am with you, you men and women of a generation, or ever so many  
generations hence,  
Just as you feel when you look on the river and sky, so I felt,  
Just as any of you is one of a living crowd, I was one of a crowd,  
Just as you are refreshed by the gladness of the river and the bright  
flow, I was refreshed.

These and all else were to me the same as they are to you,  
I loved well those cities, loved well the stately and rapid river,  
The men and women I saw were all near to me,  
Others the same—others who look back on me because I looked forward  
to them.

What is it then between us?

What is the count of the scores or hundreds of years between us?

Whatever it is, it avails not—distance avails not, and place avails not.

Then along with expansion sideways, as that taking into oneself of  
the lives of others may be called, there is expansion upwards. In  
conscious striving to know one's neighbor one has unconsciously  
developed a sense of the Presence of God. (Is not this fulfillment of  
the promise implied in the words of St. John: "He that loveth not  
his brother whom he hath seen, how can he love God whom he hath  
not seen"?) God is no longer a theoretical Being postulated by the  
intellect. He is closer than hands or feet. He is Infinity, yet He  
dwells within one, and through Him and by Him and for Him, man  
lives.

Swiftly arose and spread around me the peace and knowledge that pass  
all the argument of the earth,  
And I know that the hand of God is the promise of my own,  
And I know that the spirit of God is the brother of my own,  
And that all the men ever born are also my brothers, and the women my  
sisters and lovers,  
And that a kelson of the creation is love,

And I say to mankind, Be not curious about God,  
For I who am curious about each am not curious about God,  
(No array of terms can say how much I am at peace about God and  
about death).

Participation in the lives of men and of God develops in man a vivid sense of immortality. Duration after physical disintegration is not a speculation or theory; man knows that he is life eternal and shall never see death.

Of the terrible doubt of appearances,  
 Of the uncertainty after all, that we may be deluded,  
 That may-be reliance and hope are but speculations after all,  
 That may-be identity beyond the grave is a beautiful fable only,  
 May-be the things I perceive, the animals, plants, men, hills, shining  
     and flowing waters,  
 The skies of day and night, colors, densities, forms, may-be these are  
     (as doubtless they are) only apparitions, and the real something  
     has yet to be known,  
 (How often they dart out of themselves as if to confound me and  
     mock me!  
 How often I think neither I know, nor any man knows aught of them)  
 May-be seeming to me what they are (as doubtless they indeed but  
     seem) as from my present point of view, and might prove (as  
     of course they would) nought of what they appear, or nought  
     anyhow, from entirely changed points of view;  
 To me these and the like of these are curiously answered by my lovers,  
     my dear friends,  
 When he whom I love travels with me or sits a long while holding  
     me by the hand,  
 When the subtle air, the impalpable, the sense that words and reason  
     hold not, surround us and pervade us,  
 Then I am charged with untold and untellable wisdom, I am silent, I  
     require nothing further,  
 I cannot answer the question of appearances or that of identity beyond  
     the grave,  
 But I walk or sit indifferent, I am satisfied,  
 He ahold of my hand has completely satisfied me.

I swear I think now that everything without exception has an eternal  
     soul!  
 The trees have, rooted in the ground! the weeds of the sea have! the  
     animals!  
 I swear I think there is nothing but immortality!

Realisation of eternal life inspires Whitman's joyous songs of welcome to death. This last enemy he really overcomes. He does not lead it a captive chained but unsubdued. He overcomes it by making it a friend. Death is not to him a grinning skeleton on white horse ruthlessly mowing harvests of men, but, as to St. Francis, a sister. He is against the gruesome traditions of art in calling death "delicate," an epithet the suggestiveness of which brings to mind Homer's word for Andromache, *keodei*, fragrant—the fragrance of incense burnt in sacrifice.



Come lovely and soothing death,  
 Undulate round the world, serenely arriving, arriving,  
 In the day, in the night, to all, to each,  
 Sooner or later delicate death.

Praised be the fathomless universe,  
 For life and joy, and for objects and knowledge curious,  
 And for love, sweet love—but praise! praise! praise!  
 For the sure-enwinding arms of cool-enfolding death.

Dark mother always gliding near with soft feet,  
 Have none chanted for thee a chant of fullest welcome?  
 Then I chant it for thee, I glorify thee above all,  
 I bring thee a song that when thou must indeed come, come unfalteringly.

Approach strong deliveress,  
 When it is so, when thou hast taken them I joyously sing the dead,  
 Lost in the loving floating ocean of thee,  
 Laved in the flood of thy bliss, O death.

From me to thee glad serenades,  
 Dances for thee I propose, saluting thee, adornments and feastings for  
 thee,  
 And the sights of the open landscape and the high-spread sky are fitting,  
 And life and the fields, and the huge and thoughtful night.

The night in silence under many a star,  
 The ocean shore and the husky whispering wave whose voice I know,  
 And the soul turning to thee, O vast and well-veiled death,  
 And the body gratefully nestling close to thee.

Over the tree tops I float thee a song,  
 Over the rising and sinking waves, over the myriad fields and the prairies  
 wide,  
 Over the dense-packed cities all and the teeming wharves and ways,  
 I float this carol with joy, with joy to thee, O death.

So far there is nothing new or startling in Whitman's thought. To come to the knowledge of God's love through loving one's neighbor is the world-old teaching of Buddha and of Christ. However, Whitman does become startling and unintelligible to many by reason of complete obedience to his own precept. As Wesley took the world for his parish, Whitman took the universe for his neighborhood. One can understand the expansion of his consciousness to include his nation and continent.

I am of old and young, of the foolish as much as the wise,  
 Regardless of others, ever regardful of others,  
 Maternal as well as paternal, a child as well as a man,  
 Stuffed with the stuff that is coarse and stuffed with the stuff that  
 is fine,

One of the Nation of many nations, the smallest the same and the largest  
 the same,  
 A Southerner soon as a Northerner, a planter nonchalant and hospitable  
 down by the Oconee I live,  
 A Yankee bound my own way ready for trade, my joints the limberest  
 joints on earth and the sternest joints on earth,  
 A Kentuckian walking the vale of the Elkhorn in my deer-skin leggings,  
 a Louisianian or Georgian,  
 A boatman over lakes or bays or along coasts, a Hoosier, Badger,  
 Buckeye;  
 At home on Canadian snow-shoes or up in the brush, or with fishermen  
 off Newfoundland,  
 At home in the fleet of ice-boats, sailing with the rest and tacking,  
 At home on the hills of Vermont or in the woods of Maine, or the Texan  
 ranch,  
 Comrade of Californians, comrade of free Northwesterners (loving  
 their big proportions),  
 Comrade of raftsmen and coalmen, comrade of all who shake hands and  
 welcome to drink and meat,  
 A learner with the simplest, a teacher of the thoughtfulest,  
 A novice, beginning yet experient of myriads of seasons,  
 Of every hue and caste am I, of every rank and religion,  
 A farmer, mechanic, artist, gentleman, sailor, quaker,  
 Prisoner, fancy-man, rowdy, lawyer, physician, priest.

One can follow him also until his sympathy embraces the experience  
 of man back to the creation.

I do not despise you priests, all time, the world over,  
 My faith is the greatest of faiths and the least of faiths,  
 Enclosing worship ancient and modern and all between ancient and  
 modern,  
 Believing I shall come again upon the earth after five thousand years,  
 Waiting responses from oracles, honoring the gods, saluting the sun,  
 Making a fetich of the first rock or stump, pow-wowing with sticks in  
 the circle of obis,  
 Helping the lama or brahmin as he trims the lamps of the idols,  
 Dancing yet through the streets in a phallic procession, rapt and austere  
 in the woods a gymnosophist,  
 Drinking mead from the skull-cup, to Shastas and Vedas admirant,  
 minding the Koran,  
 Walking the teokallis, spotted with gore from the stone and knife,  
 beating the serpent-skin drum,  
 Accepting the Gospels, accepting him that was crucified, knowing assur-  
 edly that he is divine,  
 To the mass kneeling or the puritan's prayer rising, or sitting patiently  
 in a pew,  
 Ranting and frothing in my insane crisis, or waiting dead-like till my  
 spirit arouses me,  
 Looking forth on pavement and land, or outside of pavement and land,  
 Belonging to the winders of the circuit of circuits.

But the aeons of human history are limits too strait for this mighty-hearted hero. He makes his own the experiences of lower forms of life—animals, plants, rocks, dust, nebula.

Rise after rise bow the phantoms behind me,  
Afar down I see the huge first Nothing, I know I was even there,  
I waited unseen and always, and slept through the lethargic mist,  
And took my time, and took no hurt from the fetid carbon.  
Long I was hugged close—long and long.

Immense have been the preparations for me,  
Faithful and friendly the arms that have helped me.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen,  
For room to me stars kept aside in their own rings,  
They sent influences to look after what was to hold me.  
Before I was born out of my mother generations guided me,  
My embryo has never been torpid, nothing could overlay it.

For it the nebula cohered to an orb,  
The long slow strata piled to rest it on,  
Vast vegetables gave it sustenance,  
Monstrous sauroids transported it in their mouths and deposited it  
with care.

Somewhat similar participation in the life of nature is described by men like Wordsworth and St. Francis. One needs only recall how preposterous appeared to Dr. Arnold the lines "To me the meanest flower that blows," etc. to know how strange this poetic sympathy may seem to unsympathetic minds. Yet if one considers it thoughtfully, one will believe that the miracles recorded of St. Francis and others are not supernatural and incredible phenomena but the normal working of the law of sympathy. It was because the "little brother" could feel with his sisters, the birds, that he preached them a sermon; because he understood the wolf of Gobbio that he reconciled it and the townsmen. So far, then, one follows Whitman, with hesitation, perhaps, yet with the knowledge that Whitman is not alone in rejoicing over the common things of nature. Traherne, for example, thought the dust and stones of the highway as precious as gold. And one grows emulous of Whitman's imaginative vision when he writes:

I believe a leaf of grass is no less than the journey-work of the stars,  
And the pismire is equally perfect, and a grain of sand, and the egg  
of the wren,  
And the tree-toad is a *chef-d'œuvre* for the highest,  
And the running blackberry would adorn the parlors of heaven,  
And the narrowest hinge in my hand puts to scorn all machinery.  
And the cow crunching with depressed head surpasses any statue,  
And a mouse is miracle enough to stagger sextillions of infidels.

But when his sympathy proceeds from the world of nature to find life in the realm of man's creations, humble and prosaic as well as noble, the reader begins to doubt Whitman's sanity. Yet he is doing no more than Emerson said the true poet should do: "For, as it is dislocation and detachment from the life of God that makes things ugly, the poet, who re-attaches things to nature and the Whole—re-attaching even artificial things, and violations of nature, to nature, by a deeper insight—disposes very easily of the most disagreeable facts. Readers of poetry see the factory-village and the railway, and fancy that the poetry of the landscape is broken up by these; for these works of art are not yet consecrated in their reading; but the poet sees them fall within the great Order not less than the bee-hive, or the spider's geometrical web. Nature adopts them very fast into her vital circles and the gliding train of cars she loves like her own." These sentences from Emerson should make the following stanza from the "Song for Occupations" less wild and unreasoned.

House-building, measuring, sawing the boards,  
 Blacksmithing, glass-blowing, nail-making, coopering, tin-roofing, shingle-  
 dressing,  
 Ship-joining, dock-building, fish-curing, flagging of side-walks by  
 flaggers,  
 The pump, the pile-driver, the great derrick, the coal-kiln and brick-kiln,  
 Coal-mines and all that is down there, the lamps in the darkness, echoes,  
 songs, what meditations, what vast native thoughts looking through  
 smutched faces,  
 Iron-works, forge-fires in the mountains, or by the river-banks, men  
 around feeling the melt with huge crowbars, lumps of ore, the  
 due combining of ore, limestone, coal,  
 The blast-furnace and the puddling-furnace, the loup-lump at the bottom  
 of the melt at last, the rolling-mill, the stumpy bars of pig-iron,  
 the strong, clean-shaped T-rail for railroads;  
 Oil-works, silk-works, white-lead-works, the sugar-house, steam-saws,  
 the great mills and factories,  
 Stone-cutting, shapely trimmings for façades, or window or door-lintels,  
 the mallet, the tooth-chisel, the jib to protect the thumb,  
 The caulking-iron, the kettle of boiling vault-cement, and the fire under  
 the kettle,  
 The cotton-bale, the stevedore's hook, the saw and buck of the sawyer,  
 the mould of the moulder, the working-knife of the butcher, the  
 ice-saw, and all the work with ice,  
 The works, the tools of the rigger, grappler, sail-maker, block-maker,  
 Goods of gutta-percha, papier-maché, colors, brushes, brush-making,  
 glazier's implements,  
 The veneer and glue-pot, the confectioner's ornaments, the decanter and  
 glasses, the shears and flat-iron,  
 The awl and knee-strap, the pint measure and quart measure, the counter  
 and stool, the writing-pen of quill or metal, the making of all sorts  
 of edged tools,  
 The brewery, brewing, the malt, the vats, every thing that is done by  
 brewers, wine-makers, vinegar-makers,

Leather-dressing, coach-making, boiler-making, rope-twisting, distilling,  
 sign-painting, lime-burning, cotton-picking, electro-plating, electro-  
 typing, stereotyping,  
 Stave-machines, planing-machines, reaping-machines, ploughing-machines,  
 thrashing-machines, steam wagons,  
 The cart of the carman, the omnibus, the ponderous dray,  
 Pyrotechny, letting off color'd fire-works at night, fancy figures and jets;  
 Beef on the butcher's stall, the slaughter-house of the butcher, the butcher  
 in his killing-clothes,  
 The pens of live pork, the killing-hammer, the hog-hook, the scalding's  
 tub, gutting, the cutter's cleaver, the packer's maul, and the  
 plenteous winter-work of pork-packing,  
 Flour-works, grinding of wheat, rye, maize, rice, the barrels and the  
 half and quarter barrels, the loaded barges, the high piles on  
 wharves and levees,  
 The men, and the work of the men, on ferries, railroads, coasters, fish-  
 boats, canals;  
 The hourly routine of your own or any man's life, the shop, yard, store,  
 or factory,  
 These shows all near you by day and night—workman! whoever you  
 are, your daily life!

In that and them the heft of the heaviest—in that and them far more  
 than you estimated, (and far less also),  
 In them realities for you and me, in them poems for you and me,  
 In them, not yourself—you and your soul enclose all things, regardless  
 of estimation,  
 In them the development good—in them, all themes, possibilities, hints.  
 If one ponders Whitman's last words one discovers that after all the  
 thought is familiar. He merely applies the old teaching: "Whatsoever ye  
 do in word or deed, do all in the name of the Lord Jesus" ("From Whom  
 all beings come, by Whom all this is stretched forth, Him honoring, each  
 by his own work, the son of man finds success").<sup>1</sup> He is teaching that  
 no occupation is an end in itself, but is disciplinary, Karmic, and can,  
 through consecration, be opened into the way of salvation.

The "Open Road" of ceaseless conflict against selfish aims, Thomas  
 à Kempis earlier called "The Royal Road of the Holy Cross"—the road  
 that lies open before every man, prince or peasant, clerk or churl. A few  
 sentences from the *Imitation* will prove the essential likeness of the two  
 writers.

Behold all is in the cross, and in dying lies all; and there is no  
 other way to life and true inward peace but the way of the holy cross  
 and of daily mortification.

Walk where thou wilt, seek what thou wilt, and thou wilt find no  
 higher way above, no safer way below, than the way of the holy cross.

Dispose and order all things according as thou wilt and as thou  
 seest; and thou wilt never find but that thou hast always something to  
 suffer, either willingly or unwillingly, and so wilt thou ever find the cross.

The cross therefore is always ready, and everywhere awaits thee.

Thou canst not escape it, whithersoever thou runnest; for whither-

<sup>1</sup> *Bhagavad Gita.*

soever thou goest, thou carriest thyself with thee, and always shalt thou find thyself.

Turn thyself upwards, turn thyself downwards, turn thyself without, turn thyself within thee; and everywhere thou shalt find the cross.

If thou carry the cross willingly, it will carry thee, and bring thee to thy wished-for end; thither, to wit, where there will be an end of suffering, though here there will not be.

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.

Dost thou think thou canst escape that which no mortal could ever avoid? What saint was ever in the world without his cross and tribulation?

For neither was Jesus Christ our Lord, so long as he lived, one single hour without the pain of his passion: It behoved, saith he, Christ to suffer, and to rise again from the dead, and so enter into his glory.

And how dost thou seek another way than this royal way, which is the way of the holy cross?

Whitman declares quite frankly that high courage is necessary in one who would travel that way.

Listen! I will be honest with you,  
 I do not offer the old smooth prizes, but offer rough new prizes,  
 These are the days that must happen to you:  
 You shall not heap up what is call'd riches,  
 You shall scatter with lavish hand all that you earn or achieve,  
 You but arrive at the city to which you were destin'd, you hardly settle  
     yourself to satisfaction, before you are call'd by an irresistible  
     call to depart.  
 You shall be treated to the ironical smiles and mockings of those who  
     remain behind you,  
 What beckonings of love you receive, you shall only answer with  
     passionate kisses of parting,  
 You shall not allow the hold of those who spread their reach'd hands  
     toward you.

The abundant quotations must clearly prove that in Whitman all sense of separateness and all ambition were destroyed. His obedience to the earlier rules of discipleship should bring him to the later and more difficult rules. There should be evidence of his endeavor to "Hold fast to that which has neither substance nor existence." Such evidence is found in the poem "Passage to India." It is as unforgettable as the "Open Road," and carries his experience out beyond human perception and imagination.

O soul, repressless, I with thee and thou with me,  
 Thy circumnavigation of the world begin,  
 Of man, the voyage of his mind's return,  
 To reason's early paradise,  
 Back, back to wisdom's birth, to innocent intuitions,  
 Again with fair creation.

O we can wait no longer!  
 We too take ship, O soul!  
 Joyous, we too launch out on trackless seas,  
 Fearless, for unknown shores, on waves of extasy to sail,  
 Amid the wafting winds (thou pressing me to thee, I thee to me, O soul,)  
 Caroling free, singing our song of God,  
 Chanting our chant of pleasant exploration.

With laugh, and many a kiss,  
 (Let others deprecate, let others weep for sin, remorse, humiliation,)  
 O soul, thou pleasest me, I thee.

Ah, more than any priest, O soul, we too believe in God,  
 But with the mystery of God we dare not dally.

O soul, thou pleasest me, I thee,  
 Sailing these seas or on the hills, or waking in the night,  
 Thoughts, silent thoughts, of Time, and Space, and Death, like waters  
 flowing,  
 Bear me, indeed, as through the regions infinite,  
 Whose air I breathe, whose ripples hear, lave me all over,  
 Bathe me, O God, in thee, mounting to thee,  
 I and my soul to range in range of thee.  
 O Thou transcendent,  
 Nameless, the fibre and the breath,  
 Light of the light, shedding forth universes, thou centre of them,  
 Thou mightier centre of the true, the good, the loving,  
 Thou moral, spiritual fountain—affection's source—thou reservoir,  
 (O pensive soul of me—O thirst unsatisfied—waitest not there?  
 Waitest not haply for us somewhere there the Comrade perfect?)  
 Thou pulse—thou motive of the stars, suns, systems,  
 That, circling, move in order, safe, harmonious,  
 Athwart the shapeless vastnesses of space,  
 How should I think, how breathe a single breath, how speak, if out of  
 myself,  
 I could not launch, to those, superior universes?

Swiftly I shrivel at the thought of God,  
 At Nature and its wonders, Time and Space and Death,  
 But that I, turning, call to thee, O soul, thou actual Me,  
 And lo, thou gently masterest the orbs,  
 Thou matest Time, smilest content at Death,  
 And fillest, swellest full, the vastnesses of Space.

Greater than stars or suns,  
 Bounding, O soul, thou journeyest forth;  
 What love than thine and ours could wider amplify?  
 What aspirations, wishes, outvie thine and ours, O soul?  
 What dreams of the ideal? what plans of purity, perfection, strength?  
 What cheerful willingness for others' sake to give up all?  
 For others' sake to suffer all?

Reckoning ahead, O soul, when thou, the time achiev'd,  
 The seas all cross'd, weather'd the capes, the voyage done,

Surrounded, copest, frontest God, yieldest, the aim attain'd,  
As fill'd with friendship, love complete, the Elder Brother found,  
The Younger melts in fondness in his arms.

Passage to more than India!  
Are thy wings plumed indeed for such far flights?  
O soul, voyagest thou indeed on voyages like those?  
Disportest thou on waters such as those?  
Soundest below the Sanscrit and the Vedas?  
Then have thy bent unleash'd.

Passage to you, your shores, ye aged fierce enigmas!  
Passage to you, to mastership of you, ye strangling problems!  
You, strew'd with the wrecks of skeletons, that, living, never reach'd you.

Passage to more than India!  
O secret of the earth and sky!  
Of you, O waters of the sea! O winding creeks and rivers!  
Of you, O woods and fields! Of you, strong mountains of my land!  
Of you, O prairies! Of you, gray rocks!  
O morning red! O clouds! O rain and snows!  
O day and night, passage to you!

O sun and moon and all you stars! Sirius and Jupiter!  
Passage to you!

Passage, immediate passage! the blood burns in my veins!  
Away, O soul! hoist instantly the anchor!  
Cut the hawsers, haul out, shake out every sail!  
Have we not stood here like trees in the ground long enough?  
Have we not grovell'd here long enough, eating and drinking like mere  
brutes?  
Have we not darken'd and dazed ourselves with books long enough?

Sail forth—steer for the deep waters only,  
Reckless, O soul, exploring, I with thee, and thou with me,  
For we are bound where mariner has not yet dared to go,  
And we will risk the ship, ourselves and all.

O my brave soul!  
O farther, farther sail!  
O daring joy, but safe! Are they not all the seas of God?  
O farther, farther, farther sail!

Such is the reform Whitman proposes to America, of corrupt government, material aims, and savage manners. He withholds his hands from existing institutions. He clamors for no extension of suffrage, no remission of taxes or tribute. He preaches no kingdom of this world. He is the prophet of a spiritual democracy, a Kingdom that is inward, Heaven. The rebellion he incites is against the tyrannical power of Satan; his comrades are indeed revolutionists, valiant men who are turning from darkness unto light.



One should, perhaps, suggest outward practices that result from this inward life. Whitman censured the manners of America—the meanest in the world. Manners, we Americans are often fond of saying, are superficial, and give no true impression of the man. How different is Emerson's estimate:

“The infallible index of true progress is found in the tone man takes. Neither his age, nor his breeding, nor company, nor books, nor actions, nor talents, nor all together can hinder him from being deferential to a higher spirit than his own. If he have not found his home in God, his manners, his forms of speech, the turn of his sentences, the build, shall I say, of all his opinions will involuntarily confess it, let him brave it out how he will.” Is not our national disregard of courtesy the surface blotch of a deep disease? We are blind to spiritual realities; we have little faith in the moral equality of man, “the happiness that is to be found by virtue in all conditions.”

Hence the national delusions, wealth and education. Accumulation, financial or intellectual, that wraps thicker and tighter bands about the spiritual nature is the false goal. That mistake of means for ends leads to contempt for humble life—to be lowly, without money or book-learning, is a degrading misfortune. The obscure and unlearned believe that untruth as firmly as those unhappy with many burdens. There is no genuine self-respect. Contempt in the mighty generates envy in the weak. And the two bring forth fruit of bitterness, of reviling, of self-assertion. Men are unwilling to render service to another. Service seems degrading. How different the older society that Shakespeare paints, the society that Carlyle, with insight, declared was the outward manifestation of mediæval Catholicism.

“Thou art thrice nobler than myself,” Mark Antony exclaims to his dying slave. Orlando and Adam, Brutus and Lucius are splendid examples of self-respect in master and slave, and prove that degradation is not of a man's condition but of his nature. Whitman's teachings are those of mediæval Catholicism, of Christianity. Christianity manifests itself in outward practice as gentleness—the fruit of humility. A Christian can stoop to any man's feet and courteously clean his boots; for every menial act is ennobled by the Master to whom it is dedicated.

“Who sweeps a room as for thy laws,  
Makes that and th'action fine.”

Some peculiarities of Whitman should receive comment, as they repulse many readers. First there is his strange mode of writing, the “catalogue” style, an example of which is the extract on page 38. Similar passages often make an entire poem, as “Salut au Monde,” and may seem a meaningless list of words, an inventory of junk. But the catalogue style, like his thought, is not original with him, though he

uses it more persistently than other writers. The "Canticle of the Sun" is a brief catalogue of God's creatures, and the canticle of the Book of Common Prayer, "*Benedicite, omnia opera Domini*" is a similar catalogue. So too is the tenth canto of the *Gita*: "Of the sons of the Mother, I am Vishnu; among lights, I am the rayed Sun; of the storm lords I am Marichi; in the mansions of the night, I am the moon," etc. But though the mode of composition be the same in these several writings, the results widely vary. The "Canticle of the Sun" is poetry; so, too, is the *Benedicite*, and the *Gita*, but the Whitman extract is not. It is interesting as spiritual biography, but it is not literary. His inventories are often crude material for poetry, used unformed because Whitman was deficient in education. His taste and judgment were untrained. His sole dependence upon the interior guide did not lead him to see that the conventions and prejudices of society are as truly parts of the Whole as house-building, measuring, sawing the boards. He would not profit by conventions, cut across them, and his work suffers.

Deficiency of taste explains also his imagery of sexual function. One may say, as Professor Carpenter does, that Whitman's motive and use are not indecent and obscene:

"As man is divine only as a perennial element in Nature, he is divine by virtue of his power of self-continuation, by virtue, that is, of his power of propagation. Hence, man's function of propagation and its instruments are, from that point of view, essential and noble."

The explanation is not sufficient. Familiarity with the usages of the world would have curbed Whitman's impulse to mention frequently and distinctly the sexual organs because their function is divinely sanctioned. That a thing is sacred does not make it matter of speech. Whitman is a genius but not a gentleman.

Yet when all subtractions are made he remains an inspired and inspiring writer. He is the inheritor of Emerson's idealism, and like Emerson he is a prophet America should obey.

C. C. C.

---

*"Take courage and turn your troubles, which are without remedy, into material for spiritual progress."*

ST. FRANCIS DE SALES.

# THE TRANSFER OF CONSCIOUSNESS

---

(A PAPER READ BEFORE THE NEW YORK BRANCH OF THE THEOSOPHICAL SOCIETY.)

THE title of this paper presupposes certain facts, raises certain questions. If a transfer of consciousness is possible there must be at least two realms in which consciousness can exist. Otherwise, to speak of its transfer would be a meaningless contradiction. The fact that consciousness can be shifted from one to another of these realms is also a presupposition hidden in the terms of the subject.

Nor are these propositions difficult to prove, if such proof is required. The existence of the Theosophical Society whose real work rests upon those two facts, the testimony of our membership in that Society, and of the experience of innumerable men and women, past and present, who have worn other labels—all are abundant evidence that such a change in our base of operations is not only quite conceivable theoretically, but perfectly possible practically. Whether it comes to us paradoxically through the Upanishads of Ancient India, or symbolically in the *Bhagavad Gita*, by the struggle of Arjuna on the field of fratricidal war; whether it rings out epigrammatically hundreds of years later from the shores of Palestine: "Except a man be born again he cannot see the kingdom of God";<sup>1</sup> whether it rises to the surface in fourteenth-century Florence, veiled in the language of mediæval Roman catholicism; or whether it bursts into life in our own time in *The Voice of the Silence*, *Sartor Resartus*, or *Rabbi Ben Ezra*, we recognize it as one message—the message of the duality which is in man, and of his power to make the higher supercede the lower.

But our concern is not primarily with the fact, rather with the means of this transfer. What are the characteristics of these two realms of consciousness? Under what conditions can consciousness be transferred? What results follow the placing of consciousness in one realm or in the other? Is such a transfer the result of a natural growth, is it the effect of a voluntary effort of will, or is it a change imposed from without? Are these two realms in which consciousness can exist mutually exclusive, or can consciousness be transferred to the second and still remain in the first? And, finally, what is the rationale of such a transfer?

---

<sup>1</sup> *John*, 3:3.

Perhaps there is no better way to treat the subject than as it would be treated in a theosophical meeting, by the synthetic method:—to let the great seers of all ages and races who have spoken to their own times speak again to us and to test once more our deep conviction that underneath varying forms of expression great spiritual teachers express the same fundamental truths. When among those who testify on this subject we find thinkers as far separated by time and race as the authors of the Upanishads and Robert Browning, Jesus of Nazareth, the Apostle Paul and Thomas Carlyle, Dante and the author of *Light on the Path*, we begin to understand that the theme is in no sense confined to any time, race, or particular religion, but that it is rooted deep in the fundamental subconsciousness of man as man.

The most conspicuous characteristic of the subject as a whole is paradox. "*Light on the Path* has been called a book of paradoxes, and very justly; what else could it be, when it deals with the actual personal experience of the disciple?"<sup>1</sup> "Kill out ambition." "Work as those work who are ambitious." "Kill out desire of life." "Respect life as those do who desire it."<sup>2</sup> From *The Voice of the Silence* and *Sartor Resartus* comes the same paradoxical testimony. "Give up thy life if thou wouldst live."<sup>3</sup> "It is only with Renunciation that life properly speaking may be said to begin":<sup>4</sup> other renderings of "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."<sup>5</sup> This, in turn, merely restates the teaching of the Upanishads: "When all desires that lodged in the heart are let go, the mortal becomes immortal and reaches the Eternal."<sup>6</sup> "The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two it is well for him who takes the better; he fails of his object who chooses the dearer."<sup>7</sup>

"For," says Carlyle, "the God-given mandate, *Work thou in well-doing* lies mysteriously written in Promethean Prophetic Characters, in our hearts; and leaves us no rest, night or day, till it be deciphered and obeyed; till it burn forth in our conduct, a visible, acted Gospel of freedom. And as the clay given mandate, *Eat thou and be filled*, at the same time persuasively proclaims itself through every nerve,—must not there be a confusion, a contest, before the better Influence can become the upper?"<sup>8</sup>

We are already on the track of answers to several of our questions. The characteristics of these two realms of consciousness are opposed—

<sup>1</sup> *Light on the Path*, p. 61.

<sup>2</sup> *Light on the Path*, p. 1.

<sup>3</sup> *The Voice of the Silence*, p. 5.

<sup>4</sup> *Sartor Resartus*, II, IX.

<sup>5</sup> *John*, 12:25.

<sup>6</sup> *Brihad Aranyaka Upanishad*, IV, 4, 7.

<sup>7</sup> *Katha Upanishad*, II, X.

<sup>8</sup> *Sartor Resartus*, II, IX.

polar opposites. The law of the first is, "Eat thou and be filled"; the law of the second, "Work thou in well-doing." The law of the first is egotism, self-interest—"the snake of self," which must be taken in a steady grasp and conquered.<sup>1</sup> The law of the second is "Love not pleasure, love God," "the Everlasting Yea wherein all contradiction is solved: wherein whoso walks and works it is well with him"<sup>2</sup>—the better and not the dearer. Or, to speak in terms of evolution, the law of the first is Darwin's struggle for life; the law of the second is Drummond's struggle for the lives of others.

Moreover the "excellent passivity" so frequently referred to by Carlyle during his earlier stage of development gives way to disinterested activity. The same contrast of negative and positive is apparent in the first two chapters of *Light on the Path*. The negative maxims, "Kill out ambition," "Kill out desire of life," are followed by the positive teaching: "Out of the silence that is peace a resonant voice shall arise. And this voice will say, It is not well; thou hast reaped, now thou must sow." In the Rabbi Ben Ezra of Browning is this verse:

"Rejoice we are allied  
To That which doth provide  
And not partake, effect and not receive!  
A spark disturbs our clod;  
Nearer we hold of God  
Who gives, than of His tribes that take, I must believe."

Strikingly similar is the teaching of Krishna to Arjuna:

"Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works.

"Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth; find refuge in soul-vision, for pitiful are those whose motive is the fruit of their works."<sup>3</sup>

Let us consider for a moment the conditions of this transfer. Two things seem to be inevitable. First a persistent, uncompromising devotion to one's highest ideal; secondly, as a result of this devotion, struggle, suffering, which end in peace. In theosophical language the first step has been phrased thus:

"Do you perceive, further, that at first you are obedient to *your own ideal of the Master* and *your own highest conceptions of duty and selflessness?* In other words, you are obedient to yourself? *No Man*, no outside power, constraining you? No forcing of your judgment in uncongenial channels? When the student first presents himself to the Master, which he does through his mind, in his desire to approach Him, the Master lays this first command of obedience on him, saying: '*Obey Thyself and thy highest ideal of duty.*'"<sup>4</sup>

<sup>1</sup> *Light on the Path*, p. 44.

<sup>2</sup> *Sartor Resartus*, II, IX.

<sup>3</sup> *Bhagavad Gita*, II, 47, 48.

<sup>4</sup> *Cavé, Fragments*, p. 79.

In Carlyle's case this highest ideal appears to have been truth. "Truth," I cried, "though the Heavens crush me for following her: no Falsehood! though a whole celestial Lubberland were the price of apostasy." <sup>1</sup> And the inevitable suffering is explained as follows: "Such transitions are ever full of pain: thus the eagle when he moults is sickly; and to attain his new beak, must harshly dash off the old one upon rocks." <sup>1</sup> The wrench of renunciation gives way to "the silence that is peace." <sup>2</sup> And in the deep silence the mysterious event will occur which will prove that the way has been found. <sup>3</sup>

It is worth while to compare this "silence that is peace" with Carlyle's Centre of Indifference, "through which," he says, "whoso travels from the Negative Pole to the Positive must necessarily pass." Take, for example, this passage:

"The hot Harmattan wind had raged itself out; its howl went silent within me; and the long-deafened soul could now hear. I paused in my wild wanderings; and sat me down to wait, and consider; for it was as if the hour of change drew nigh. I seemed to surrender, to renounce utterly, and say: Fly then false shadows of Hope; I will chase you no more. I will believe you no more. And ye too, haggard spectres of fear, I care not for you; ye too are all shadows and a lie. Let me rest here: for I am way-weary and life weary; I will rest here, were it but to die; to die or to live is alike to me; alike insignificant"—And again: 'Here then as I lay in that CENTRE OF INDIFFERENCE cast, doubtless by benignant upper Influence, into a healing sleep, the heavy dreams rolled gradually away, and I awoke to a new Heaven and a new Earth. The first preliminary moral Act, Annihilation of Self (Selbst-tödtung), had been happily accomplished; and my mind's eyes were now unsealed, and its hands ungyved.' " <sup>4</sup>

Here as in *Light on the Path* is the struggle, the final yielding of the will, the silence of outer sounds, and the new sight of the awakened soul which like the resonant voice teaches the same old lesson of eternal life, tells of the same "small old path" which the seers know.

Again in the *Gita* we read how the soul of Arjuna turned this way and then that, how he "sank on the floor of the chariot, in the midst of the host, dropping his bow and his arrows, his heart shaken with sorrow." And to Krishna he said:

"Overwhelmed with pity and fear of sin I ask thee, for my vision of duty is obscured, Which is better? Tell me clearly! I am thy disciple! Teach me! I appeal to thee! For I see no way to drive away my grief and this fever in all my powers, though gaining wealth and mastery of the earth without a rival, or even overlordship of the gods!" <sup>5</sup>

<sup>1</sup> *Sartor Resartus*, II, VII.

<sup>2</sup> *Light on the Path*, II.

<sup>3</sup> *Ibid*, I.

<sup>4</sup> *Sartor Resartus*, II, IX.

<sup>5</sup> *Bhagavad Gita*, II, 7, 8.

And the clear, calm voice of the Master upbraids him for cowardice in his duty and for lack of soul vision.

"Arjuna said: 'What is the description of one firm in perception, of one firm in soul vision, O thou of the flowing hair? He who is firm in soul, how does he speak? How does he sit? How does he go?'

"The Master said: 'When he offers up all desires that dwell in the heart, O son of Pritha, in soul rejoicing in the Soul, then he is said to be firm in perception. Whose heart is untroubled in sorrows, who in pleasures is unallured, from whom lust and fear and wrath have gone, that silent one is declared to be firm in soul.'"<sup>1</sup>

Truly there is neither East nor West, but the Soul of man is one and no mere clothing of time or race can separate it.

We have asked ourselves what are the results of centering the consciousness in either of these realms. Jesus said: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."<sup>2</sup> Attributed to the Apostle Paul is this teaching, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."<sup>3</sup> "For to be carnally minded is death; but to be spiritually minded is life and peace."<sup>4</sup> Or we can read the lesson in the language peculiar to Theosophy, remembering always that "The psychical body is the realm of the passions and desires, of all selfish and self-seeking impulses."<sup>5</sup>

"He who sets his heart and all his desires on the life of the psychical body shall lose it, since this is the way of death; but he who weakens the psychical body and passes through the resurrection into the spiritual body shall transform his life, raising it to a condition which is inherently immortal and thus keeping it to life eternal."<sup>6</sup>

The Kingdom of God it seems *is* within us, and laying up our treasure there we shall find a place safe from the corruption of moth, rust, and decay, and safe, too, from the violence of thief and destroyer.

Is this transfer of consciousness the result of a natural growth, is it the effect of a voluntary effort of will, or is it a change imposed from without? According to *Light on the Path* it can be any of the three.

"When one of these subjects of time decides to enter on the path of Occultism, it is this which is his first task. If life has not taught it to him, if he is not strong enough to teach himself, and if he has power enough to demand the help of a master, then this fearful trial, depicted in Zanon, is put upon him. The oscillation in which he lives, is for an instant stilled; and he has to survive the shock of facing what seems

<sup>1</sup> *Bhagavad Gita*, II, 54-56.

<sup>2</sup> *John*, 12:25.

<sup>3</sup> *Gal.* 6:8.

<sup>4</sup> *Romans*, 8:6.

<sup>5</sup> Johnston, *The Parables of the Kingdom*, p. 19.

<sup>6</sup> Johnston, *The Parables of the Kingdom*, p. 22.

to him at first sight as the abyss of nothingness. Not till he has learned to dwell in this abyss, and has found its peace, is it possible for his eyes to have become incapable of tears.”<sup>1</sup>

Carlyle—for we must believe him to be the original of the enigmatic Professor Teufelsdröch—appears to have united the first and the second method. The period of natural growth he expresses thus:

“A nameless Unrest urged me forward; to which the outward motion was some momentary lying solace. . . . A feeling I had, that for my fever-thirst there was and must be somewhere a healing Fountain.”<sup>2</sup> Perhaps the old, old text was ringing in his inner ears, “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”<sup>3</sup> Then follows the Everlasting No: “Behold thou art fatherless, outcast, and the Universe is mine (the Devil’s)”; and the will element enters when he makes answer: “I am not thine, but *Free*, and forever hate thee.”<sup>4</sup> It is from this hour, we are told, that he dates his spiritual New-Birth; from that time, perhaps, directly he began to be a man.<sup>5</sup>

To the question: Are these two realms of our consciousness mutually exclusive? the answer alas! is “Yes.” “No man can serve two masters: . . . ye cannot serve God and Mammon” is but one way of expressing the perfectly evident truth that one cannot go in opposite directions at the same time. The death or disintegration of the psychical nature seems always to be a condition of the birth of the spiritual. It is “when all desires that lodged in the heart are let go” that “the mortal becomes immortal and reaches the Eternal.” “It is only with Renunciation that life, properly speaking, can be said to begin.”

Yet the situation is really not so appalling. The lesson which Death taught of old to the Sacrificer’s son, he teaches again and forever to the son of each new Sacrificer. Though he is still a king of terrors to him whose consciousness is centered in his psychical nature, to the initiated, who has passed through the new birth from above, he has, as of old, lost his sting, failed at the moment of his complete success.

“For what teaching could bring a more wonderful sense of the largeness and hidden riches of being than this: that our sincerest friend is the once dreaded king of terrors; that Death teaches us what no other can the lesson of the full and present eternity of life? We need not wait till our years are done for his teaching: that wisdom of his, like every other treasure of life, is all-present in every moment, in full abundance, here and now. It is the teaching of Death that, to gain the better, we must lose the dearer; to gain the greater, we must lose the less; to win the abundant world of reality, we must give up the world of fancy

<sup>1</sup> *Light on the Path*, p. 44.

<sup>2</sup> *Sartor Resartus*, II, IV.

<sup>3</sup> *Matt.* 5:6.

<sup>4</sup> *Sartor Resartus*, II, VII.

<sup>5</sup> *Sartor Resartus*, II, VII.



and folly and fear which we have so long held dear: we have been learning it all these years since we began; learning also Death's grim jest, that there is no sacrifice possible at all, for while we were painfully renouncing the dearer, his splendid generosity had already given us the better—new worlds instead of old.”<sup>1</sup>

In this grim jest the paradox is complete and pain becomes joy.

Now what is the rationale of this transfer of consciousness? Why in the nature of things should the placing of consciousness be so critical, so determining a factor in man's life, that his eternal destiny depends on its location? Without any hint of dogmatism in so vast a theme, it may be suggested that the testimony of these great thinkers—the witness of their experience—points uniformly to the theory that consciousness is the determining factor in the universe—the one ultimate reality—and that its nature, in the last analysis, is positive, dynamic, creative.

“Therefore I summon age  
To grant youth's heritage,  
Life's struggle having so far reached its term:  
Thence shall I pass approved  
A man, for aye removed  
From the developed brute; a God though in the germ.”<sup>2</sup>

LOUISE EDGAR PETERS.

---

*“The world is full of discouraged people and we have power to say a hopeful word or do a kindness which will drive the discouragement from their hearts.”*

J. R. MILLER.

---

<sup>1</sup> Johnston, *From the Upanishads*.

<sup>2</sup> Rabbi Ben Ezra, XIII.

# ON THE SCREEN OF TIME

---

## THE THEOSOPHICAL CONVENTION

THE annual convention of the Theosophical Society, held this year at Cincinnati on April 30th and May 1st, was reported and discussed at length by the group of students whose talks have formed the basis for the two preceding numbers of "The Screen of Time." Those who had attended the convention agreed that it had been a great success. It was characterized, as one of them said, by "unanimity of devotion." The Observer was asked to summarize his impressions.

"I cannot say," he responded, "that a new note was struck. Something better than that was done. A note, long heard by the few, was brought within hearing of the many. That note was the note of discipleship. All of us seemed to agree that the day of intellectual dissertation has passed; that we have outgrown the wish to convert others to our way of thinking, or to an intellectual acceptance of certain doctrines associated with the name, Theosophy. Discipleship for ourselves, and discipleship for all who seek it—this was taken to be the better and the higher way which has opened before us. In other words, the convention showed a developed and really splendid understanding of the theosophic method. Instead of trying to impose our own ideals upon others, we have learned to look for and to discover ideals unlike our own, and to point out to those who have them, some height which their own unaided vision has not permitted them to see: then to encourage the faith that this, the crown of their ideal, can be attained, and that in all ways they should loyally strive to make it live within themselves.

## THEOSOPHY AND CHRISTIANITY

"Our attitude towards Christianity perhaps affords the best illustration of the forward step we have taken. We no longer speak in negative or in destructive terms. We no longer say to the orthodox, 'That is not the right view; this, our view, gives the real meaning.' We accept their view as true, knowing that every symbol has many meanings, one within the other—the outermost true for children and the innermost true for those beyond us who have regained the child-state we have lost. So it is that within the truth now seen, we suggest a deeper truth—not as replacing the old, but as illuminating it; not as being antagonistic to any belief now held, but as supplementing it. In the same way, if any man, once a Christian, tells us that he is one no longer, and intimates that he has learned too much, we realize that he has not learned enough, and tell him frankly that he has seen the rind but knows nothing of the

fruit within it. If we are masters at our business, we should be able to lead him back to an understanding of the things he has misunderstood or has not perceived."

#### THE THEOSOPHIC METHOD

"Was there no opposition to this more tolerant attitude—to this more theosophic spirit?"

"There was not. There seemed to be a general recognition of the fact that we cannot escape from symbolism so long as we remain human, and that Christian symbolism, among other kinds, contains the fundamental truths of life which are needed universally by those who are seekers either of love or of wisdom. Granting that much, the rest follows logically: to attack existing forms, or to criticize misinterpretations, is to harden and to give strength to the very things which should be rendered permeable. What we have to do is to infuse into these things the spirit of Christ, which, of course, is the spirit of Theosophy; and we can do that, not by injecting foreign doctrines, but by exemplifying, in our own lives, the discipline and obedience and self-surrender which are the foundation of all discipleship, whether that term be used or not."

"Can it be," asked the Philosopher, "that we are outgrowing the vanity of our own wisdom? It sounds almost too good to be true! And yet, ordinary good taste might have led us to this point before now. In the presence of belief, to hear a man bragging of the things in which he does not believe; or in the presence of scepticism, to parade our stock of affirmations, is worse, in a way, than to force ourselves upon an unwilling host."

The Objector, for several minutes, had been harboring a protest. "Do you mean," he suggested, "that at a Branch meeting we should sit still and let the other fellows do the talking?"

"Hardly! At a Branch meeting we should, of course, say whatever we have to say frankly and fearlessly. But surely with tact and courtesy too—not as if we were maniacal dentists, wishful to extract the decayed beliefs of our guests!

"Let me make my point more definite. Suppose, for instance, at a Branch meeting, after an opening talk on Karma, some visitor were to question us about the forgiveness of sins, showing himself a believer in that doctrine: should we inform him, in more polite language, that he is an idiot to cherish an exploded superstition? Or should we think of the great truth which his belief suggests, telling him that we also believe in the forgiveness of sins, not in the sense that physical or mental effects can be removed, but that, because Karma governs activity on all the planes, repentance does actually counteract more serious and tragic injury to the moral nature? Further, that prayers for forgiveness are powerful for the same reason—that they generate a spiritual energy which can be used (by Christ, if you choose), to nullify, on the moral

plane, the evil results of wrong conduct? . . . Teaching such as that will help your visitor to understand his own religion better. And he will want more of it. The ignorant and more hasty method will merely drive him away."

The Objector grumbled but did not protest. Instead, he changed the subject. "I wish the Gael would say something," he remarked. "He at least is stimulating."

#### SACRED AND PROFANE LOVE

The Gael, apparently, had not heard a word of the earlier conversation. Without respect of persons or of subject he continued, aloud, the thread of his own meditation.

. . . . . "who never, never again  
Through all the rise and set and set and rise of pain  
Shall hear the lips of her whom I loved naming my name.'

"The love of Manus mac Tormod," he murmured. "Just the far-thrown shadow of the great Love. But the power of it! And here am I, with this moth-eaten remnant which I choose to call a heart, incapable—yes, by all the dear gods, incapable of loving the Man of all men as that poor damned derelict loved the girl of his silly dreams." He was striding up and down the room now, immersed in his trouble. "Has all the world dried up? But at least we know what it ought to be—a raging torrent, a consuming, inextinguishable fire! With a love like that, one could tear the heavens asunder. It ought to be so easy. Think, think of all He does for us. But I call for it, and the heavens just smile. Dead it is that I am—the shadow of a man, crying for life!"

"If you will sit down and keep cool," said his particular friend, the Sage, "you may discover that the problem is not insoluble. It will remain so, however, if you continue to exude such inordinate quantities of carbonic acid gas, or whatever the uncomfortable thing is which people distribute when they rage around a room and call themselves names. I admit there is a lot of truth in what you say, but please realize also that what you really want is a short cut to perfection and that what you really need is patience. Remember Chuang-tsze: 'You look at an egg and expect to smell roast chicken.'"

The Gael is not easily subdued. Changing his mood like the wind, he turned to his auditors collectively and appealed to them with mock despair:

"He speaks to me of Patience," he said; "and I have stayed his friend for years upon years. Little he knows what that means! Why man"—turning now directly to the Sage—"I am Patience itself." Then, changing again: "The long-drawn sigh of it in the trees—who made that song but I? And if not I, then God, my Brother: it is the same.

Shocked, Mr. Orthodox Person in the corner? If you were as reverent as I am, you would not have exiled Him beyond the stars. And let me tell you, if you leave Him there much longer, He will die of cold and loneliness. But that is not the point, which is, that if anything could make me impatient"—striding the room again—"it is the Sage's carefully balanced calculation: be good and you will be happy; be patient, and you shall have jam on your bread for supper! In the name of all that is holy, what is Occultism if not a divine intolerance of Time; a defiance of all limitations; a violence against things as they are?"

#### SHORT-CUTS IN OCCULTISM

The Neophyte came to the rescue. "Your virtues, dear boy, are innumerable as the sands of the sea. So thick they are upon you that at moments they hide your moderation! Let us see wherein we agree. No one can seriously suppose that Occultism enables us to skip any step in the orderly development of our powers. The whole race of men, without exception, in order to attain Wisdom, must accumulate certain experience; must overcome certain faults; must acquire certain virtues; must transfer the centre of consciousness from the unreal to the Real. Those who are saints and sages—those whom we, as Theosophists, call Masters—have forced their way ahead of the mass by accomplishing in a short time that which the majority of the race will achieve only after the passage of milleniums. They have done this by tremendous effort and long self-sacrifice, inspired by the needs of 'that great orphan, Humanity.' But instead of their short-cut having saved them labour, it brought them unremitting toil, and experience in so concentrated a form that for most of us the strain would be unendurable. They could not omit one step of the journey. They took more steps in a shorter time. A plant, the growth of which is forced in a hot-house, is a good illustration—it blooms under the same laws of life as the slow-growing plant in the garden. You are entirely within your rights in calling upon the Universe to quicken you. Possibly that prayer is being answered in the asking, the first effect in your consciousness being a passion of contempt for yourself, in the sense of your lower nature, as you know that nature to be. Let me suggest, however, that we need to be patient with that as with all other things. I do not mean self-satisfied. There is a vast difference between the man who sees in himself no fault at all; the man who sees his deficiencies and is so disgusted that he loses all serenity because of them; and the man who, while recognizing clearly his failings, sets to work ardently but serenely to replace them with strong virtues and with powers of service."

#### BHAKTI YOGA

"Further," added the Sage, seeing that the Gael had subsided, "no heart is withered which has retained the desire to love. That desire

is a miracle of God working in it—a proof in itself that we are much nearer to divinity than in our pessimistic moods” (with a very gentle smile) “we try to persuade ourselves and perhaps declare that we are! Our trouble perhaps is that we look for sensible devotion; for some noticeable out-pouring of the heart—the fact being that the desire is in itself the thing desired.

“Yet, if we would increase the strength of our love, there are few better ways than that of dwelling in thought upon the Master’s love for us—how strong in its tenderness, how delicate in its sympathy, how constant in its devotedness, how ardent yet how compassionate in its zeal.’ Thought and meditation of that sort will produce in our hearts a similarity of sentiment and of interest, a likeness of mind, a mutual confidence as between friend and friend—and at last a conscious communion.”

#### EXHAUSTION

“I do not want to change the subject too violently,” the Student now remarked, “but what you have been saying reminds me of a problem that has bothered me for years. I want an antidote for nervous and physical exhaustion. I reach a point at times when I can work no more, and when every sort of ‘practice,’ whether of meditation or of prayer, becomes a burden too heavy to be borne. So for a week or more I have to relax to the extent, practically, of abandoning everything that involves effort of the mind or will. So far as I can see, this exhaustion is due to leakage. My question, then, really should be: how stop the daily leakage? How conserve energy?”

Everyone was prepared to tell him all about it. They would prescribe for his individual case. But the Student is not satisfied easily, and the only answer which he accepted as enlightening was prefaced by the remark that it would be impossible to tell him what he personally ought to do, because everyone must solve such questions for himself—the cause as well as the cure differing somewhat in each instance. Nevertheless, certain general suggestions might be of help, and the first was that such exhaustion is due very often to over-crowding ourselves with more work than we ought to undertake. The “leakage” probably comes from lack of concentration and from lack of detachment.

“We do not approach each task with complete attention or with one-pointedness of effort. We allow our minds to wander to the task last bungled or to the difficulties of the next. And we do not sufficiently give to our worldly calling what the old spiritual writers call a divine or ‘supernatural’ intention. In the language of theology, no duty need be dull, and for that reason, exhausting, if we see the angel who brings it to us and who watches our performance—and Karma, be it remembered, is not a blind law of mechanics, but the expression of wisdom and of an infinite love.

## DETACHMENT

“Quite as important as concentration is detachment, if we would truly conserve and dedicate our energies. And detachment is not widely understood. Only yesterday, I was reading this: ‘The attachments of human nature are very strong. We become attached to certain places, friends, plans, methods of action, even to certain tastes and fancies, till without them life seems dull and miserable. And a man’s attachment to his life and to his own will is deeply rooted and intense. . . . We ought to be able to pray that we, being freed both in body and mind, may with ready heart accomplish those things which God commands.’ It is true that ‘he who gives himself to God must have a lion’s heart’; yet, when once that gift is made, completely and beyond recall, the lion’s strength comes with it. You remember, in *Light on the Path*, where it speaks of the Warrior? Well, if we were in fact ‘unconcerned in the battle save to do His bidding,’ can you imagine how much of our energy, spiritual and mental and nervous, which we now fritter away, would be saved to us—and for Him?”

## THE ESCAPE FROM EXHAUSTION

“I can see the truth of that,” answered the Student. “But how about the cure for this sort of incipient paralysis which wrong habits of thought bring upon us? I have been tempted at times to have myself examined for hookworm!”

“Still speaking generally, we may be sure that to attempt to cure such a condition by inactivity would, in nearly all cases, be dangerous. The advice usually given is to persist in our practices with most determination when there is the least inclination to do so. What is true of love is true of meditation, of spiritual reading, of prayer. ‘Do not even the publicans the same?’ There is merit in meditating when we feel inclined to meditate. But we begin to achieve things in and over ourselves when we compel ourselves to do what we regard as a duty in spite of disinclination.”

At this point the Student suggested that perhaps the true cause of inertia is lack of interest. He had found in his own experience, that, if he were sufficiently interested, he was never “too tired.”

“Which,” suggested the Philosopher, “takes us back to the lament of the Gael. For what you have said is only another way of saying that if we were to love as we ought to love—as, for instance, the Master loves us—we should be unconscious of effort as of sacrifice. Imagine a mother, ill in bed, who hears suddenly the shrieks of her child in the next room: does not her love give her the strength of ten men? Does she stop to think how tired she is, or how feeble, once she hears those cries of pain and the call of her name? Truly, it resolves itself at last into a question of love, of how much we love. Love is the power that

can move mountains. Nothing else, surely, will ever move the *spiritual will*."

There was a pause, and the Recorder saw his chance. "There is a department in the QUARTERLY," he said, "which is worthy of your most purposeful support. I need not tell you its name. Will not someone suggest a topic?" The request, at first, was not treated as seriously as it deserved, until one of those present, of better understanding, suggested that many of our readers feel themselves to be limited in their opportunity to help, and that it would be useful to point out a way by which everyone, no matter how situated, can be of service to the Cause. The Recorder promptly asked what that way might be, and elicited, gradually, something to this effect:

#### THE LODGE AND PRAYER

"There are what might be described as a positive and a negative side to the Lodge. The latter provides the spiritual energy which the former expresses in action. To speak of the one as contemplative and of the other as active, would, however, be misleading, for the reason that the contemplative is just as active as the other, though it confines its activity to the higher planes. These two sides of the Lodge are complementary and mutually dependent. Action in the world of mind, or of matter, would be still-born unless it were supported by the meditation and prayers of those whose lives are devoted to that form of service.

"This should suggest an answer to the question asked by so many whose home duties are exacting: What can I do for the Cause? They can pray for its success. They can wish and long for its success. By so doing, they will beget an energy which Masters can use: and no Master will be deaf to such prayers. But it is best to be specific and one-pointed. Pray for a particular Branch, or group. Perhaps devote a certain day of the week to special departments or centres of the work.

"W. Q. Judge was a great spiritual director. He knew the needs and capacities of individual students. There were scores of students to whom he would never have given this advice: but he did give it at least to one. Possibly there are others now to whom it will be helpful. He advised this student, who desired to help but whose family duties made outer work almost impossible, to pray (using that word) for the success of certain groups and Branches, on certain days of the week, saying that the real and best and highest service could be rendered in this way, and that the outer work would in any case be helped and benefited immensely. It always is possible to reserve certain intervals during the day for activity of that sort. And if the desire to help be strong and pure, a prayer will repeat itself in the heart, as an undertone, from morning until night. Nor will it by any means cease at night.



On the contrary, a time will come when the prayers of the day will become the deeds of true sleep. Enormous is the power which a pure heart can generate. And there is no need to be an orator or a writer or to have wealth for the traveling in this road. Without moving is such work done. Yet, naturally, having been born into this world of action, those who can act should do so. There is need for laborers of every sort. Our tendency is, however, to look for visible results, and to attribute an undue importance to what is, after all, merely the outside of things. The real work is invisible always. It is the soul of an action that lives and counts, when the act itself has been forgotten."

#### CREATIVE INTENTION

"In that connection," remarked the Neophyte, "it is unfortunate that so few people realize the importance of the intention with which they do things. Take, for instance, the mite-boxes which have been issued recently to all members of the T. S. who wanted them: suppose that money is put into these boxes without thought, it stands to reason that nothing but money has been contributed. Suppose, on the other hand, that whenever a piece of money is put into the mite-box, the contributor thinks intently, or prays, that the money may be accompanied by power and success to the movement in which, presumably, he is interested. Suppose that many hundreds of members contribute regularly every morning, and that all of them unite in this strong volition or prayer and really from their hearts: imagine the tremendous effect in the unseen and real world—the powerful stream of energy and support!"

#### A MORNING SACRIFICE

"By the same token," said the Observer, "it used to worry me that I consumed an hour or more every day in the process of washing and dressing. An hour every day amounts to nearly three years out of a life-time of three-score years and ten. Yes,—it bothered me so that I figured the whole thing out. It was enough to drive one into some No-Washing Society. But then I began to think, and it struck me that all of civilized humanity is doing the same thing, and that a practice so universal could not be fortuitous. There is design and purpose in all things—necessarily in this too. What could it be? Next I remembered that ablutions play an important part in all the old religions, and that, for the Hindu, washing forms an essential part of his prayer, particularly of prayers for purification. So it dawned upon me at last that what had seemed such a hideous waste of time could and should be used as a spiritual process, and was probably so intended. We should use the outer as a symbol of the inner, or as an aid to concentration—the thought and the will, or prayer, being that the evil in us be expelled;

that sin be washed away, and that we may become pure as tabernacles of the Most High."

"As an apologist for the Almighty, you certainly are ingenious," said the Objector. "But I would hate to have to spend an hour every day scraping sins into my bath and wash-basin. It would add horribly to the day's labour!"

"If you think," laughed the other, "that you could get rid of your sins in less than three out of your prospective seventy years, you flatter yourself. Seriously, however, I am not suggesting that every minute of my hypothetical hour should be passed in just that way. There are the coming day's work and other things to be considered. But I do mean that there ought to be thought of purification, and that my point well illustrates what the Observer and others have said this afternoon about the importance of a conscious and spiritual *intention*."

#### A PRACTICAL, CULTURED MYSTIC

"If the Recorder's request still stands"—this from the Student—"I think the readers of the 'Screen' would like to know of a book which I am reading, and which, in any case, I should like to advertize. It is really of value. It is called *Stray Thoughts on Character*, and is by Mrs. L. H. M. Soulsby, who is, I believe, the principal of some college for girls in England. The book is published by Longmans, Green & Co. It is particularly valuable because it contains theosophic and profoundly true teaching in orthodox form. The author is a practical and cultured mystic. A quotation on the title-page from Rahel tells the purpose of the book: 'The future comes not from *before* to meet us, but streams up from *behind* over our heads.' Mrs. Soulsby reveals the source of her inspiration in this passage: 'The power of the spiritual nature over the mental and physical is being more and more practically realized; in fact it is often spoken of as if it were a new discovery of to-day (I suppose she refers there to 'New Thought'), instead of being the secret, the open secret, which St. Paul claimed to have learned,—the secret of Tauler, and St. Teresa, and Jacob Böhme, and William Law, and so many more. . . . We do not realize the power of our own will or the mighty forces which are ready to aid us. We are like Elisha's servant at Dothan, and we need to have our eyes opened to the chariots and horses of fire around us—to the unseen world, which gives the meaning and value to the world we do see.' That, of course, is a general statement; but she can be and for the most part is intensely practical and concrete. Listen to this:

#### THE MOULDING OF CHARACTER

"If parents and teachers would combine to ensure an uninterrupted two years' course of good habits in children, education would not be the

lamentable failure it very often is with our present system—or rather, no system—of spasmodic efforts, spread over many years.

“Let us be thankful that bed, washing, food, and lessons, afford such an easy, simple, *unintrospective* means of teaching life’s highest lessons of self-discipline, and of the facing of responsibilities. The child who has learnt to be ascetic as to food and bed, and dutiful over lessons, is practically safe from the sins of the flesh.

“No knowledge of evil and no warnings guard any one against evil passions—the only safeguard is the habit of duty and of self-control, which brings those passions into subjection.

“What gets a girl into serious mischief in later life? Is it not the habit of doing what is pleasant at the moment: the habit of drifting through life, instead of having the day clearly marked off by the striking of the clock of duty? We may, or may not, think a life of Rule necessary, as Church-women; but it is most certainly necessary as a guard against the dangers of this world of Misrule, in which we and our girls are placed.

“I plead for minute, and anxious, and unremitting training in self-control in rising, washing, eating, and lessons, because these apparently simple nursery rules are the great though indirect means of conquering our lower nature.’

“Could any advice be more sound and more occult, in the true sense of that word? And is there any one of us who would not be the better for following it? If parents and teachers in this country were to realize its truth, and were to deal with their children accordingly, the character of our population would be improved one hundred per cent. in a single generation.”

#### THE EDUCATION OF CHILDREN

“There can be no question about that,” interrupted the Observer. “The children of this country are not brought up at all. Some fatuous idea of ‘Liberty,’ I imagine. Perhaps, on the other hand, just the moral laziness of parents. They begin to think of discipline when a boy is big enough to break the furniture and so becomes expensive. Elementary obedience should be perfect by the time a child is seven, otherwise it will have to be self-acquired, if ever, after a man is forty—and then with infinite difficulty and suffering. Really, it is a shame. Over and over again parents have said to me, almost with pride, ‘We can do nothing with him. He simply will not do what he is told’; and they have said this before the child—a brat of six or seven, whose spanking should have been done in the cradle.”

“That is the secret of it,” the Mother commented: “children are spoiled as infants. Discipline should begin on the day of a child’s birth. Its life should be regulated like clock-work. If it cries at night it should be left to cry. It will soon discover that at that time sleep is its duty. As it is, a crying child is nursed or rocked. A Parish Visitor told me not long ago that she had been calling on a poor woman in a tenement. There was a baby, and she noticed that the mother was constantly picking up the child’s rattle from the floor, and that the child as constantly

threw it down again. Remarking on this, the tired mother replied that the baby cried if she did not pick it up. It seemed to her to be sufficient explanation. In most cases, however, the mothers are phlegmatic up to a certain point, allowing their children to do as they choose, and then break into paroxysms of rage, during which they beat any child within reach, almost regardless of whether the reason for it is understood or not. Rich women, whose children 'get on their nerves', hire nurses to do their work for them, the result being that the children of the rich have very much the same moral training, or lack of it, as the children of the tenements. Constant, steady pressure; unflinching evenness of temper; absolute regularity—no feeding or eating between meals, no yielding to 'just half an hour more' at bed-time,—and a boy ought to grow into a man. The same principles, of course, apply equally to girls."

"I am so glad I was born before all these things were discovered," volunteered the Objector, with a sigh of considerable relief.

"It might have been better for some of us if we had not been—that is, unless we had been born before such things were forgotten. . . . You follow me?" asked the Mother. The Objector bowed.

#### CHILDREN AND RELIGION

"While we are on the subject of children," ventured the Recorder, "I wish someone would suggest how they can best be taught religion. And what, under that head, should they be taught?"

"Good, old-fashioned, orthodox Christianity, taught by the child's mother," answered the Sage.

"You say more than you mean," protested the Philosopher. "You would not threaten them with an everlasting Hell. I agree that they ought to be made familiar with the stories of the Old and of the New Testament—the Old carefully selected and edited. And I do not approve of giving them scraps from other religions, because a child is proud of its knowledge and displays it to other children. In time, this unnecessary and undigested familiarity with the names and tenets of exotic religions, stamps a child as peculiar, both in the eyes of its friends and in its own eyes—and that is most unhealthy. It is different, of course, if a child can be brought up alone, or with the children of its own family only. I am supposing a Public School education—a calamity, in my opinion, but one that, in this country, can rarely be avoided."

"The most important thing in the religious education of a child," remarked the Gael with unusual terseness, "is to give him a sense of the invisible; to make the unseen real to him. This can be done by means of fairy-stories, or with the aid of Christian legend and history, or in any way you choose. But it must be done if the child is to escape materialism. And if you rely on fairy-stories alone, the insanity of

grown-up people will presently crush your child into the belief that such stories are not true, while there is still a respectable minority, even of grown-ups, which asserts its belief in an unseen though real Christ."

#### CHRIST FOR CHILDREN

"I have in my pocket a letter, or, rather, the copy of a letter," said the Student, "which in my opinion gives expression to what the Gael has suggested. The writer is the god-father of the boy, of about eight, to whom it is written. It was read to me for my opinion, and I asked the writer for a copy. I should explain, before reading it, that the boy who received it has been brought up practically without religion of any sort, and that my friend had led up to this letter by others in which he had tried in many different ways to emphasize the reality of things beyond the reach of the physical senses. By the way, as showing how responsive children are to that sort of suggestion,—this small boy's sister, who is not more than six, when an earlier letter was being read to them in which my friend had said that 'some people are so foolish that they won't believe in things they cannot see,' interrupted with the remark, 'Why, they must be crazy: you can't see the inside of a tree!' . . . The letter reads as follows:

"Such a nice, nice letter from you. It gave me so much pleasure. A real Easter letter, full of love and of gladness. I did like it so much. It is a very nice letter. And there is a kiss at the end which I am going to lock up in a box and keep, and then, sometimes, when no one is looking, I shall take it out and remember.

"It is Easter Sunday—or will be when you read this. Do you know what they do in Russia? (Russia, you have heard of in school—a big country on the other side of Europe, much further away than England.) On Easter Sunday in Russia all the people who meet on the streets run up to one another and kiss one another and cry out, "Christ is risen, Christ is risen." Yes—people who are strangers to each other—all sorts of people—rich and poor. Isn't that queer? To tell you the truth, I would not like it at all—some strange man with a bristly beard running up and throwing his arms round my neck, and, with tears in his eyes, crying out, "Christ is risen!" Yet it does show, doesn't it, what a wonderful day it is, when people feel the gladness of it so strongly—their hearts so full of joy that they forget who are friends and who are strangers and remember only that the other man has the same joy.

"A man I know told me once that he had been shut up in a town during a war. The enemy were all around the town and no one could get out. There was not enough to eat. The people inside the town were very hungry and very miserable. They were like prisoners in a prison. They all suffered together. After weeks and weeks of suffering, at last another army appeared—a friendly army, which drove away the enemy, and which entered the town with wagons and wagons piled high with food, and with bands playing and banners flying. My friend told me that men and women and children who had been shut up in the town—so hungry and wretched—just went wild with joy, and that they hugged and kissed one another and cried out, "We are saved, we are free; thank God, thank God"—and that people in the town who had never spoken before did the same thing.

“Well, on Easter Sunday a great many people feel the same way—that they have been saved or rescued, because Christ, that wonderful man and Son of God—a sort of big and very wise and loving Brother—is still alive to help them. You have no grown up and big brother. Perhaps you think it would be nice to have one—some big strong man, who loved you very much, and who would always be willing to play with you, and who would understand just exactly what you want and what you think and what you feel; and who would always smile, and who knows about school (because he went to school and remembers) and who knows what the other boys say and ask, and what the girls say and do—who just knows everything and understands everything—who knows *your* school and *your* friends and *your* thoughts, and who would always know how to advise you, and to whom you could go and tell everything without being afraid or ashamed, because you *know* he will understand and will never laugh at you, even in his heart. It would be very nice to have an Elder Brother like that—wouldn't it?

“Well, the fact is that you *have* such an Elder Brother—and dear — too. And if ever you are naughty, he is most awfully sorry; and when you are good and kind he is most immensely glad. Who is this Elder Brother? Why, it is Christ: because he is the Elder Brother to everyone who knows about him and wants him to be their friend and companion and helper. All you have to do is to say in your mind—“Christ, please, I would like to have you for my very big Brother and best friend.” He hears and knows what you say. And, then after that, the more you talk to him in your mind (just as you now talk to “yourself”)—the nearer he comes to you and the oftener he is with you.

“Perhaps you will be able to see him in your mind, and perhaps you won't—some people can; but there are thousands and thousands of people who have never seen him but who know his voice as well as their own—although it sounds, at first, just like a part of their own mind speaking to them. And, really, seeing doesn't much matter, because you can't see me while this letter is being read to you (except in your head if you shut your eyes)—and you can “imagine” Christ, if you try often, just as easily as you can “imagine” me to be speaking this letter. You *know* that the letter *does* come from me, because you know my voice in the letter—the way I say things and the “feel” of the letter. You know that there is always love in my letters; and there is always love in his voice even if he is obliged sometimes to scold you. He will only scold you because he sees some way to make you happier; and he will praise you just as often—and, I hope, oftener than he scolds.

“It's not a good plan for a boy to talk much about these things. You just hide it away in your heart. Some people laugh at you if you tell them, because they don't know. Why they don't even know the talks you have in your mind with yourself—when you talk to yourself. Of course they don't know about your other “inside” things. I never talk about it except to the people I *know* will understand. But the fact is that Christ is the Elder Brother of all those who want him to be their best friend. And he loves children particularly—children and lilies. That is why there are so many lilies on Easter Day.

“But now—such a long letter—and I want to write to — too.”

The Philosopher was pensive. “I suspect,” he said, “that those children, in the end, will gain by having been brought up without religion.”



# ELEMENTARY ARTICLES

## THEOSOPHY THE KEY TO A KNOWLEDGE OF HUMAN NATURE

ALEXANDER POPE truthfully and beautifully said, "The proper study of Mankind is Man," but few of us devote ourselves to this study, and those who do find it very difficult. Humanity however, is the greatest theme of study as it is the greatest object of service. Of all knowledge the knowledge of human nature is the most important, for it is essential to the best and truest success and usefulness in life. Lord Beaconsfield in a famous address before the University of Edinburgh said that the two fundamental conditions of success, were to know one's self, and to know the needs of one's age or epoch. Where, and how can we get this precious knowledge? In our colleges the organization and working of the human mind is studied as an abstract, and not as a practical science. In the college and out of it man's environment is studied with deep earnestness, and all things in heaven and earth are searched and questioned. Some of the richest, noblest, and most powerful minds have devoted all their time and strength to fathoming the wonders of the universe, but man, the crowning glory of the world, they have neglected, and these white haired sages have gone to the grave ignorant of the beautiful and majestic powers of their own minds. That Theosophy gives us a more complete revelation of the nature and destiny of man than either science or religion can be easily proved.

What is Man? From whence, and what is his destiny? To these questions science with all its facts, and philosophy with its deductions can give but inadequate and unsatisfactory answers, so man remains still the arch problem of the twentieth century. Man the Knower, the reasoner, the liar, the murderer; man the sage, but also the sinner; he that weighs worlds in his balance and controls the mysterious forces that surround him, yet is the slave of his own desires, passions and appetites—he, surely, is our greatest problem. In truth the human mind seems to be the borderland of two worlds, the battlefield of two forces, for here light and darkness, good and evil seem to blend. Is he a Prince of Eternity, or a child of the earthly and mortal? Our modern science has not yet solved the problem of man, but has devoted a good deal of

time and study to the subject. In all the earlier works of natural history man was simply regarded as the *Genus Homo*, and was generally described as merely a distinct species. This error came from emphasising too much the anatomical resemblances, and ignoring the cerebral differences. Later, Cuvier placed man in a distinct order, the *Bimana*. Then Professor Owen, a very distinguished Zoölogist and Comparative Anatomist, arranged the *Mammalia* into four groups according to the development of the brain, and accorded man his rightful supremacy in the *Archencephala*—that is, beings with a ruling brain.

But does man differ from the ape and the lion only as they differ from the sloth and the bat? Is it sufficient to make him simply a distinct class? With the light of Theosophy on this great problem we have to answer, no. The difference is greater than can be signified by mere diversity of class. The entire animal kingdom lives on a plane of unassisted nature, unclothed, and except in a few instances unhoused. Both the *Herbivora* and the *Carnivora* take their food unprepared, and all are creatures of instinct and impulse, utterly devoid of moral sentiment, and consequently of conscious responsibility. They are altogether incapable of rising to the level of abstract thought, ignorant of first principles, and wholly deficient in imagination; in truth they are merely organic and sentient machines. Can we compare such beings with man who has subdued the earth to his purposes, covered the land with cities and the sea with ships; who lives under an abiding sense of responsibility, and with a glorious hope of immortality? He ascends from fact to principle, and so interprets the sublime facts of the universe; and although he has attained to splendid realizations in the social, literary, and religious spheres, has still an ideal of unattainable excellence that is at once a guide and a prophecy of never-ending progress. Surely, then, man is separated from the animals as they are from the vegetables, and as vegetables are separated from minerals.

Take anthropoid apes. The ape, like any quadruped, is simply the creature of instinct. He is governed by his passions and affections, what they prompt him to do, he does, regardless of consequences, which he cannot foresee, and indifferent to the suffering he may inflict, and with which he cannot sympathise. He has neither prudence nor conscience, reverence or benevolence. Of justice he seems not to have the remotest conception, and of mercy he is wholly incapable, while to the truly sublime moral altitude of worship he never even remotely approaches. Can we compare such a being with man? In man, despite all his errors and sins, integrity and veracity are abiding principles, and although anger and revenge may rule him for a season, yet from his gentle heart, more especially the heart of woman, pity ultimately distills like the dew of heaven, and mercy, springing out of the profoundest sympathy, falls on the object of suffering, like the summer rain on parched ground. The soul of the ape is of the earth, earthy, but in man there is ever an aspira-



tion heavenwards, and a struggle Godwards. Man becomes a sage and a poet, and oftentimes rises yet higher, becoming a saint and a prophet, dwelling in the light and partaking of the love of infinite perfection. Intellectually he ascends from facts which are temporal to principles which are eternal; while through his imagination he rises from the plane of mere utility, which is earthly, to that of beauty which is heavenly.

The scientific study of man has regarded him almost exclusively as an animal, and as a result of this undue attention to the lower elements of his compound being, the higher moral and spiritual elements have been almost entirely overlooked. It is doubtful if any works on comparative anatomy have yet done justice to his intellect and beyond all question they have conspicuously failed in the treatment of his moral nature. What can we say of the scientific study of man that purposely neglects to take into consideration the phenomena of mesmerism and clairvoyance? Without some knowledge of these strange facts it would seem that our acquaintance with the profounder elements of man's nature can be only partial and superficial. And what can we think of an Anthropology which neglects the study of dream life? We cannot have a really complete knowledge of human nature until we have studied this mysterious province of our compound being, where the ordinary laws of waking perception seem inverted, so that in place of objective realities exciting perceptive impressions, it is subjective ideas and conditions which seem to evoke a corresponding environment. We cannot be said to have completely studied human nature until we have probed this problem to its profoundest depths, and attempted the solution, not only of ordinary but of extraordinary dreams—that is, those which are obviously clairvoyant and predictive. We may go even further than this and include that weird realm of the occult and spiritual of which our modern science knows nothing, but from which a great many scientific men shrink with unutterable abhorrence. No study of man can be complete which leaves out such great problems as those of second sight, presentiments, and the visions of seers, for these things underlie some of the greatest movements of history. A Science of Man that utterly fails to account for the appearance and career of such men as Gautama Buddha, Jesus of Nazareth, and Mahommed is surely far from perfect. The successive advents of these beings have changed the face of the world, and altered the current of history. They founded religions and inaugurated eras. Without them humanity would have lacked its most powerful impulses to advancement, and its most efficient aids to progress. These were pre-eminently men with all the highest attributes and qualities of true manhood in full flower. It is true they were master-minds, they were exceptional in the greatness of their endowments, still they were men, the archetypes of the men of the far-off future, and a perfect science of man must be able to explain them.

If we turn to religion—or rather, to theological teaching—we do

not get much better satisfaction. These theological teachings are rejected and ridiculed by scientific men, and thousands of Christian teachers no longer accept the doctrine of human nature held by their fathers. Genesis is no longer interpreted literally but looked upon as poetry whose symbols we do not understand. Many of these teachers accept in some form the modern doctrine of evolution and are trying to reconcile the teachings of science with the Bible, but few of them have any definite, satisfactory teaching on the origin, nature, and destiny of man. This is not saying that there is no definite teaching in the Bible on this great theme, for that would not be true. All through the Book there are scattered occult teachings that are essentially the same as our Theosophical teachings, such, for instance as the eighth Psalm, and St. Paul's definition of man as body, soul, and spirit (physical, psychic, and spiritual). The old mechanical interpretations of the Bible are rapidly passing away and more spiritual interpretations are taking their place, but many of these teachers have not yet found definite ground. So that neither in the religious nor in the scientific teaching of to-day do we find man so clearly analyzed and defined as we do in our Theosophical teachings. We are told that the Theosophical theory of nature, life and man is founded upon knowledge gained by wise men in the past, and that students to-day may acquire this knowledge if they will comply with the conditions. They give us an account of the past and future of our planet and of others, with the true doctrine of the evolution of man and the world. Theosophy teaches that *ether* (sometimes called Akasa, and sometimes the Astral light) is a universal substance in which all thoughts, acts, and events are recorded, and that after receiving the necessary training the student may become able to read this book of the Recording Angel. It further teaches that the real, permanent man is spirit, a ray from the One Spirit, and thus a part of all. This spirit passes through a series of experiences by repeated reincarnations in successive races and planets, the accumulated experience of each incarnation being retained leads the soul toward perfection, and when that point has been reached all these experiences will be remembered. After each incarnation the grosser elements are cleansed away and the soul has a period of rest and refreshment, during which the experiences gained in the last incarnation are worked up into faculty for the next life. The law of Karma rules man's life, so that, "whatsoever a man soweth that shall he also reap." There is no such thing as luck, for the nature of our present incarnation depends upon the way we lived and thought in previous incarnations. The joy and sorrow measured out to us here is the outcome of our own lives. This is a key to the mystery of suffering and sorrow and to the problems of social condition; the contrasts between wealth and poverty, culture and ignorance, virtue and vileness. It explains why a genius—musical or other—may appear in a family destitute of such power. It also explains the occurrence of accidents,

misfortunes, and untimely deaths, as well as the frequent cases of unfitness of environment, which are sometimes so extreme as to paralyze all endeavor, thus filling the soul with despair, and often with bitterness. It explains, too, why some individuals are possessed of such psychic powers as clairvoyance, clairaudience and psychometry: it also fully explains the phenomena of spiritualistic seances.

With its fine analysis of man's sevenfold nature Theosophy gives the fullest directions for self-culture, teaching that character is the end of knowledge. It shows us how to eradicate selfishness in all its forms: how to control all the appetites and desires of the lower nature, and to subordinate all material interests to the spiritual will. It teaches that the performance of every duty without desire of reward, leaving results to the great law, with the cultivation of a broad generous sympathy and unselfish work for others will transform the character. It further gives us directions for the cultivation of the inner, spiritual man by meditation and communion with the Divine. To those who so desire it gives a specific course of training by which the inner faculties may be aroused and developed, thus helping to a yet higher plane of spiritual development. In short, as a revealer of man's origin, history, growth, and destiny, Theosophy has no equal, and as a guide to self-knowledge and character development it is supreme.

JOHN SCHOFIELD.

---

*"The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honour if need be, in the tumult or on the scaffold."*

R. W. EMERSON.

A decorative horizontal banner with intricate geometric and floral patterns. The word "REVIEWS" is centered in a bold, serif font within a dark, rounded rectangular frame.

*Spiritual Letters of Edward Bouverie Pusey.* (Longmans, Green & Co.)

"My peace I give unto you can only be said by the Master to the beloved disciples who are as himself. There are some even among those who are ignorant of the Eastern wisdom to whom this can be said, and to whom it can daily be said with more completeness." Dr. Pusey is one whose explanation of his religious experiences might seem ludicrous to many who are beginning their acquaintance with Eastern wisdom; but through his devotion Pusey reaches the peace higher than the intellectual plane that these beginners covet. What vivid spiritual experience is his! recalled again and again in his sermons, not in self glorification but by way of setting before his hearers the rich treasure that may be theirs. "It is not a Presence to be touched, handled, seen, heard, felt by our bodily senses; yet nearer still, because it is where the bodily senses fail, where the outward eye cannot reach, the outward ear cannot hearken; but, when the outward senses fail, then the inward eye sees a light, brighter than all earthly joy; the inward ear hears His Voice; the inmost soul feels the thrill of His Touch."

"He left us, but to be closer to us; He left us in Bodily Presence, but to be present still more nearly in Spirit; not without us any longer, as Teacher, Guide, Comforter, but, through that other Comforter, within us; withdrawn from our bodily sight, to fill our souls; no longer to be touched or handled by our hands, that His Spirit might be made manifest to our spirit, that we might touch Him with the hands of our heart, feed on Him with the cravings of our spirit, see Him with the eyes of our mind, be enlarged to receive Him, and, being expanded, be filled with Him, and be 'one with Him and He with us.'"

"Seek we Him in our thought, words, and actions. So, in all things seeking Him, shall we at length find Him, and ourselves be found in Him; yea, He, who shall manifest Himself more fully than, shall, according to His most true Promise, in earnest thereof, while hidden from the world, manifest Himself to them who are also hidden from the world in Him. He shall impart to us more of our true life, even Himself." His travel over *the path* brought to Pusey knowledge of those things in human nature which make *the path* so difficult; in the *Spiritual Letters*, Pusey appears as a physician of souls. He is as well acquainted with the subtler maladies as is a practitioner with fevers and chills. The evasions and subterfuges of the human spirit as it endeavors to shirk its bounden duty he exposes and reproveth. He sees that mortification is often merely an offering at the altar of self-love. "This love of praise eats out the good of everything; you are casting out with your own hands any treasure you may acquire, and taking in sand to sink your vessel. Do then be resolute as to this. When you have made an offering to God, do not ask for it back again to sacrifice it to self. Such things as 'hinting at self's abstinent living and unworldliness in town' what are they but a more refined worldliness? How much better when people in simplicity enjoy self and are thankful, than seemingly to give up self in order to make self-praise one's end!" He writes to one whom he directs: "To give up your own

will is better than abstinence from meat." He warns against all mere external practices which by separating one from his fellows foster spiritual pride. "Society is not the place for looking devout. You had better make it a place for recreation altogether, only in the fear of God, than try to obtain a higher tone of mind, and then see what people think of it. Better to do common duties in a common way than attempt things higher and then abuse them to idolatry. You should think yourself unfit for it, until you have more self-mastery. Avoid any outward action in society which may betray any inward good feeling." "The idea of dress seems almost to be a monomania with you. Which dress does our Lord commend, that of John the Baptist or the gay clothing of kings' houses? . . . The change of dress was bad as an overt *act*." He points out the harm of ecclesiastical employments which coddle the soul in complacency. "Your chief occupation (sacred embroidery) though it is for the glory of God, and for the honor of His Sacrament, is still solitary, involves no sacrifice of your own will, or giving way to others. It is so far a mode of life, which would foster a habit of following your own way, dislike of being put out, in fine, self-will and selfishness, because it does not draw out love." He is very patient with the weaknesses and prejudices of others, and is genuine in his desire to help them grow; he is willing to do without meat if that food causes others to offend. "With regard to external acts of reverence, I think with you, that any such acts as would excite general attention, as the 'kneeling in going out of Church, out of reverence to the Altar,' etc., are better avoided." "Why should people say 'Mass' instead of the Holy Eucharist? They might have gone far to Catholicise England, if they would have taught as dear John Keble did, without whom they very probably would not have taught at all."

Pusey does much more, however, than reprove shortcomings. He is a master-builder, and gives to his flock, in his own special words, those directions for the upbuilding of the spiritual nature which are immemorial. "I think almost you might do better, if you did not think so much about your manner. Throw yourself into another's mind, and you would not be rude and rough. You think of showing kindness to them. What probably you need to see, is what would be kind to *them*; i. e. I think you have not studied other minds enough, being always busy about your own. Whereas, I think that if you were to observe yourself less, you would learn that self-forgetfulness which you really want." "The first stone in every building is humility—honestly to own your own nothingness. You are wishing for something large. You answered, and honestly, 'Yes,' when I said, 'You want more elbow-room?' Unless any one have dug deep by humility and so reached the living Rock, their humility is but like the house of cards, at which children play; each story is carefully fitted together, and placed on that below it, but the higher the little builder raises it, the more certain it is to fall." "I never look beyond the day: everything beyond is dreamland, with which I may have nothing to do." "Take care about the day-dreaming. It is such special vanity, and so unreal; picturing yourself as being what you would never be, and robbing God in imagination." He understands as few Christians do that paradoxical teaching of the Master which is in accord with the Upanishads—that by losing life one gains Life. "I would have you anxious for nothing, except for the grace of God. Whatever of natural good qualities you have will remain all the safer, when penetrated by that grace. St. Paul retained all his individuality. So did St. Peter and St. John. One sees the individuality even when they wrote, inspired and, as it is said of them, 'full of the Holy Ghost.' You will be yourself still, but ensouled, I hope, with the grace of God." And, in his own way, he apprehends and sets forth the law of Karma. "You must not allow yourself in morbid or misgiving feelings. . . . The immediate occa-

sion of this is that, I fear, there is something unhealthy about your sorrow and self-reproaches; there may be a secret impatience or irritation that you cannot at once be what you would, which is not true patience or humility. We are what we have made ourselves; and we must pray God to unmake and remake us, and must not be vexed if, while we are pulling down the old decayed wall we daubed over, the dust fly in our eyes, or bats and unclean creatures flit about us. Only let us strive that they do not nestle again, and the loathsome sight of them may do us good."

Pusey recognized the advantage and the necessity to the Church of monastic orders—societies of devout men and women who through meditation and godly lives accumulate a fund of power that radiates through the Church universal, and checks her tendency to compromise and secularise herself into a worldly institution. A good portion of his energy was directed to the revival of these Catholic institutions within the English Church, and many of his letters are written to those whose thoughts are toward the convent. But his thought is never that the monastery is a royal road to Heaven. Any condition of life is a royal road. ("The circumstances really do not matter," writes Cavé, "since in any we can accomplish our destiny.") He writes: "What a great mystery life is! God sends us into the world, to form us amid life's daily nothings and trials for that character which we are to have throughout eternity; and every trial is like the blow of the statuary which makes the unshapen block take the form of beauty which He wills for it." One of the best letters is to a mother whose endless duties seem a long distraction from God. "You have indeed an anxious, yet blessed charge to rear so many young plants for Heaven. Yours seems Martha's office, tending Christ in those He has made His. Yet it need not distract one, so one endeavor to keep Him always before one. The mode of service, not the service, changes. There is often less time to be alone with God, but so you may learn to be with God in all you do, and do all to Him. Such is the way in which most must be perfected. Few have leisure. It is through and in toil that most must win God. Mary's lot is for most hereafter. Yet Mary's spirit may be amid Martha's toil. You will find in whatever degree you can practise it, that the habit of committing single actions, again and again, through the day, to God, in their beginning, middle, end, does still the soul very much, and makes life a continual living in the Presence of God." That letter recalls the familiar lines of Pusey's friend, Keble, the "hermit spirit."

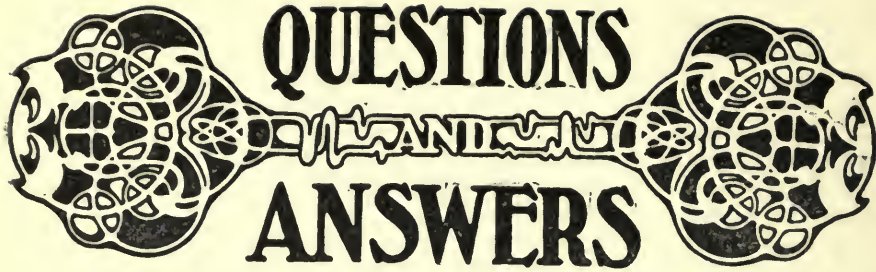
If in our daily task our mind,  
Be set to hallow all we find,  
New treasures still of countless price,  
God will provide for sacrifice.

The daily round, the trivial task,  
Should furnish all we ought to ask,  
Room to deny ourselves, a road  
To lead us daily nearer God.

A long paragraph from another letter shows the mildness that Pusey combined with firmness. "And now, since you have made me in a sort a spiritual adviser, I will mention two things to you, and you will not be mortified at my naming them, or at my having seen or heard of them. Not to keep you in suspense, I would say at once (with all affection for your general character) that there is one prominent fault, which people least like to be charged with, though so many have it, over self-esteem, or to speak very plainly, vanity. Knowing very little of your early life, I have no grounds, as I have no reason to judge, how much of a

fault this is; nor could I say precisely, on what it turned, what was its principal subject. I might suspect, perhaps, even personal appearance, or something about the person or connected with it, was a subject (as it is a most capricious quality, and they said of an eminent German linguist, Schlegel, that he was vain of everything which was his, down to his elbow-chair). This you can tell far better than myself; whether it be this, or conversation, or general ability, or acquirements, or whether it floats about different things, it will in some shape or other, constitute your trial for some time. And it is of course a very important one, because it has a tendency to corrupt everything we do, by infusing self-satisfaction into it. It is easier to write than to say this, though you will believe I have some reluctance even in writing it; but having seen good sort of people in whom it has grown up even to advanced life, and knowing what a bane it is to spiritual progress, and a hindrance altogether, I could not but think it right to name it. It is often useful that a person should know that any given quality is perceptible to others; it makes them realise more the degree in which it is in them; and I doubt not that, in earnest as you are about yourself, you will set yourself vigorously to correct it." There is no arrogance nor self-esteem throughout the volume. Pusey is indeed a shining example of humility. When Keble became his confessor Pusey refused to make his confession within the church: "It would forever blacken the sanctuary," he explained. When it became his duty to listen to confessions, he did so on his knees, unwilling to exalt himself above the penitent.

The volume displays a knowledge of human acts and motives such as one finds in a great dramatist, but a purpose altogether different. As one reads on, the words of Emerson rise in the mind: "Converse with a mind that is grandly simple, and literature looks like word-catching. The simplest utterances are worthiest to be written, yet are they so cheap, and so things of course, that in the infinite riches of the soul, it is like gathering a few pebbles off the ground, or bottling a little air in a vial, when the whole earth, and the whole atmosphere are ours. The mere author, in such society, is like a pickpocket among gentlemen, who has come in to steal a gold button or a pin." A poet with Pusey's insight would have burst into a rapture of verse and have charmed us with haunting beauty. But in making us richer, he would have made himself poorer. We read the words of Carlyle or Whitman or Wordsworth but our blaze of enthusiasm is damped by incidents of their lives. "They should have sealed their lips, guarding the vision in their hearts till they had wrought it into the fabric of their lives." As we pass from these *Letters*, however, to the man Pusey, we gather the gold of a noble life. There is none of the splendor or glamor of literary fame, but the radiance of treasure laid up immortal in the Heavens. C.



# QUESTIONS AND ANSWERS

QUESTION 116.—*Can someone throw light on the theory of intuitional knowledge—for instance by analogy with the fourth dimension of space?\**

ANSWER.—Some time ago I had the pleasure of hearing a member of the T. S., Mr. Mitchell, give a very good analogy between intuitional knowledge and the fourth dimension. I do not know that it has been published and as in any case I believe it will help those who chance to read this, I will endeavor to repeat it. I cannot improve upon Mr. Mitchell's exposition of the analogy in any way and what follows is as nearly what he said as I am able to remember.

Suppose that we were beings whose power of sight was one dimensional. We could then see only in a geometric line and what we would see of the world about us would be only what lay in that line. Next, suppose that we were beings whose power of sight was two dimensional. We could then see only in a geometric plane and what we would see of the world about us would be only what lay in that plane. For example: let the reader suppose that he is a being whose power of sight is two dimensional and that the plane in which his sight lies is represented by the page he is reading, supposing that to be flat and of wide extent. Now the reader can see, by turning about, anything that lies in the plane of the paper but can see nothing outside of it. Then suppose that we were beings whose power of sight was three dimensional, as we are, then we could see the whole of the two dimensional plane at one glance and in our own space we can see all around us by turning about. For example we can see the four walls, ceiling and floor of a room but we can only do this by turning and twisting about and looking first at this small part and then at that. Now suppose that we were beings whose power of sight was four dimensional. We could then see all of the room at one glance without turning about and seeing first this small part and then that and adding them together. We could see the whole room at once, every minute part, at the same time.

This brings us to the analogy. The intellect may be likened to a power of sight that is three dimensional. By the intellect we gain this small fragment of the knowledge of a subject and then that small fragment, and so on until at last we are able to piece our fragments together and attain a whole and complete knowledge of the subject. Intuition may be likened to a power of sight that is four dimensional. By intuition we may gain a knowledge of a subject not by the piecing together of fragments but as a whole and all at one time—at a glance, as it were.

L.

QUESTION 117.—*What is it that reincarnates?*

ANSWER.—Everything in a man which is capable of receiving an idea and responding to it—every part of the consciousness which can, of its own inherent power, react directly to any suggestion, on any plane—that reincarnates.

That which incarnates is not exactly the same in any two earth-lives. Very slowly, life by life, the ego exhausts its interest in the experiences of the lower

\*See review of *The Fourth Dimension Simply Explained*, Vol. VII, page 380.



nature, and withdraws its attention, its magnetism, its powers from the crude angers, lusts, and greeds of the animal mind.

As each of these lower mind appetites becomes replete with experience and the pain of it, the ego's attraction toward that appetite ceases; to the idea of that appetite the ego no longer responds or reacts. That tiny section of the great lesson has been learned forever, and the portion of consciousness to which that appetite formerly appealed no longer incarnates as a part of that ego. By the same method, consciously or unconsciously, bit by bit, the active field of the higher nature is enlarged.

When the ego comes to understand the method of its own evolution—when the man really grasps the idea that he may will to transfer his centre of consciousness from the lower to the higher nature—then for the first time it is possible for the real self, the "father in heaven" to become the master of the evolution of that ego through all succeeding incarnations. P.

ANSWER.—The Self. To answer thus may seem to shirk the question, which appears to seek a definition and analysis, but it is the least misleading answer I can find. Reincarnation is an Eastern doctrine, part of the great religious system of the Upanishads and of Buddhism which is built upon it. And in this system the Self is limitless and infinite and not to be defined. The instant it is defined it is limited and the instant it is limited it ceases to be the Self. So strongly was this felt that Buddha remained silent to all questions upon the nature of the Soul—a silence eloquent of his faith but which has been misconstrued into negation by many western critics.

But even if we do not take such an all-embracing view of the Self as this we still lack words to answer. In the autumn the leaves wither and fall, and the sap leaves the branches. In the spring the tree blossoms again. What is it that has flowered? that blooms again thus from year to year? At night we fall asleep and wake again in the morning. What is it that has slept and waked, losing certain old moods and waking to new, yet keeping others unchanged and continuous. These questions are as difficult to answer in words as is that which is asked us, and it may well be that the answers are the same—that that which sleeps and wakes, or dies and is born again, varies with the individual.

QUESTION 118.—*What is the attitude of Theosophy toward movements for social betterment, of which we hear so much?*

ANSWER.—As Theosophy is Truth, or Divine Wisdom, and not an "ism" or circumscribed system of belief, I do not perceive how Theosophy can be said to assume an "attitude" toward anything. Perhaps the question had been better put: "What is the attitude of the movements for social betterment toward Theosophy?" or in other words, "To what degree do such movements partake of Divine Wisdom?" And as to this, it seems opinions may differ, and I can only offer my own.

I believe these movements partake of the nature of Divine Wisdom (and are therefore "theosophical") just to the extent that the results sought are the upbuilding and strengthening of godlike human character; and that they are deceptive just to the extent that the glamor of material illusion (mere physical betterment) is made their prime object. The adherents of many of these movements have yet to learn a certain occult law, one time expressed in the words, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

But no Theosophist will condemn the social betterment movements in toto. If we will examine carefully any one of them which has shown a lasting vitality, if we will look behind the often mistaken methods, beneath its always faulty expression, we shall find something real, something true, a living power—as though a

divine ray of the Soul were struggling to express itself in the lives of men. This is the real germ of spiritual power within such movements. That men continue to mistake the shadow for the substance is partially my fault and yours.

The Theosophical Society is a perfectly liberal association, and cannot, as a society, be bound to any other organization or program. But that same liberal principle leaves the individual member entirely free to work in any other body he may see fit to enter or connect himself with. And I believe his attitude toward the various movements for social betterment, of the day, should be not only tolerant, but coöperative in so far as he can lend his effort to lead them to look inward and not outward, characterward and not matterward, for the solution of their problems.

A. I. M.

ANSWER.—This question can be answered in many ways, and from several points of view.

We may quote from the statement printed each month on the last page of this magazine, and say that the Theosophical Society (a very different thing from Theosophy, mind you), welcomes any work which has for its object the bettering of humanity. But that only shifts the question, which becomes a query as to whether any specific "movement for social betterment," really benefits humanity.

Or we may say that Theosophy has no attitude towards such movements. Theosophy, *i. e.*, Wisdom-Religion, has no direct connection with any plan of social reform. One is a religion, all-inclusive, complete in itself: the others are men-made efforts to do specific things which are worthy and useful according to your point of view. One person may think giving soup to the hungry a fine work; another may be perfectly genuine in believing that it encourages pauperism. I know an enthusiast who spends her life showing little children how to grow lettuce and radishes and what not, in the vacant plots of New York City. It is admirable work. Others devote themselves to cooking, sewing and housekeeping schools; still others to teaching mothers how to care for their babies, and boys how to resole their own shoes. All admirable. Still others believe these to be palliatives only and wish to cut the gordian knot of poverty and ignorance by bringing about some general social reform, some socialistic program. One sees at once that the widest and most honest difference of opinion can exist as to the usefulness and value of these kinds of humanitarian work and the question arises, "Does Theosophy throw any light on the whole subject? Can we use it as a touchstone to determine whether or not these things are worth while, and of several, which is the best?" I think the answer would be something like this:

Theosophy would not be what it purports to be, namely, the Wisdom Religion, if it could not illumine all the problems of human life. In this particular case, if one might dare to speak in its name, it would say, "All human suffering, all misery, all the problems with which socialism and philanthropy and humanitarian work try to deal, all these are controlled by Karma, by the Law of Cause and Effect, which seeks always to force individuals to a greater and clearer and more perfect obedience to Divine Law. If we would do away with misery and unhappiness, we must do away with the ignorance of Divine Law, the infraction of which causes the misery and unhappiness. We may palliate the results of this disobedience, we may wipe away the tears caused by pain, we may spend our lives in a loving and self-sacrificing effort to undo the effects which individuals are suffering, and all this is fine and noble and commendable. But the wise man would try to strike at the root of the whole trouble, ignorance of the Laws of Life, and he would spend his time and energies teaching people these laws, so that new causes of misery would not be created. This seems more worth while than to try to alleviate those already in existence and which must work themselves out to the last iota of a perfect balance." Therefore I should say that the attitude of Theosophy towards movements for social betterment is sympathetic, but it does not think these

movements strike at the root of the difficulty; that to be most useful and to do the most good, people should devote themselves to the task of teaching the ignorant the laws of the spiritual world, the breaking of which is the cause of all human suffering. Obviously the first thing to do is to study those Laws of Life and so fit yourself for your mission.

G. HIJO.

ANSWER.—Theosophy as a rule of life exists for the benefit of the whole world, and to every good and charitable enterprise its members should always stand ready to lend a helping hand. Founded as Theosophy is on the basis of universal brotherhood, without distinction of race, creed, sex, caste, or color, its attitude towards all movements for social betterment should be one of sympathy and assistance.

K. H.

ANSWER.—Theosophy is concerned with every side of life, every human activity. But the all-absorbing concern of Theosophy is the spiritual side of man and its development, because this is the immortal part of man, and the only part in the long run which is worth while. "For soul helps flesh more now, than flesh helps soul" may be true of our social as well as of our individual life—in fact it must be either "helps" or "hinders." In so far as schemes for social betterment strengthen the Divine part of man in so far are Theosophists absorbingly interested in them—or should be. And let the questioner ask himself frankly if he knows a social reformer worthy of the name who does not set up before him the ideal of more widespread and highly developed *character*.

L. E. P.

ANSWER.—"All Theosophists are only too sadly aware that in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction."

"In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty, and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life."—(From *The Key to Theosophy*—pp. 231-234, "The Relations of the T. S. to Political Reforms.")

# T·S·ACTIVITIES

## THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The Annual Convention of the Theosophical Society was held at Cincinnati, Ohio, on April 30, 1910.

### MORNING SESSION

The Convention having been called in accordance with the Constitution, was declared to be in session and members and friends were warmly welcomed by Mr. Charles Johnston, Chairman of the Executive Committee.

### TEMPORARY ORGANIZATION

Mr. Johnston called for nominations for temporary Chairman and temporary Secretary of the Convention.

Upon motion Mr. G. H. Brittain, of Dayton, Ohio, was unanimously elected temporary Chairman, and Mrs. L. F. Stouder, of Fort Wayne, Ind., temporary Secretary.

Upon motion the Chair appointed a Committee on Credentials, consisting of Mr. H. B. Mitchell, of New York, Mr. Albert Mendenhall, of Dayton, and Mr. F. C. Benninger, of Cincinnati, Ohio.

While waiting for the report of the Committee, the Convention was addressed by Mr. Hargrove, of New York, Mr. Smythe, of Toronto, Mr. R. Mitchell, of Toronto, and Mr. Roberts, of Middletown, Ohio.

### REPORT OF THE COMMITTEE ON CREDENTIALS

The Committee on Credentials reported that the credentials submitted had been examined and found satisfactory, the following 35 Branches, entitled to cast a total vote of 173 votes, being represented by delegates or proxies.

Aurora, Oakland, Calif.  
Baltimore, Baltimore, Md.  
Blavatsky, Seattle, Wash.  
Boston, Boston, Mass.  
Cincinnati, Cincinnati, O.  
Dayton, Dayton, O.  
Denver, Denver, Colo.  
Detroit, Detroit, Mich.  
Fort Wayne, Fort Wayne, Ind.  
Indianapolis, Indianapolis, Ind.  
Middletown, Middletown, O.  
New York, New York, N. Y.  
Pacific, Los Angeles, Cal.

Providence, Providence, R. I.  
Queen City, Seattle, Wash.  
Stockton, Stockton, Cal.  
Terre Haute, Terre Haute, Ind.  
Toledo, Toledo, O.  
Toronto, Toronto, Can.  
Unity, Indianapolis, Ind.  
Venezuelan, Caracas, Venezuela.  
London, London, England.  
Newcastle, Newcastle-on-Tyne, Eng.  
South Shields, South Shields, Eng.  
Norwegian, Christiania, Norway.  
Arvika, Arvika, Sweden.

Swedish, Stockholm, Sweden.  
 Berlin, Berlin, Germany.  
 North Berlin, Berlin, Germany.  
 West Berlin, Berlin, Germany.  
 Dresden, Dresden, Germany.

Flensburg, Flensburg, Germany.  
 Neusalz, Neusalz, Germany.  
 Steglitz, Steglitz, Germany.  
 Suhl, Suhl, Germany.

Upon motion the report was accepted and the Committee on Credentials discharged with thanks.

#### PERMANENT ORGANIZATION

The Chair then called for nominations for permanent Chairman and Secretary.

Upon motion Dr. Tenney, President of Cincinnati Branch, was elected permanent Chairman, and Mrs. L. F. Stouder, of Fort Wayne, Ind., permanent Secretary.

Upon motion a vote of thanks was given Mr. Brittain for the successful manner in which he discharged the duties of temporary Chairman.

Dr. Tenney, on taking the Chair, called for the Report of the Executive Committee. Mr. Charles Johnston, Chairman, responded as follows:

#### REPORTS OF OFFICERS

##### REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR ENDING APRIL 30, 1910

##### *Fellow-Members:*

The Executive Committee is once more able to make a report which must fill every member and well-wisher of the Theosophical Society with profound gratitude and gladness. During the year since the last Convention, we have had a steady flow of new recruits, with more energetic work by our existing membership. The most notable gain is the formation of a Swedish National Branch, thus adding one more to the new lands in which our international body lives and works. Very encouraging, too, is a large recent accession in South America, where we have always had a nucleus of enthusiastic and effective members. We have also added many members and several Branches in the United States; and in Germany we have gained many new members of our Society. Further, our German Branches have taken what seems to me a very important step, in coming more directly into contact with the heart of the Society, by taking the status of Branches of the Theosophical Society, rather than Branches of the German National Branch. This National Branch now takes its place as a voluntary federation of those of our Branches which have the German tongue in common, and which unite in work in the same field. The report of our ever loyal and indefatigable Secretary will give you further details of these accessions; I have already said enough to show how important and encouraging they are, in this thirty-fifth year of the Theosophical Society.

This very favorable account of our corporate work encourages me to turn to a very remarkable forward movement not so much within the Society as without it: a forward step which is a veritable triumph of the Theosophical Movement. Let me illustrate what I mean by two concrete facts, within the last few months. These are the successful organization and completion of two series of lectures on Comparative Religion, on the great world-religions which form so important a part of our studies as a Society. One series was delivered at the house of the Episcopal Bishop of New York, Dr. David H. Greer, by Dr. Knox, a Presbyterian Clergyman and Professor of the Union Theological Seminary of New York. The other series was organized by Dr. Randall, one of New York's foremost Baptists. In both series of lectures the great world-religions, including Christianity, were treated in what we are accustomed rightly to regard as the Theosophical way;.

in the spirit of tolerant and faithful research, whose object is spiritual truth and not doctrinal difference. In both series the unity of spiritual experience was clearly portrayed, and one may fairly say it was evident that but one further step in advance was needed to bring the reverend lecturers to the front line of the Theosophical position; the recognition, namely, of the reality of the Lodge of Masters. For from the perception of the unity of spiritual life it is but a short step to the perception of the spiritual and immortal brotherhood of those who have entered it; to the recognition of the truth that members of this high brotherhood, Masters of the Lodge, founded all the great world-religions and work ceaselessly therein, and that Jesus of Nazareth takes his place as a Master of the Lodge. When this position is reached, and one is justified in saying that it soon will be reached, then the work of our martyrs and witnesses will be justified, and we shall see clearly that our great leaders did not toil in vain.

These are, I believe, the most vital facts of the Theosophical Movement during the year just closed. Both within and without the Theosophical Society there has been a great and consistent advance. The religious thought of the world is steadily drawing nearer to the Theosophical position, and to a better understanding of the aims and purposes of the Society. The old prejudices and misconceptions are being overcome, and theosophists, no longer regarded as a sect apart, are being recognized, notably by the different Christian denominations, as the friends and helpers of all religious endeavor, of all aspiration to the central truth and reality of life. Your Committee, therefore, lays this report before you with a feeling at once of profound gratitude and of ardent hope for the future.

CHARLES JOHNSTON,  
*Chairman Executive Committee.*

Upon motion the above report was accepted.

The Treasurer's report being called for, Mr. Mitchell asked permission to present first the report of the Secretary, with which he had been entrusted.

#### REPORT OF THE SECRETARY, T. S., FOR THE YEAR ENDING APRIL 30, 1910

##### 1. *New Branches and Members*

The Secretary begs to report that during the preceding year diplomas have been issued to 123 new members as follows: In the United States, 46; in England, 12; in Germany, 33; in Norway, 6; in Sweden, 13; in South America, 12, and in Canada, 1—Total, 123.

During the same period the Society has lost by resignation 4, and by death 9.

Charters have been issued to three new Branches in the United States—the Unity Group at Indianapolis, Ind., on August 5, 1909, the Oceano Branch, Oceano, Cal., on October 22, 1909, and the Terre Haute Branch, at Terre Haute, Ind., on January 5, 1910.

To the "Theosophical Society Swedish National Branch" at Arvika, Sweden, a charter was issued on September 5, 1909.

Charters have also been issued to nine Branches in Germany, as follows:

Theosophical Society, Berlin Branch, Germany.

Theosophical Society, North Berlin Branch, Berlin, Germany.

Theosophical Society, Flensburg Branch, Flensburg, Germany.

Theosophical Society, Schöneberg Branch, Schöneberg, Germany.

Theosophical Society, Suedende Branch, Suedende, Germany.

Theosophical Society, Suhl Branch, Suhl, Germany.

Theosophical Society, Munich Branch, Munich, Germany.

Theosophical Society, Dresden Branch, Dresden, Germany.

Theosophical Society, Neusalz Branch, Neusalz, Germany.

2. *The Sale of Books*

The Secretary is very much encouraged with the sale of books during the past year. This is not only satisfactory as indicating the want felt and supplied by our literature, but also shows a profit to be applied to increasing our effort in this direction.

The remaining copies of the *Abridgment of the Secret Doctrine*, by Miss Hillard, have been turned over to the Secretary and the proceeds from the sale of these books will go toward printing a new edition. This book has proved to be so indispensable to all students of Theosophy that it has become a standard work.

It is also encouraging to note the ready sale of the books published by this department of our work, and realize that our literature, with its message of light, love and faith, is finding its way into every quarter of the globe.

3. *Correspondence*

The Secretary is pleased to report a larger and more varied correspondence than ever before. Every year of experience in this work leaves a deeper impression of the breadth of opportunity that inevitably comes within the sphere of this office and which time and physical strength can only limit.

4. *The Theosophical Quarterly*

The circulation of the THEOSOPHICAL QUARTERLY is continually increasing, and the quality and breadth of the subject matter has been such that we are finding libraries and institutions of learning glad to give us a larger audience—expressing their appreciation and preserving the volumes for future use. All this has been accomplished, notwithstanding the fact that all the contributions to its columns, the assistance of the members in its distribution, in fact, all the work consequent upon the issuing of such a journal, has been cheerfully given as a labor of love.

5. *A Word Personal*

As another year of service draws to a close the Secretary cannot refrain from expressing an appreciation of the satisfaction derived from realizing the helpful suggestions, prompt responses, patient forbearance and kind thoughtfulness ever extended to her, and to assure her co-workers in office of her constant appreciation and gratitude for assistance so frequently and so freely given.

Respectfully submitted,

ADA GREGG,  
*Secretary.*

Dated April 25, 1910.

Upon motion the Secretary's report was accepted with thanks.  
The Treasurer's report was then read, as follows:

REPORT OF THE TREASURER, T. S.  
April 24, 1909—April 26, 1910.

<i>Receipts.</i>		<i>Disbursements.</i>	
Dues .....	\$703.90	Secretary's Office .....	\$318.72
Contributions .....	1,311.16	Theosophical Quarterly—	
Theosophical Quarterly .....	207.71	(Six Nos., Jan., 1909, to	
		April, 1910) .....	1,879.00
	<hr/>	Contribution returned to do-	
	\$2,222.77	nor .....	250.00
			<hr/>
			\$2,447.72
Balance April 24, 1909.....	382.33	Balance April 26, 1910.....	157.38
	<hr/>		<hr/>
	\$2,605.10		\$2,605.10
	<hr/>		<hr/>

April 26, 1910.

H. B. MITCHELL,  
*Treasurer.*

In presenting this report the Treasurer pointed out that the deficit of \$288.07 appearing in the statement of the previous year, had been entirely removed through the generous response that the members had made to the Society's need. Though the cash balance of \$157.38 was somewhat less than the advance payments received on account of dues for the coming fiscal year, the Society was wholly free from all indebtedness, and if the receipts from the mite-boxes continued as they now promised the Treasurer believed that the finances of the Society need no longer be a source of anxiety to its members.

Discussion of the Secretary's and Treasurer's reports followed their presentation, ways and means being considered for minimizing the work of the two offices and increasing their efficiency. In particular the Convention desired to record the deep and heartfelt gratitude of the Society for the efficient, faithful and ceaseless labors of the Secretary in the many details of her office, and its sense of the great value of her work and untiring devotion.

Upon motion an adjournment was taken until 3.30 P. M.

---

#### AFTERNOON SESSION

On reconvening the Chair was authorized to appoint a committee of three to serve as a *Committee on Resolutions*, the following being named:

Mrs. Gordon, Hamilton, O., Mr. E. A. Allen, Cincinnati, O., Mr. Charles Johnston, New York.

As a *Committee on Nominations* the following were appointed:

Mr. Manning, Cincinnati, O., G. W. Roberts, Middletown, O., E. T. Hargrove, New York.

#### REPORTS FROM DELEGATES

While waiting for the work of the Committees to be completed the Chair called for the Branch Reports from the delegates. This is an especially interesting and helpful part of the Convention. The spirit of brotherhood becomes manifest in the rejoicing in another's success, in the ready sympathy in another's apparent failure and in the willingness to suggest methods and to aid our fellow workers.

#### NEW YORK

Among those who addressed the members were Mr. H. B. Mitchell, of New York, who expressed for Mr. Griscom, the greetings of a fellow worker and his regrets at not being able to be present at the Convention. Continuing, he said:

"The work of the New York Branch has been reported from time to time in the THEOSOPHICAL QUARTERLY and I believe that most members of the Society are familiar with its chief features. We have tried to build each department of our activity strictly upon the fundamental principles which underlie the Society itself. Thus, for example, all who attend our meetings are made to realize that what we consider vital and important is not that one opinion or another should triumph, but that the truth in each opinion should be found and revealed, and that some vision should be gained of the central unifying truth from which all these partial truths must spring. We have tried never to depart from this, the only theosophic attitude, and I believe it can be said we have been successful. We have at least gained greatly from the attempt, and have proved the tremendous potency of the theosophic method, and the great increase of power and clearness of vision which result from such collective effort. Many times our visitors have spoken of this: of the fact that at our meetings the significance of their own thought has



been apprehended more clearly than they themselves had perceived it, and that in the synthesis of the discussion it has been reflected back to them as they would have wished to have expressed it had their insight been deeper and their grasp of their own truth more complete.

"We have sought to manifest the same theosophic attitude and method in our relations with the religious and scientific movements in the city. Innumerable as these are we have tried to prove that the theosophist is in fact, as well as in name and theory, the friend and helper of every honest search for truth and every genuine aspiration toward the inner life of the soul. But most important and most interesting has been our work in the three great branches of the Christian Church: the Greek, the Roman, and the Protestant. The New York Branch gladly adds its testimony to the truth of what you have already heard in the report of the Chairman of the Executive Committee. The old misconceptions are disappearing and the true relation of the Society to Christianity is being recognized. We are no longer regarded as a separate sect, but rather as those who seek the eternal message of the Soul through all its manifold expressions, and find it clear and compelling in the teachings of Christ and in the lives of that long line of Christian saints and mystics that have kept the link unbroken and handed down the torch of his illumination even to the present day. Our training in the theosophic attitude and method, the rich heritage of teaching entrusted to our care, our loyalty to the theosophic spirit and our efforts to lead the theosophic life,—all these would be far less than we know them to be, did they not enable us to do in the Christian Church what we can do for the visitor at our meetings: point the way to a deeper understanding of the truths primarily its own, and yet no more its own than they are ours.

"There are many other aspects of the work in New York of which some of my fellow delegates may tell you. Year by year the work has grown as the theosophic methods have proved their power. I do not refer to increased membership alone, though this has its own significance, but rather to the increase of opportunity and the deepening responsibility which wider opportunity must always bring. No small part of this responsibility concerns our relation to the Christian churches and the demonstration that the Theosophical Society is indeed unsectarian, with no wish or will to proselytise, but rather to lead each and every man to a clearer perception of his own light and the truths of his own faith."

Following Mr. Mitchell, Mr. Hargrove and Mr. Johnston spoke of different phases of the work in New York, the latter saying in part: "One interesting fact in our Branch has not been brought out by my fellow delegates. A number of our younger members, young in the Society, that is, finding that the older students were quite unwilling to depart in the regular meetings from the theosophic method of general discussion and assume instead the position of teachers, organized a class of their own, to which they invited the older members, one at each meeting, to come and address them or to act as an oracle to decide difficult questions. Thus a new nucleus has been forming within the old and has proved that it has the will and initiative to carry on the work forcefully and vigorously. It brings us cheer and encouragement to see the younger generation thus preparing to care for the work of the future."

#### TORONTO

The Convention was fortunate in having two members present from the Toronto Branch, and listened with marked attention to short talks, both delightful and instructive, from Mr. Smythe and Mr. Roy Mitchell.

In closing, Mr. Smythe insisted upon the duty of a theosophist to be "wide open to truth, regardless of the source of that truth."

## INDIANAPOLIS

Mr. W. D. Butler reported the work in Indianapolis as successful and progressing.

Mrs. Evans, of Indianapolis gave the reasons for forming a new Branch in that city, and conveyed to the members the regrets of Mr. Bruce at not being able to be present.

Mrs. Wright, of Nashville, Tennessee, reported a field ripe for missionaries.

## DAYTON

The Dayton Branch was well represented and seemed to be fully alive to certain wrong methods they had been pursuing and were now seeking to correct. Mr. A. I. Mendenhall, speaking upon this, said: "We have not found it difficult to get visitors to our meetings but we have found it difficult to keep them and make them come again. For when we have invited them, and they have come, we have too often made them listen to an attack upon their beliefs. It has often hurt me deeply, and as I have listened to the reports of the other Branches, it has been easy to see where we have failed. There are other and better ways of imparting truth and winning comrades than to make a vicious attack upon what we believe to be their errors. Let us offer people what they want. Let us help them to find what they are seeking. Then they will come to us, and if we treat them courteously while they are our guests, they will come again."

Mr. G. H. Brittain followed Mr. Mendenhall in speaking of the Dayton Branch. Visitors, he said, were invited to speak on that which was of interest to them and were then followed by members or other visitors who often completely disagreed with the first speakers. Though the effort should be to insist upon the same tolerance for the beliefs of others which we demand for our own, they had not always been successful in maintaining it.

Mr. Vermillion told of the large number of members in the Society who had first joined through the Dayton Branch but had then moved from Dayton and were now scattered throughout the country. He compared the Branch to a training ship receiving and keeping members long enough to give them an insight into the teaching and methods of the Society, then sending them to distant stations to form the nuclei of other Branches. Many of those thus removed from Dayton still kept their membership in the Branch and corresponded with its officers.

Mr. Garst spoke of the conditions in the Dayton Branch in much the same manner as his fellow members had done.

The reports from the Dayton delegates aroused considerable discussion and drew forth suggestions as to the manner of receiving different beliefs and how they could be correlated and unified in the light of theosophy. The orthodox Christian teaching of the virgin birth of Christ had been mentioned as one of the doctrinal points which had frequently aroused attack in the meetings. Mr. Johnston urged that, whatever differences of opinion occurred, the theosophic principles of tolerance and courtesy be kept inviolate, and pointed out that in this difference, as in all others, the theosophic method could reveal a common ground for agreement. "Let it be shown," he said, "that the birth of Christ refers to the birth of the inner, divine and spiritual man from the psychic and natural man. Let it be compared with St. Paul's statement of 'the new man born from above,' and let it be known that we perceive deep significance in the teaching of this virgin birth—a teaching which we accept not as applying to the physical man but to the spiritual man, to the true Christ. Let us strive to show that this, like all religious teachings, is given symbolically, and to understand the teaching we must first understand the symbols and then apply them to the teaching and then

make the practical application of them to our own lives. What is needed is a wide, sane interpretation of symbols, of the symbols to be found in all religions and in which their deepest truths are wrapped. But above all we need to hold fast to that spirit of tolerance and courtesy which must be the foundation of all our work, and which must forever forbid an unwarranted attack upon a belief dear to the heart of an invited guest, whether this belief has its origin in the teachings of childhood, or in the reasoning of maturity."

Mrs. Gordon, of Hamilton, Ohio, and Mr. Chamberlain, of Hartwell, Ohio, also spoke briefly upon the conditions of the work and outlook in their respective Branches.

#### CINCINNATI

As a fitting climax the members of Cincinnati Branch contributed the final reports from the delegates.

Mr. E. A. Allen, giving a brief review of the work, said: "The weekly meetings are held Tuesday evening. At these meetings members and guests are urged to take part and give expression to their thoughts. Although they may differ widely in opinion, they do so in the theosophic spirit and our effort is always to find common ground. In arranging the yearly syllabus each member is given at least two subjects, open dates being filled by invited speakers."

Mrs. Whitney, President of the Ladies' Class, reported an encouraging condition of that part of the work.

Mr. F. C. Benninger, Secretary of the Branch, urged the wider introduction and use of the THEOSOPHICAL QUARTERLY.

Miss McCormack told of the use that had been made of Miss Hillard's *Abridgment of the Secret Doctrine*, which had been found very helpful in the study class.

Miss Margaret Hohnstedt reported upon the use of the Branch Library, which now contained several hundred volumes. Any one, whether a member or not, could have the books free for one week. After that a charge of five cents a week was made, the money collected being used for re-binding, for new books and replacing the wornout volumes.

Dr. Tenney, the President of the Branch, took the opportunity to express his thanks to the members in Cincinnati for the sincere and loyal support which they always gave to a presiding officer, and for the genuine spirit of brotherhood they maintained.

#### LETTERS OF GREETING AND BRANCH REPORTS

The Chair then called for the Letters of Greeting and Reports from Branches represented by proxy. Extracts from these were presented by Mr. Johnston, and they were ordered printed in the official report. The Convention heard with especial pleasure the reports and greetings from the European branches, showing the closer consolidation with the parent international body that had been accomplished during the year.

#### THE UNION OF GERMAN BRANCHES

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR BROTHERS AND SISTERS:

Another year has passed and we have met together to draw up an account of the work we have done during the past year for the Theosophical Society and for all mankind, and to learn if we have made progress in experience and knowledge. If we find that the past year has proved successful we shall nevertheless surely refuse to believe it to be the result of our own efforts, but humbly acknowledge that we owe it to our Elder Brothers, who have more experience and wisdom than we, and who are guiding our efforts.

It has been said somewhere, that although our Theosophical Society has been carried over into the new century, not all danger is passed and several years in the new century can be termed critical. If this is true, then the past year may be called especially critical, because it adds the critical phase of a short cycle of ten years to the general critical period of the long cycle. And if our Society has, notwithstanding, proved successful, made progress and gathered experience on the outer and inner planes, then our courage will be doubled; we shall enter upon the new short cycle with increased confidence and endeavor to fulfill our duties and carry on our work conscientiously and faithfully.

In regard to our work in Germany, one point may be especially mentioned, as it is surely of interest to all. This is the entire reorganization of the "T. S. in Germany." Owing to the fact that we have ceased to be a national branch, a resolution was passed at our last Convention to change the Constitution in agreement with the new order of things and also the name of the Society. In all probability the name "Union of German Branches of the Theosophical Society" will be adopted. This denotes another step towards the expression of unity in the organization of the Theosophical Society. Every local branch has thus been granted the right as an organization to feel and work as a direct branch of the Theosophical Society. No national organization can prove a hindrance. The national branches have ceased to be a prominent part of the "T. S."; even more, they have ceased to exist as branches of the "T. S." And therefore our German Union has only duties in Germany and not in the international Theosophical Society.

The difference in language is, generally speaking, one of the slight hindrances to the German society in realizing fully the unity with the international "T. S.," but year after year hindrances will gradually vanish, until we all feel ourselves members of the one "T. S.," which covers the whole earth.

I hope that the present Convention will manifest so much strength that the whole "T. S." may attract the attention of the Masters, the members of the White Lodge, in ever higher degree, so that the connection between the Heart of the World and our Society may be more and more strengthened.

With brotherly greetings from all German members, I am,  
Yours sincerely,

PAUL RAATZ.

BERLIN BRANCH

*Greeting and Report*

*To the Members of the Theosophical Society in Convention Assembled:*

GREETINGS:

The members of the Berlin Branch come to express their heartiest and most cordial greetings and wishes for the Convention.

The past year has been a good one for our Branch. Some new members have joined and only very few of the old ones left. We have now 95 members, most of whom come regularly to the meetings. We had twenty lectures, fifteen evenings on which we studied the Gupta Vidya in open meetings, and six evenings were devoted to social meetings of our own members. Besides, there was a class of members for the study of the *Secret Doctrine*, every Tuesday, and one for the *Voice of the Silence*, fortnightly on Saturdays.

In order to further the individual contact between members, we have appointed a special committee, which has made it a point to try to bring members in closer touch with each other by personal interview, as well as by correspondence. The work of this committee has shown fair results.

All in all, we see that our movement is living and growing here in a way that

is very encouraging and significant of the help which we receive through the combined efforts of the members of the T. S. in the world.

It is a great thing to know this, and one reason more for us always to extend our hands in earnest and sincere co-operation with all our fellow workers.

Fraternally yours,

E. J. WIEDERHOLD, *Secretary.*

#### WEST BERLIN BRANCH

*To the Members of the Theosophical Society in Convention Assembled:*

#### GREETINGS:

Though none of the members of the West Berlin Branch can be at the Convention in person, yet we are with you in spirit. Our heartiest wishes and best hopes are there, that the Lord of the harvest and the attention and influence of our Elder Brothers may really be present; that the next tasks of our beloved Theosophical Society may be known and accomplished with pure love, great powers and inspired knowledge. This can only take place, if all members do their duty and all support as much as possible our common aims, especially, now, the Treasurer in his efforts to carry out the further issue of the THEOSOPHICAL QUARTERLY.

The smallest gifts can make a large sum in the end for this purpose!

Fraternally yours,

MAGDALENA BOLDT, *Librarian.*

WILLI BOLDT, *President.*

#### *Report*

As we ever hear the voice: "It is not well; thou hast reaped, now thou must sow," as well in reference to the Branch as a whole, as to its single members, we try patiently to sow the love, power and knowledge we have received and to deal fraternally with those who are in want of it.

Therefore we have done the following:

Schöneberg, a suburb of Berlin, counting 150,000 inhabitants, is our working place, and according to our programme we had regular meetings, with lectures and discussions in our own rooms. The subjects of the lectures were Christian, theosophical and philosophical. After a lecture there was at the next meeting only a discussion on a topic taken from Mr. Judge's "Ocean of Theosophy."

In the summer season we only met together occasionally and read and discussed once a translated extract from Mr. Mitchell's "Talks on Religion." On Sundays, when the weather permitted, members often made excursions together in the green woods. During the autumn and winter we were again active publicly, although we only held our meetings on each second Friday in the month. We hope to work again weekly in the forthcoming period of activity this year.

From October, 1909, we met in the restaurant in Schöneberg, Vorberg-Strasse, No. 1. Here the topics of lectures were drawn from Goethe's philosophy and Christian-Theosophical ideas. The most recent subjects were: "Is the fate of man subjected to pure accident?" and "My God . . . how hast Thou glorified me!" on Good Friday.

The public lectures were held by members of our own Branch, as well as by members of "Branch Berlin" and once "Nord Berlin."

The Friday evenings between two lectures were spent by our members in studying H. P. B.'s *Key to Theosophy*, followed by informal conversation on the subjects. These evenings were also visited by guests who had attended the public lectures and from the Branches in "Steglitz" and "Nord Berlin."

All discussions were good opportunities to listen to others, to listen to the thoughts which fill their hearts and minds and to become conscious of what was

in our own hearts and learn to know our own needs and the needs of others. Our members take part also in the common study of *The Voice of the Silence*, in which members of four Branches join.

Our own members visited other Branches and took part in a number of meetings held to further high ideals.

During the year three new members were admitted, so that we were six, but our fellow-founder and Secretary, Mr. Höricke died. Of the new members one has resigned. Our young fellow-member, Mr. Rothhaupt, was chosen as the Corresponding Secretary of our Branch.

The number of members is five; one dwells at a distance, but corresponds with us. For the purpose of propaganda we used first, programmes; now pamphlets and invitations. Publications of meetings are made in five newspapers. Our library has been a great help to interested people. It contains 205 books, most of which were given by our true fellow-worker, Mr. Höricke. *Theosophisches Leben* brought often the monthly report of our Branch, and we thank the department of our international THEOSOPHICAL QUARTERLY for many attentions and important articles.

We try to seek the fittest means to help our fellow-men; not to seek results, but to lay them upon the altar of the bright Alaya, the Self, that is in all men, in all affairs and in all around us.

Fraternally yours,

MAGDALENA BOLDT, *Librarian.*

WILLI BOLDT, *President.*

NORTH BERLIN BRANCH

*Greeting and Report.*

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR COMRADES:

We send you greetings and good wishes for a successful Convention.

Generally speaking, we are able to give a good report of our work. Our Branch has at present 20 members. Two have resigned and two have entered during the past year. Our activities as a whole have been successful. We hold a public meeting weekly, with a lecture and discussion, and twice monthly a study class for members meets, to which guests are also welcome. We gratefully appreciate the help which members of Berlin Branch and several friends have given us. Among these friends who have lectured at our meetings were two public-school teachers and one clergyman.

Since October our Branch has rooms of its own. We are happy in having a strong nucleus of visitors, who are striving to comprehend the spiritual truths of Theosophy. A spontaneous expression of unity in thought has often occurred. In July, August and September public lectures were not held, but the study class continued its work and, strange to say, had more participants than in winter. We are studying the *Key to Theosophy*. The largest number of persons present at any meeting was 62, the smallest 18. Our Corresponding Secretary maintains a lively correspondence with the members of other German Branches.

With firm trust in the prosperity and progress of the Theosophical Society, the members of North Berlin Branch sends you good wishes and greetings.

MAX DE NEVE,

ERNST JOHN.

The following was also received from the North Berlin Branch:

North Berlin Branch begs the members, in Convention assembled, to take into consideration if it would not be wise to change Section 15 of the Constitution, so

that each member of the Society who receives the QUARTERLY may pay a small sum for each copy, said sum to be fixed by the Executive Committee; or that a certain sum for each copy of the QUARTERLY be fixed until the deficit has been paid. When this is paid, the Executive Committee may annul, reduce or regulate the sum as circumstances require.

[As previous notice is required for a change in the Constitution, and as the Treasurer's report showed that the deficit in the Society's finances had been met by the generous contributions received from the members, no action was taken on this proposal.]

#### STEGLITZ BRANCH

##### *Greeting and Report.*

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR COMRADES:

The members of the Steglitz Branch T. S. beg to send you their heartiest greetings and most sincere wishes for the present Convention.

We trust that the results of our work in the past year, which will be reported, will prove most satisfactory all over the Society, and hope that much inspiration and courage for the future may be gained for all from the present Convention.

We have seen with great satisfaction by the reports in the THEOSOPHICAL QUARTERLY from our various sister Branches that everywhere a great activity has been unfolded; we have also noticed the change of method which has taken place throughout the work of all Branches, and it seems to us that a great and strong impulse is radiating through all Branches, inspiring them for right work. We are happy to say that we also have felt this impulse and have gone without hesitation to direct our work into the new channels. Though there was at first a very slight shadow of doubt in the hearts of some members whether the change we made might not prove to be a disaster, we could soon all experience the great benefit that was derived from it. When in former times we felt always much trouble and sorrow how to interest and teach and content our visitors and members, we felt now suddenly relieved of this burden, finding that all was arranged by itself as by a miracle, and much better than heretofore.

We had made no syllabus of lectures, but resolved that the discussion of each meeting should bring forth the topic for the next discussion. There was always some one ready to offer himself to initiate the discussion and we were very glad to see, that in almost all cases it was our visitors who voluntarily offered themselves to do this. We made it also a practice to give to our visitors always the precedence, the members standing back to leave the first word to our visitors, and we experienced a very great reward indeed to see the interest and animation with which our meetings were attended. We also made it a point when speaking to use a very plain and unassuming language in order that we might be intelligible to the most simple mind and might encourage each to give us his opinion. We avoided direct controversy with any one, letting each keep his own opinion, as we thought that if he desired he could always learn from the opinions the others expressed. The topics which were discussed at our meetings during the winter 1909-10 were the following: What is happiness? The path to bliss. The true Self of man. How to reach to the true Self. Is it possible to be true in all circumstances of life? (continued). What is development? The inner development. What is fate? Has man a free will? What is resignation? Practical and theoretical Theosophy and their value. The Origin and Goal of man (twice continued). What is faith? What is love? etc.

Most of these topics were suggested by our visitors, whose assistance at our meetings was very satisfactory. There were always between 15 and 25 persons:

present, and though the number of our members has not increased during the past year—on the contrary we have lost a member—we are very satisfied with the result of our work.

We have had amongst our visitors dogmatic Christians, as well as materialists and Spiritualists. All have told their opinions, many of them have become our regular visitors and friends, and though none of them as yet has joined the Society—because we do not urge anyone to do so—there was on the other side not one who left us without approving our work and becoming our friend.

Thus we have good reason to look forward with hope and courage for the work in the coming year, trusting that the help of the Masters, which so evidently has been with us during the past year, may remain with us also in the future.

We have a feeling that all our sister Branches throughout the Society will have had the same experience as to this point and we are therefore sure that the feeling of joy and gratitude which all will bring with them to the Convention will give to this a force of harmony and inspiration as never experienced before.

Though not present in the body, we will be with you in heart and mind, and offering you once more our heartiest greetings and best wishes, we remain, dear Comrades, very fraternally and cordially yours on behalf of the members of the Steglitz Branch Theosophical Society,

RICHARD WALTHER, *Secretary.*

LEO SCHOCH, *President.*

#### FLENSBURG BRANCH

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR BROTHERS:

The members of the Flensburg Branch in Germany send a hearty wish for the welfare of the members of the T. S. in convention assembled. May the blessing of the Master attend your endeavours, and may this year's Convention become a fountain of strength and blessing for future members of the Society which shall fill them and us in the time of discouragement with new inspiration and inexhaustible endurance and patience, so that we shall not shrink back because results are not evident or interest or brotherliness seem to fail, especially in a time of trial. At this time our T. S. is undergoing such a trial, as you probably already know, dear brothers. Let it be a token that our brotherhood does not cease at our money-bags. This test is all the harder with us, because the realization that we are members of the Mother Society in New York has not been as yet fully appreciated by many of us, and because we have as yet done little to arouse and strengthen it. In the last few years I have in vain endeavoured to create some progress towards this change. To point out the dangers attending such indifference did not meet with any recognition. The call of Brother Mitchell has placed this danger now plainly before our eyes, and to my great pleasure Brother Raatz, Berlin, seems inclined to publish the information concerning the Conventions of the Mother Society, of most importance to us, in the *Theos. Leben*. I hope that in the future each Branch will send its contribution to New York, and that this will result in strengthening the consciousness of the members of their connection with the Mother Society in New York. For up till now, many do not seem to have known that they owed a contribution to New York. We paid 2 marks yearly to the treasury of the Society in Berlin, and from there a part of this sum was sent as the contribution of all the Branches to the main treasury in New York. This arrangement was evidently a mistake, which will be righted, I hope, at the next Convention in Berlin.

Should, however, our members once realize their joint liability to the parent Society, it would be of the greatest importance that the contents of the THEOSOPH-



ICAL QUARTERLY be accessible to them. In my judgment it should not be that a part only of the proceedings of the main Convention should be annually accessible in the *Theos. Leben*. The best things which the QUARTERLY offers remain closed to the most of us, as always, namely, its spiritual and other very useful contents. Would it not be possible, without making any demands on the treasury of the parent Society, for an abstract in German to be published monthly? This beginning might be enlarged later, when the sheet would have gained a regular circulation. The subscription price would, of course, have to be moderate. What do you think about it, dear brothers? The whole project is, of course, only my own idea and earnest wish, and I should be very grateful to you if you could advise me on this matter.

Fraternally yours,

MARTENS, *President*.

*Report.*

General meetings .....	1	Members .....	17
Members' meetings .....	8	Newly enrolled .....	0
Committee meetings .....	6	Left .....	1

As in previous years, our public evening readings have taken place weekly throughout the year, with an average attendance of 8 to 9 persons.

During the winter-half of the year we advertised our meetings once a month in the newspapers, with very good results. Among the numerous visitors we found many eager souls whom we could often approach in a few moments of friendly conversation.

We believe that we can see how the comprehension of and the longing for the Truth are everywhere spreading.

Our evening study classes could only be held irregularly this past winter, as our president, Brother Martens, was ill. We found much material for study in *Key to Theosophy*.

We have 233 volumes in our library, of which 51 were lent.

EGGERT BUHMANN, *Secretary*.

DRESDEN BRANCH

*Greetings and Report.*

*To the Members of the Theosophical Society in Convention Assembled:*

The Dresden Branch sends you most heartfelt greetings and best wishes. May the spirit of Brotherhood preside over your deliberations and illumine all your actions. For thus from the meeting of different opinions each man will find his own more clear, and you will be wholly united despite all differences of nationality or of view.

We have ourselves experienced this in the Dresden Branch, where we have not yet outwardly regained our standing of last year (having had then 21 members and now only 19), but where we have come inwardly very close to one another.

This finds its expression in the large attendance at our regular Tuesday evening meetings, where many guests have declared to us that they were made to feel very much at home. They say it is "so different" with us from what it is in other so-called Theosophical societies.

This is naturally a strong incentive to us to strive still more earnestly to foster brotherhood and harmony, and to draw forth the lessons of the spiritual life that we may ever lay greater and better offerings upon the altar of the Highest.

Fraternally,

D. W. ZIPPEL, *President*.

## THE NORWEGIAN BRANCH

Christiania, Norway.

*To the Theosophical Society in Convention Assembled:*

## FRIENDS:

The Karmic Wheel of our Society has again made its annual revolution between two Conventions and brought us where we now are.

What are our accomplishments while we have been swept along helplessly in the turn?

This question presents itself to us to-day, and as to the outer work of the Society and its Branches the answer will be given in the different reports of activity which may be read at the Convention.

But what about our inner activity? What has the Society as a whole accomplished on this line, and what the different Branches and individual members?

On this head nothing can be reported—no proper answer can be given on this question.

But some further questions might perhaps throw some light on the nature of the answer and also serve as suggestions for our work in the coming year.

As a Society, as Branches, and as members: Have we been true to the Cause? Have we been faithful in our inner and outer work? Have we never failed in carrying out the Principles of Brotherhood? Have our motives always been blameless? Has unselfishness been prevalent in all our endeavors?

If not, then we have failed in our duties, and we have probably all failed more or less.

For the coming year I will make this suggestion: *Let us in all things continually try to throw ourselves entirely upon the Law.*

Friends, I have to bring you a greeting of sympathy and brotherly love from the Norwegian Branch of the Society.

Fraternally yours,

THOMAS H. KNOFF.

*Report.*

The Branch work during the winter has been carried on in the following way:

There has been a Branch meeting at least four times a month, on Thursday, at 8.30 P. M. The first and third meetings of the month have been public meetings, at which one of the members have given a lecture or read a paper. The second and fourth meetings have been reserved for a Study Class.

*Syllabus of Lectures or Papers Read:*

1. The Spring and the Life.
2. Suggestions for Tyros in Theosophy.
3. The Theosophical Movement of the Middle Ages.
4. The Theosophical Movement of the Present Day.
5. Periodicity and the Cyclic Laws of Nature and Man.
6. Theosophy and its Conformity to Law.
7. The Bible and the Kabala.
8. The Numbers and Cycles of Norway.
9. Christ in Man.
10. The Doctrine of Reincarnation and the Law of Causality.
11. Paracelsus and the Cosmic Evolution.
12. Our Solar System.
13. Theosophy and Teetotalism.
14. The Lotus and the Caduceus (to be read on April 14th).

The average attendance at the public meetings has been about 40.

The Study Class has devoted its time to the study of Bhagavad Gita, the door

being left open to outsiders who might wish to be present. Unexpected interest has been taken in this work.

The attendance at the Study Class meetings—thirteen in all—has been from 13 to 28, in average about 20.

The members, as well as visitors, have on the whole shown increasing interest in our Branch work this year. In spite of this we have only had two new members admitted. One member has resigned.

Our Branch has now 27 members. This doesn't show much outer progress. But the strength of a Branch does not depend so much on numbers as on principles of work, and I am glad to say that there has not been the slightest sign of disharmony in our Branch, the principles of true Brotherhood having—on the outer plane at all events—always been prevalent in all our Branch work.

THOMAS H. KNOFF,

*Chairman of the Committee of the Norwegian Theosophical Association.*

#### BRITISH NATIONAL BRANCH

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR FELLOW MEMBERS:

On the occasion of the Annual Convention we beg to offer our hearty congratulations and greetings to the members of the Theosophical Society in America. We hope the Convention will be highly successful and prove to be another milestone on our road of progress.

Here, in England, we have progressed steadily, for not only have we increased our membership, but our organization is better and the workers more keen and enthusiastic.

During the year we have published two more of our series of pamphlets, which brings the number up to four, and we have the THEOSOPHICAL QUARTERLY fairly well circulated in this country. We are now making arrangements to publish Professor Mitchell's article, "The Theosophical Society and Theosophy," in pamphlet form.

As each year goes by we find our work and responsibilities increasing, but I hope that all our members will be helped and refreshed by the Convention and be ready to start on the year's work again.

One of our members has called attention to a part of our ideal. It is an ideal of service. That service is due to our fellow-men in a very special manner. It is not enough for us to hold conventions, to meet together and discuss our projects of work, but what is required is an efficient devotion to the objects of the Theosophical Society to make them practically real and to make our lives instinct with them as a part of our own growth and evolution. Evolution deals in two senses with the life of man. The animal man evolves by virtue of the environment and his power of adapting himself to that environment. The Theosophist evolves by adapting the animal man to the operations of a higher environment and a higher law.

Therefore, it seems that one part of the deliberations of the Convention of the Theosophical Society must be the acquisition in some degree of means by which to make this part of our ideal manifest.

With all fraternal greeting, believe me,

Yours sincerely,

ARCHIBALD KEIGHTLEY,

*Gen. Sec. British National Branch.*

April 20, 1910.

## VIRYA BRANCH

Denver, Colo.

*Greeting and Report.**To the Members of the Theosophical Society in Convention Assembled:*

DEAR FELLOW MEMBERS:

The Virya Branch T. S., of Denver, Colo., sends greetings to the Convention, mingled with regrets that none of its members can attend at this time.

The Viryã Branch has held meetings each month since September, 1909, and while our membership has not increased, we are encouraged by the interest manifested in the meetings and subjects studied. As a Branch we feel that we are not doing very much, but the individual members are interested and working along so many different lines for the betterment of civic, social and working conditions, that we feel we are each helping in the work as best suits the abilities of each.

Wishing all success to the Convention in every way, and individually being thankful that I belong to such a Society, I remain,

Fraternally yours,

BERTHA L. GORICH, *President.*

## PACIFIC BRANCH

Los Angeles, Cal.

*To Our Fellow-Members in Convention Assembled:*

FRATERNAL GREETING:

When we look back into history, and on the influence that one age has had upon another, we feel that such assemblies as this, seemingly of no great import among the world's current events, must not only mark new epochs in the growth of knowledge and good will, and in the development of religious thought and feeling, but they must strike deeper and lay the foundations of a higher, more spiritualized civilization, the flower of ages to come. And we send this thought to you, with congratulations, that it may enter into your deliberations.

From the members of the Pacific Branch.

WALTER H. BOX, *Secretary.*

## QUEEN CITY BRANCH

Seattle, Wash.

*Greeting and Report.**To the Members of the T. S. in Convention Assembled:*

It is my privilege again to send most hearty greetings from Queen City Branch T. S. to those who year after year stand loyal and true to the principles of our great philosophy. We may all note the signs of human progress due to right thinking, and the enrolled or unenrolled student may feel a degree of quiet contentment that the work done in the past was not amiss. Among other signs of progress here in Seattle we note the formation of a Non-Sectarian Executives' Alliance, whose object is to become acquainted with each others' teachings. One representative from each progressive society will speak at each meeting.

Mr. Clark was invited to represent the Theosophical Society. In his first lecture, May 15th, he will tell why he is a Theosophist. Meetings are held for the public every two weeks, and a meeting of the members each alternate week, for discussions.

Allow me to report that we hold open house for all inquirers, and meetings once each week, responding to invitations for talks at any place desired. Individually members are active in theosophical work in their own spheres.

We wish to be remembered by you all, as we shall remember you, especially

on the day of the Annual Convention, and assure you we shall read with deep interest the results of your deliberations in the magazine of which we are so proud—the THEOSOPHICAL QUARTERLY.

Yours sincerely,

JENNIE S. CLARK, *Secretary.*

H. P. B. BRANCH

Seattle, Wash.

*Greeting and Report.*

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR FELLOW-STUDENTS:

The H. P. Blavatsky Branch sends most hearty greetings for a successful and harmonious outcome of our coming Convention.

Our T. S. Work consists at present in supplying regularly five public libraries with the QUARTERLY, including the State University Library, which are very pleased to keep it on their tables; also two book stores are kept supplied by us, while another book store handles the QUARTERLY independently.

As a Branch we are not now doing public work, though each does individual work as he can. But I am sure the Seattle students will again come forward, and do as we formerly did, when the time is ripe. And meanwhile each one is trying to fit himself for that time.

Fraternally,

FLORA FRIEDLEIN, *Secretary.*

PROVIDENCE BRANCH

Providence, R. I.

*Report.*

*To the Members of the Theosophical Society in Convention Assembled:*

GREETING:

The present year has resulted in the addition of three members to the roll of the Providence Branch and the loss of one. The average attendance at the Sunday meetings has been 15 and many of the leaflets have been distributed. Providence papers insert notices of our meetings free of charge and the *Providence Journal*, under the heading of Letters to the Editor, has opened its columns to brief statements of our philosophy in its relation to current events.

An address has been given at one of the State Institutions, a number of attendants—doctors and their wives—being present. After the meeting an informal gathering was held at the home of the head physician and much interest manifested. Some of the ladies are studying and a class may be formed later. A number of influential people are reading and altogether we find that the quiet, determined effort to keep a centre from which Theosophy can be disseminated, is acting as a leaven, and is doing its work.

Fraternally,

JENNIE SHELDON.

STOCKTON BRANCH

Stockton, Cal.

*To the Members of the Theosophical Society in Convention Assembled:*

DEAR FELLOW-MEMBERS:

Stockton Branch T. S. sends hearty greetings to all and best wishes for the success of the Convention.

Fraternally yours,

A. C. KELSEY, *Secretary.*

The Chair then called for the

## REPORT OF THE COMMITTEE ON RESOLUTIONS

Mr. Johnston, as Chairman of this Committee, reported that there were no resolutions requiring debate.

The Committee desired to express its gratitude that the affairs of the Society were in such harmonious and effective working order.

Upon motion the Committee was given power to incorporate and file a report thanking the Branches for their letters of greeting and good wishes.

Upon motion the Sunday afternoon meeting was announced for 3 o'clock.

The Chair then called for the

## REPORT OF THE COMMITTEE ON NOMINATIONS

Mr. E. T. Hargrove, as Chairman of this Committee, reported the following nominations:

For Treasurer: Mr. H. B. Mitchell, of New York.

For Secretary: Mrs. Ada Gregg, of Brooklyn.

For Members of the Executive Committee: Dr. Archibald Keightley, of London; Mr. Paul Raatz, of Berlin.

The Convention being heartily in favor of the selections made by the Committee, the Secretary was instructed to cast a single ballot for the members nominated, which being done, the members were declared elected.

Upon motion the Convention adjourned until 8.15 P. M.

---

 EVENING SESSION

Upon reconvening the evening was spent in further discussion of subject matter for meetings, how best to present it, and how to advance the different Branches and individual activities connected with the work. Mr. Mitchell spoke also upon the lessons of the Convention.

Upon motion a unanimous vote of thanks was given to each and every member of the Cincinnati Branch for the cordial welcome given to the visiting delegates and friends.

Upon motion a special vote of thanks was given to Dr. Tenney, who presided over a meeting remarkable for good will and kindly feeling.

Upon motion a vote of thanks was given the Secretary of the Convention.

There being no further business before the Convention, upon motion the Convention adjourned.

[Signed] L. F. STODER,  
*Secretary of the Convention.*

---

On Sunday afternoon, following the Convention, Mr. E. T. Hargrove gave a public address on the text, "Whatsoever a man soweth, that shall he also reap."

In the evening Mr. Charles Johnston lectured to a well-filled hall upon "The Spiritual Revival." We hope this lecture will appear as an article in a later issue of the THEOSOPHICAL QUARTERLY.



*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.*

#### CHRISTIANITY AND "HEATHEN" RELIGIONS

FROM the standpoint of the Theosophist there are two great problems before the Christian churches, the solution of either or both of which will mean a great spiritual advance for the world; and will mean, moreover, a notable approach of Christendom to what the founder of Christianity intended it to be. These two problems are, first, the relation of the various divisions of Christendom among themselves, with the resolution of discords into harmony; and, secondly, the establishment of a right relation between Christianity and what are called the "heathen" religions. We shall try to consider these two problems in their order.

Regarding the relations of the divisions of Christendom among themselves, three noteworthy events have to be recorded. The first and earliest of these is the contest between Spain and the Vatican. The second is the change of the Coronation Oath of the Kings and Queens of England. The third is the great World Missionary Conference held in Edinburgh in the summer. In each of these events, a fundamental Theosophical principle is involved, and it is well worth our while, as students and lovers of the Theosophical spirit, to consider how far the problems involved are being solved in a Theosophical way, in harmony with those principles of toleration and unity which we believe to be the fundamental realities of life.

The struggle between Spain and the Vatican is a part, and a most important part, of the great contest which is being fought out in the Latin Catholic countries between the Vatican and the civil government. One may say that the first act in the drama was laid in Italy, immediately after the establishment of "United Italy" as a modern nation. The great difficulty in this establishment was the Papacy, and in particular, the claim of the Bishop of Rome to be, not only a temporal sovereign, but

even a "King of Kings," a claim conceived by Gregory VII and made effective by Innocent III. In the autumn of 1870 the armies of United Italy entered Rome, dispersing the Vatican Council, which had just decreed Papal infallibility, and stripping the Bishops of Rome of all territory except the grounds of the Vatican, the Lateran and certain other small estates. Thereafter the Popes ceased to be in any real sense temporal sovereigns.

But the Vatican has maintained toward the civil power of Italy an attitude of unforgiving rancor. On the one hand, the Popes, while making a world-wide grievance of their loss of territory, have absolutely refused to accept the funds set at their disposal by the Italian government in compensation; and these funds have now accumulated to the extent of more than twenty-five million dollars. And, on the other, the Popes have "boycotted" the Kings of Italy with the same unforgiving rancor, so that even the other day the enlightened Catholics of Perugia were reprimanded and punished by the Pope for expressing their loyal regard for their Sovereign, the King of Italy. Thus in Italy the Vatican practically countenances the spirit of rebellion, for non-recognition of the lawful sovereign is rebellion. A further grievance in Italy is the regulation of the religious orders by the civil power. In 1873 the religious corporations were declared to be no longer legally competent to hold land, and the possessions they formerly had reverted to the State, or to the local governments, or to the parishes. The religious orders were brought under the civil law.

In France, the contest between the Vatican and the civil power is so recent that it is in all our memories. It was fully commented on at the time in these Notes and Comments. The immediate conflict had two causes: first, the unceasing campaign carried on by many French Catholics and members of religious orders against the government of the Republic, which they denounced as "a government of Jews and Freemasons," and therefore no true government at all. And this although it again and again received the hearty endorsement of the great majority of Frenchmen, particularly in regard to its attitude toward the Vatican. The fomenting of the spirit of rebellion by the adherents in France of the Vatican was thus the first cause of strife; the dogged obstinacy of the Vatican in the discussions concerning the Concordat was the other. The proposal of the French government would have left the Roman Catholic Church in France in possession of ample revenues from the State; but, just as in Italy, the Vatican preferred the grievance to the revenues, and many of the priests were, in consequence of the obstinacy of their masters at Rome, brought to the verge of starvation. So the Roman Catholic Church in France was disestablished and disendowed, and the teaching religious orders were expelled, in reality for fomenting the spirit of rebellion against the civil government.



In Spain the question is much the same. The civil government has, for the present, attempted to do two things: first, to bring the religious corporations within the civil law; and, secondly, to secure to other religious bodies besides the Roman Catholics a greater freedom of public worship. In the negotiations with the Vatican, the Spanish premier, Senor Canalejas, has shown himself reasonable, urbane, and tolerant of that peculiar intolerance at the Vatican which makes it so difficult to negotiate with. He has, indeed, shown a wiser moderation than did the successive premiers of France, who handled this question during the fight over the French Concordat. And once again he has been met with dogged obstinacy which refuses the least concession, and at the same time with what we have already commented on in the case of Italy and France, a practical fomenting of the spirit of rebellion; though up to the present in Spain it has taken the form of a contest against the prime minister rather than against the government.

For those who have been born in countries accustomed to a liberal form of government, it would be wholly superfluous to argue that the ecclesiastical authorities of every religious body must be subject to the civil power, since they are citizens, and therefore subject to the laws and government of their country, precisely like any other citizens. Yet, as we have seen, not only in Italy, but also in France and Spain, the Roman Catholic authorities put themselves in a position of independence of the civil government of the country, and even go further, and assume an attitude of open hostility. It is not too much to say that in no liberal and enlightened country could this attitude be tolerated for a moment.

The excuse which the Vatican makes to itself is, doubtless, that it has some kind of commission from the Founder of Christianity, which sets it above the law, and gives the See of Peter the right, nay, even the duty, to dictate to the civil government, to hold the attitude of a King of Kings. Something very like this has been said in recent documents emanating from the Vatican, which practically repeat the declarations of Hildebrand and Innocent the Third. Now the noteworthy thing is that, not only was no such commission ever given by Jesus to his disciples, but it is even in flat contradiction to the principles which he explicitly declared. When asked whether it was lawful to pay tribute to Tiberius, he replied: "Render to Cesar the things which are Cesar's, and to God the things which are God's." Lest we might be in doubt as to the precise scope of this reply, we have further the detailed application of it by Saint Paul, writing, curiously enough, to the Church at Rome: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God. . . . For this cause pay ye tribute also: for they are God's ministers. Render,

therefore, to all their dues: tribute to whom tribute is due; fear to whom fear, honour to whom honour."

The most singular thing is that we have an even clearer enunciation of the same cardinal principle from Saint Peter himself, who writes as follows: "Submit yourself to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. . . . Honour all men. Love the brotherhood. Fear God. Honour the king."

If Paul and Peter, in thus echoing the words of their Master, could thus explicitly command the disciples of the early churches to recognize, honor and obey the authority of a pagan ruler like Nero, is it not an extraordinary thing that the successor of Paul and Peter in the Roman See believes himself justified in failing to recognize, and even openly opposing the Christian and Roman Catholic ruler of Italy to-day? Is it not perfectly evident that, in taking the position we have described, whether in France, Spain or Italy, the Vatican is in flat contradiction to the teaching of Peter and Paul, and what is far more important, to the express command of the Master himself?

We have dealt with this grave and vital question somewhat at length, because it is part of a question even more vital: the whole attitude of the present authorities of the Roman Church. And this attitude of the Vatican is so vital, because it forms the chief obstacle to the establishment of a true relation between the Roman Church and other Christian bodies, such as the Greek and Anglican Churches, and the various Protestant organizations, in Germany, England, America and elsewhere. Just as, in dealing with the civil governments of Italy, France and Spain, the Vatican takes the attitude that, in case of difference, it is necessarily right and they are necessarily wrong; so, in every case of difference with other Christian organizations, the Roman Church invariably takes the attitude that it is right and they are wrong. And it is this attitude which, so long as it continues, makes a true relation between the various parts of Christendom impossible. It is a violation of the fundamental principle, which the Theosophical Society exists to affirm, that in case of difference, instead of there being one necessarily right and the rest necessarily wrong, all may be right, each in his own way, and each beholding his own portion of truth. We believe that a recognition of this is the beginning of true intellectual and moral life, and that to admit the truth in the position of others is one of the best ways of increasing our own stock of truth.

The Roman Church must recognize this, in its relation with other Churches. It must recognize the fact that the Greek Church has its own vital principles and essential organization, of high value because formed

in the territory in which the Christian Church had its first expansion and its most vigorous early offshoots: the regions of Greece and of Greek-speaking Asia Minor to which so many of Paul's letters were addressed, the region of the seven churches addressed by John, the region to which Peter sent his first epistle. The Greek Church holds, and has always held, that the government of the Church was committed not to Peter alone, but to all the disciples; as the Master himself said: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" thus extending to all the disciples the authority given in an earlier conversation to Peter. The Greek Church holds that every church founded by an apostle, such as those of Antioch and Alexandria and Smyrna, are apostolic sees, and therefore on an equality with Rome. The Greek Church holds that the Church should be governed by Councils, by the collective religious consciousness of all duly qualified members, and not by the dictates of a single infallible bishop; and in this, the Greek Church lies far closer to the primitive government of the apostolic times than does the Church of Rome.

In like manner the Anglican Church, and the other religious bodies formed in that great period of human awakening which is called the Renaissance, the period which saw the discovery of new continents, new sciences and new arts, have their own peculiar qualities and virtues; each of them reflecting, perhaps more truly than the others, some particular note in the deep and wonderfully varied teaching of the Master. The peculiar quality of all the Churches and religious bodies which sprang up as a consequence of the movement which we call the Reformation is, that they have revived, in religious life, the activity of the individual intellect and moral nature, in contrast with the collective intellectual and moral life of the Greek Church, and the highly centralized authority of Rome. To this awakening of individual intellectual and moral life is due the fact, of weighty spiritual importance, that it is within the regions chiefly affected by the Reformation that we have had the greatest scientific development, the most illuminating and creative discoveries which have made this so distinctly a scientific age. Once more, it is within the region touched by the Reformation that the best work is being done to bring about a practical reconciliation between the awakened and sincere intellectual life of our times, and the religious life handed down by the Christian Churches: work such as that of Sir Oliver Lodge, in one field, and that of Harnack in another. We mention only these two, but they are typical of a vast tide of mental and spiritual force.

The Roman Church, on its part, has admirable and wonderful qualities, a great tradition, and a marvellous power. And we confidently

hope that all these treasures will one day be made available, not only for all Christendom, but for all mankind. But before this can take place, before the Roman Church can come into a true relation with other Christian organizations, it is absolutely essential that the doctrine of papal infallibility, which was so repugnant to many good Roman Catholics when it was brought before the Vatican Council in 1870, be abrogated in letter and in spirit. Such an attitude as that of the Vatican toward the King of Italy, or the governments of France and Spain, must become an impossibility; and, in general, the mental position: "I am right and you are wrong," must be given up, and for it must be substituted the position: "I may be right, and you also may be right." Since this true humility is of the very essence of the teaching of the Master, there is no insurmountable obstacle to its adoption at Rome, just as there is, or should be, no insurmountable obstacle to a reversion to the principles so eloquently advocated by both Peter and Paul of the acceptance of the civil government by the Church.

The religious bodies which came into existence as a result of the great intellectual movement called the Reformation, laid, as we saw, great stress upon individual intellectual and moral life, sometimes unwisely to the exclusion of collective consciousness and life. In reality, both are essential and indispensable: both individual and collective life, individual and collective intelligence, both individual and collective consciousness; just as, in a symphony, the individual perfection of each instrument and each part is not less essential than the unification of all instruments and parts in the general harmony. Neither the individual nor the collective is possible without the other. This is the fundamental law of spiritual life.

These religious bodies of the Reformation period and the following centuries, thus laying stress on individual thought and life, sometimes laying on these an excessive stress, almost inevitably carried within themselves the tendency to still further fission and subdivision. Extreme self-assertion brought about the formation of innumerable sects, each of which, perhaps, had some valid and real principle at its foundation. Thus, the Congregationalists believe in self-government by the Congregation, which is certainly right in a definite range of activities; the Presbyterians believe in the authority of the Presbytery, the collective body of elder disciples, which as certainly contains a genuine truth; the Methodists believe in the spiritual Method exemplified by Wesley, the method of individual mystical consciousness; and so on. And, if we take these energetic and religious bodies as a whole, it is certain that they contain not only valuable principles, but also an energy and driving power of a high value, and very vital to human progress.

It is, therefore, a matter which should fill us with profound satisfaction, that these religious bodies of the Reformation period and the centuries which have followed the Reformation, have in recent years, while keeping their hold on their vital principles and their high moral energy, done much to counteract the tendency to fission and division, the centrifugal tendency, which has been their great weakness from the beginning. While retaining their hold on the individual spiritual consciousness, the "inner light" so faithfully followed, for example, by the Society of Friends, they are gaining a greatly broadened and deepened insight into collective consciousness, that profoundly valuable spiritual law which forms the strength of the Greek Church, and, in spite of papal doctrines of infallible central authority, forms the strength of the Roman Church also.

The unification of the religious bodies of the more modern period brings us very naturally to the Edinburgh Conference, which one of our valued contributors has so ably described elsewhere in this number. This Conference had its strength; it also had its weakness. Its strong side, on which our valued contributor has laid stress, was the spirit of unity, of genuine brotherhood, which brought together, and held together, the followers of so many divergent denominations, so many different and sincerely differing bodies, full of so much vital energy and moral earnestness. And most promising and commendable was the tolerant and brotherly co-operation in the Conference between those religious bodies and the Anglican Church, which has a definite hold on the principle of collective spiritual consciousness in life, the principle which through centuries has been the vital power of the older Churches. Nothing could be more hopeful, nothing could be more genuinely Theosophical than the way in which all these bodies, so individualistic in principle, came together and worked together, in brotherly tolerance and co-operation.

This, it seems to us, was the strong side of the Conference. It had also its marked side, not so much of weakness as of incompleteness, of immaturity, of insufficient information, of inadequate understanding. And this immaturity and inadequacy came out in a marked way in two directions: first, in the attitude of the Conference toward the older Churches, the Greek Church and the Roman Church; and, secondly, and perhaps of even deeper importance, in the attitude of the Conference toward the so-called "heathen" religions. In both these directions the attitude of the Conference, with all its vigor and moral sincerity, was marked by incompleteness, immaturity, inadequacy, a distinct failure to understand.

With regard to the great historic Churches, the Greek Church and

the Roman Church, the Edinburgh Conference did, it is true, adopt an attitude at once liberal and sincere. The Anglican Bishop of Southwark declared his conviction that there could be no true unity unless Roman and Greek Christians were included in the plan. In this, Bishop Brent, of the Philippines, concurred. "It is of no use," he is reported as saying, "to talk of a national Christian Church in China, or anywhere, until you have included in your vision the Roman and the Eastern Church." He continued, "The Roman Church will not come to us; we must go to them. The Roman Church is not the Vatican, but the millions of faithful Christians; we must go to them, not to proselyte, but to move and change to such a spirit that in God's good time they will realize that they are nearer us and we nearer them than any of us think. Work for unity, pray for unity, but think not of the consummation of unity until you have included the members of these great historic churches."

There was, it is true, this sincere and earnest recognition of the great historic Churches. But there was not, in the Conference, any real representation either of the Greek or of the Roman Church. And if, in spite of this grave deficiency, we find the Conference hailed as the "greatest," "magnificent," "unsurpassed," even more, as "the most Catholic Council since that of Nicæa," then we are constrained to think that the members of the Conference and their friends either fail to realize or realize very inadequately and incompletely, the tremendous spiritual significance of the Roman and Greek Churches, as well in their difference as in their likeness. No religious gathering in which these two great Churches, with the profound spiritual forces and powers which they embody, were unrepresented, can rightly be spoken of as catholic; that is, universal; nor can it wisely be compared with the earlier Ecumenical Councils, which, with all their imperfections, did nevertheless genuinely endeavor to represent the whole of Christendom. Each of the great historic Churches has a tremendous and invaluable secret, and it is a sign of immaturity and incompleteness of thought not to give the fullest recognition to this. Each Church must retain its own profoundly distinctive spirit, while putting away its imperfections; and through the harmonious co-operation of these spirits, not through any principle of unison and monotony, will come the true unity. To continue the musical simile, neither strings alone nor brass alone, can ever make a symphony orchestra; and the Church must have the quality of the full orchestra, perfect individual development of each part, in all its distinctive quality and color, combined in the perfect unity of the whole.

We feel inclined to take grave exception to the attitude of the Edinburgh Conference toward the so-called "heathen" religions. Let

us take as a characteristic example, the words quoted by our contributor from the address of Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions of the United States: "It is because we believe Christianity to be the perfect and absolute religion that we can afford to take a generous attitude towards the religions we meet on the mission field." Dr. Speer must forgive us if we say that his mental attitude towards the said religions seems to us precisely the same as the attitude of the more intelligent adherents of the Vatican towards other divisions of Christendom; let us say toward that to which Dr. Speer himself belongs. We can imagine some of our friends in the Roman Church repeating almost the words of Dr. Speer, and saying: "It is because we believe Roman Catholicism to be the perfect and absolute Church, that we can afford to take a generous attitude toward the other Christian bodies," with the hope of ultimately gathering them into the Roman fold.

In just the same spirit a converted Brahman, Dr. K. C. Chatterji, told the Conference that "they must study sympathetically the difficulties of Hinduism in the way of accepting the distinctive doctrines of Christianity." With all due respect to the liberal and intelligent mind of Dr. Chatterji, we can see no reason why Hinduism should accept "the distinctive doctrines of Christianity," for this reason, if for no other, that "the distinctive doctrines of Christianity," such as the teaching of the Trinity, the Incarnation, salvation, and universal brotherly love, were all admirably and profoundly represented in Hinduism, centuries before "they gathered pearls in Galilee."

We are strongly convinced that Jesus himself would not have spoken or thought of his teaching as "the perfect and absolute religion," in any sense implying that the older religions, let us say, of Egypt and India, are false and founded on error. Such an expression would be totally foreign to the spirit of him who said of himself that he was "meek and lowly in heart." His teaching is true. The older religions are also true; further, they contain many sides of truth, each according to its own character and history, which are less completely represented, or not represented at all, in the teaching of Jesus as recorded for us by his disciples. We cannot believe that Jesus, or any Master, would ever say of his teaching that it is "the perfect and absolute religion." Such an assertion is quite out of harmony with the splendid humility which is an essential quality of every Master; it is out of harmony with the tremendous and abysmal infinitude of Truth, and the vastness of the immeasurable Eternal. No teaching, no religion, can ever give "a perfect and absolute" account either of Truth or of the infinite God.

We therefore hold that the Edinburgh Conference marks a change in attitude of Christian missions of immense value and import, and which we cordially endorse. At the same time we realize that Christian missions have a further step to take; namely, the recognition that each religion has its own inner life and light, and does not require to be supplanted by another religion; its followers should be aided to find and assimilate the truth contained in their own religion. This was the spirit, the genuinely Theosophical spirit, which inspired a religious Conference held two or three years ago in Wales, and on which we commented at the time, when an eloquent adherent of missions declared that the true work of the missionaries should be, to make the Hindu a better Hindu, and the Buddhist a better Buddhist, rather than to induce them to renounce their own religion for another.

Let us for a moment consider the question from another point of view. A recent dispatch from Washington, commenting on a recent work by Dr. Edwin M. Bliss, brings out the very interesting fact that Oriental religions are already widely represented in the United States. Thus there are Buddhists, Confucianists, Bahaists and others, representing the religious life of India, China and Persia, who are engaged in an organized way in the spread of their doctrines in this country. A Confucian Society founded by the Chinese students of Columbia University in 1907 seeks to demonstrate that Confucianism is a real religion, worthy of the most earnest consideration. Buddhism has its organized worship and propaganda among the Chinese and Japanese residents of the United States; and the Vedanta Society has branches in several large cities, from New York to San Francisco. Dr. Bliss also includes the work of Theosophists as a part of the influence of Oriental religions in this country.

All this suggests, what is profoundly true and of vital import, that, if there are many organized Christian missions to Oriental lands, there are, on the other hand, many organized influences for the spread of the religious ideas of the Orient in Christian countries, and particularly in America. And even deeper, and of wider scope, is the general influence of Oriental thought on Christendom, an influence flowing in part from translations of Oriental scriptures, such as *The Sacred Books of the East*, and in part from the work of the Theosophical Society.

It is not too much to say that the influence of Oriental, and especially Indian, thought on our understanding of Christianity is already revolutionary. It is not too much to say that, without an insight into Oriental thought, we can never understand Christianity. It is well within the truth to say that our knowledge of the religious



thought of the East, and particularly of India, is making us able to recognize in Christianity principles of supreme value which have been obscured for centuries; and, further, that the great religions of India are furnishing principles and thoughts which were incompletely and imperfectly represented in Christianity. We can see, therefore, how deep, how vital, how illuminating and inspiring is the influence which is being exercised by Oriental religions on our understanding of Christianity, on our ability to see the real purpose and meaning of its Founder.

Here is the clue to the true work of Christianity and Christian missions in the realms of these same Oriental religions. The teaching of Christianity should help the devotees of these religions to bring to the light many elements in their religions which are now obscured by superstitions and overgrowths of error. Buddha sheds a flood of light on the mind of Jesus. Jesus illuminates the humane purpose of Buddha. The urbane and lucid spirit of Shankara helps to make Buddha and Jesus more intelligible, more easily grasped by alert and awakened minds, and at the same time brings them closer together, building a bridge between them. Perhaps unconsciously, the gifted and eloquent author of those two very valuable books, *The Creed of Buddha*, and *The Creed of Christ*, attained his wonderful insight by applying alike to Buddha and to Christ the powerful and lucid method of Shankara, with its depth and its intellectual excellence.

Thus, we are convinced, should the followers of each great religion deal with the others, receiving and giving inspiration and light. In this way can a true relation be brought about between Christianity, with its high dynamic power, and the Oriental religions, with their deep understanding of spiritual consciousness. And in the same way, the way of tolerance, of mutual acceptance and love, can a true relation be formed between the divisions of Christendom.

---

*"To suffer is to work. All sorrow, accepted in obedience and resignation is accomplished progress."*—One of the XXII Rules of the Will from Hermes.

# FRAGMENTS

---

**S**WIFT as the light flies and more brilliant, and vibrant with an energy and power born of the spiritual world and alone found there, streams upon us and over us the force of the Lodge, and we bathe perpetually in its glory.

Yet, seeking some conception of our own making, formed in reflections of the material world beneath, we fail to recognize that flood of life surrounding us. Abstract, we call it, since what we seek has such rigid definiteness that we must hurl ourselves against it as a rock to become aware of its presence. And still the light floods on and we draw sustenance and power from it unknowingly. "Abstract" forsooth! Yet who has ever by act of faithful will turned his attention towards it, and failed to realize its specific and individual guidance and inspiration? To each it brings an insight, a strength and consolation; universal in power and oneness, but *unique for that one life*; shared in as a general experience by all who trust themselves to its power, but with a specific message and significance for each disciple, as special as though he alone in all the world had being. And this special message for him is the message he in turn must give forth; that which he alone having received, he alone can impart.

To the truth of this has attested the long line of followers of the light; a noble army of saints and seers. They found nothing of abstraction in it, but a definiteness which created purpose, and enabled a fullness of expression and accomplishment which stands over against the vagueness of material lives with sharp distinction. Moreover, they found confidence instead of uncertainty, peace at each level of achievement, instead of satiety; and above all, joy.

I wish that this idea of the path of "unutterable woe" could be banished from men's minds, and left to those making the Great Renunciation, whose concern it is, and who alone are able to understand its meaning. Seen through the darkened glass of ordinary perception, and interpreted in material terms of value, the result is utterly false; and I am indeed of those who would that truths man cannot understand were withheld until such time as discipline and instruction may give enlightenment and prepare the way for comprehension.

Not alone among pupils but among teachers also have pearls been cast before swine. So absolute is the law of nature's privacy, that her secrets cannot be imparted save to those whose worth makes understanding, and if told, a worse confusion than the tongues of Babel results.

Lo! the Christ said, "My yoke is easy and my burden is light." Was this a trick to lure confiding souls? A siren voice leading to the rocks of destruction, or worse yet, the morasses of despair?

Answer disciples of all ages and degree! You who know that that voice never deceived; that those promises, though we may have to await their fulfillment, are as sure as Life and Time,—Oh! ye of little faith,—as sure as the only sure thing in all your material universe,—as sure as Death!

CAVÉ.

# REMINISCENCES OF H. P. BLAVATSKY

---

THOSE who knew Mme. Blavatsky at all are divided into two opposing camps: there is no third party of indifference. Such is the penalty of force of character, and even her enemies could not deny that to Mme. Blavatsky. Even among her friends are some who shake their heads over what they call the Blavatsky or "H. P. B. Legend." These have arrived at their conclusion by way of much analysis, by submitting all they knew of Mme. Blavatsky to cold criticism. They examine her life from the point of view of motive—not the motive of what she strove to accomplish, of that message which she brought to the world—but from the point of view of self-interest, of the personal advantage which she might obtain by her actions and words. Yet some of these "legend" propounders would call themselves her friends and regard the position Mme. Blavatsky might have gained by self-advertisement as the object of her work, in place of the spread of what she taught being advanced at the expense of all she held dear. Such results must arise from an analysis of possibly self-interested motive as a brief method of estimating human beings, in place of the more difficult task of a synthesis drawn from character. Such detractors, by whatever motive *they* may be actuated, only make an analysis of acts and words which they misunderstand, and, self-sacrifice being beyond them, they are confined to the narrow limit of self-interest for the moving urgencies of human life. They do not judge from an integrating synthesis of character as displayed in adherence to objects held up to others as ideals. Looking back now to a period twenty years ago, I have seen nothing which has caused me to alter the opinion I then formed, but much which has confirmed it. Mme. Blavatsky was among the great souls who sacrifice themselves for humanity, and as such she was held up to derision and scorn. I do not assert that she was omniscient or that she never made errors when dealing with men and women around her. But I do most sincerely say that she never wilfully injured anyone; that she was always ready to lay aside her own comfort and advantage for the sake of another; that vigorous and impulsive as the human side of her was, she was essentially straight and just towards others; and that the motive for her actions was so true to spiritual law that her errors and mistakes (if they were such) were better guides than the most accurately reasoned judgment of her "candid friends." At least I may say that I am quite sure that I would have trusted the ordering of my life to her, knowing the confidence would not be betrayed from

any point of view. Many of us did: I can only add that I wish I had been able to go further than I did.

The first time I ever saw Mme. Blavatsky was in 1884, shortly after I had joined the Theosophical Society. A meeting had been called and was being held in the chambers of a member in Lincoln's Inn. The reason for the meeting lay in differences of opinion between Mr. Sinnett on the one hand and Mrs. Kingsford and Mr. Maitland on the other. Colonel Olcott was in the chair and endeavored to adjust the differences of opinion, but without success. By him were seated the contending parties, Mohini M. Chatterji and one or two others, facing a long narrow room which was nearly filled with members of the Society. The dispute proceeded, waxing warm, and the room steadily filled, the seat next to me being occupied by a stout lady who had just arrived, very much out of breath. At the moment some one at the head of the room alluded to some action of Mme. Blavatsky's, to which the stout lady gave confirmation in the words "That's so." At this point the meeting broke up in confusion, everybody ran anyhow to the stout lady, while Mohini arrived at her feet on his knees. Finally she was taken up to the end of the room where the "high gods" had been enthroned, exclaiming and protesting in several tongues in the same sentence and the meeting tried to continue. However, it had to adjourn itself and so far as I know, it never reassembled. Next day I was presented to Mme. Blavatsky, who was my stout neighbor of the meeting. Her arrival was totally unexpected and her departure from Paris was, she told me long afterwards, only arranged "under orders" half an hour before she left. She arrived at Charing Cross without knowing the place of meeting, only knowing she had to attend it. "I followed my occult nose," she told me, and by this means got from the station to Lincoln's Inn and found her way to the rooms on foot. Her arrival was singularly opportune, for it broke up a meeting which declined to be peaceful, in spite of all the oil which Colonel Olcott was pouring on its troubled waters. Mme. Blavatsky returned to Paris almost immediately and I did not see her again until she returned to London to stay in Elgin Crescent. Of that time I have no clear remembrance. I was busy all day, and many evenings was unable to be present at the *causeries* which were then held. I did not keep a diary and I was much occupied with hospital work. That autumn circumstances caused Mme. Blavatsky to take rooms in Victoria Road shortly before she left London for Birkenhead, to go to India. I then had the privilege of staying in the house with her and others, and each evening we had great times of talk and queries, the detail of which I do not remember. So I did not make use of opportunities and advantages which were mine and cannot relate things which would be of very great interest to this narrative. I remember travelling with the party by the Great Western Railway to Birkenhead to see them off and vaguely recall hearing of some traitorous people who were attacking Mme. Bla-

vatsky and whom she had trusted. This evidently was the earliest rumbling of the storm which was so soon to burst.

Then came the general work of the Theosophical Society, which was interrupted by the explosion caused by the report of the Society for Psychical Research, drawn up by Dr. Hodgson. Mme. Blavatsky was assailed on all sides and the doubt cast upon the phenomena associated with her was considered to discredit the ethical and moral teaching which through her means and work had been placed before the world. I heard the *resumé* of the report read at the meeting and afterwards read the report as issued. Both at the meeting where the *resumé* was read and afterwards when I read the report it struck me as a very inconclusive document, one based on hearsay evidence, and evidence which was tainted and doubtful and on evidence which was not properly tested. It did not have weight against fully authenticated evidence of a direct nature which supported Mme. Blavatsky. At the time she had returned to Europe by way of Italy and I afterwards heard of her at Elberfeld and at Wurzburg and then at Ostend and that she was in very seriously bad health and busily engaged in writing the *Secret Doctrine*.

It was in 1886 that the position of affairs in England induced me, among several others, to write to Mme. Blavatsky at Ostend to ask advice as to what should be done to further the work. She sent a long reply to me and, I believe, to the others also, and at a later date in consequence of that letter I went to Ostend to see her. She was then living in the company of Countess Wachtmeister, to whom those who loved Mme. Blavatsky owe a deep debt of gratitude for her devoted care.

My purpose in going to Ostend was, as I say, to see Mme. Blavatsky and to ask her advice as to the best way of carrying on the work of the Theosophical Society. She had replied to our letters saying that the work could be done, and to myself she had written that such work needed a leader and an unflinching will and determination on the part of that leader. She had also stated, on the opinion of one of her occult friends whom she consulted, that it was possible that I could be such a leader and could do it. Thus I naturally wished to see her and to have her advice and assistance on the means to be adopted. I really had no idea as to what could best be done and I wished to avoid unnecessary errors at the outset. When I look back on the methods of those who came forward to "save the Society" at different times, I fancy that in going to Ostend I avoided one of their dangers, for almost invariably one of their proposed means of salvation was to throw overboard and disavow the founders of the Society. I was then and am now fully convinced that the Society was founded by the Masters of Wisdom, whose messenger and agent for the purpose was H. P. Blavatsky.

I had purposed to stay at the hotel, and, leaving my luggage, I went

to call. I purposed, but Mme. Blavatsky disposed, and I very soon found myself made to stay in the same house with her. Mme. Blavatsky was very busy with her book, writing articles for Russian papers, by which she supported herself, and answering her voluminous correspondence. I was handed a huge package of MSS.—a quantity which by after experience would have made one of the volumes afterwards printed—and asked what I thought of it. It was naturally of absorbing interest and I spent many hours over it. The few days which I spent in Ostend—two or three—were mainly occupied with this reading and in efforts to follow the intention of the book—*The Secret Doctrine*. In its form at that time it was a series of essays of the greatest interest and information, but, as it seemed to me, it had no consecutive plan. It was a chaos of possibilities, but by no means a void, even if it was without form. The days were busy. I was given breakfast, but Mme. Blavatsky and the Countess had their coffee in their rooms. Then I set to work on the MSS., while Mme. Blavatsky worked in her own room and was invisible till a late hour of the afternoon. She might come out for her dinner, but her meals were the despair of her maid who prepared them, for they were very moveable feasts. In the evening she emerged and then came talk on her proposed visit to England, the work to be done there, on the *Secret Doctrine*, and on general subjects. Most of the evening, while talking, she played her “patiences,” talking as she arranged her cards. Of the calumnies against her she said very little—singularly little, it seemed to me, in view of what I had heard and knew of her character—and with a reserve and dignity which commanded my respect and admiration. As for the object of my visit; she would come to England, but she could fix no time. As for the “S. P. R.” report, it was “a back number” and all in the day’s work, though it was clear that she had deeply felt the defection of many who had had the best reasons for trusting her. So I returned to England and we began to look for places to which she might come. Ten days after my return we were startled by the news that she was most seriously ill and that recovery was improbable, well-nigh impossible. With each report the situation grew more grave.

It was Sunday, and another of our group, who had invited her, a medical man, went with me to ask advice from a leading London specialist. That evening our friend left for Ostend, where matters hung in the balance for a few days. The “impossible” happened and he returned with the news that the crisis was over. In a short time Mme. Blavatsky announced that she was free to come to England.

At this time I again crossed to Ostend, following a relative who had preceded me, and we arranged for her journey and safely convoyed her over to Dover and thence to Maycot in Norwood. The journey promised to be difficult, for Mme. Blavatsky was still a very sick woman and found it very difficult to move about. Also, though the start at

Ostend was comparatively easy, it was very different on arrival at Dover, where the poor old lady had to be carried at low tide up the steep and more or less slippery steps of the pier: also the crossing had not been smooth.

The evening we arrived was busy. No time was to be lost and her writing materials had to be got ready that evening for her start at work the following morning. She was at her desk as usual and there was considerable trouble because all her books were not yet unpacked. Naturally the one wanted was the last of the batch, but such was fate and all in the day's work. For me, life was one long wrestle in the mazes of the *Secret Doctrine*, with the effort to suggest a grouping and arrangement and the correction of the foreign turns of language, at the same time retaining Mme. Blavatsky's very distinctive style. The task was rendered all the more difficult by the absolute indifference of the author. "Make it as you see best, my dear," was the almost invariable reply, and the matter was not made any better by the others called in to help. They insisted that the original language was to be left unaltered, so that readers of the book might have the chance of taking their choice of the writer's meaning. Meanwhile the said writer threatened me with the direst pains and penalties if it was not put into "right English." Naturally I preferred the "deep sea" of Mme. Blavatsky's favour. Living abroad as she had been, her brain was full of language idioms other than English, and the result of her writing the book in English was a literal translation of "foreign" idioms, with most surprising results.

It was no very long time before Mme. Blavatsky's presence began to be felt. People began to gather round her, and Maycot became the scene of the pilgrimage of a good many people who had retained their interest. There were many who had got into touch with the inner side of life. These at least knew that Mme. Blavatsky was a reality. They knew that whatever doubt might be thrown on the account of the way external phenomena happened, the real knowledge of the unseen worlds and states of consciousness was possessed by Mme. Blavatsky and that in those realms of which they had some cognizance, Mme. Blavatsky was their master, and knew far more than they. It was a remarkable experience to see those who came. Some had private interviews: others were received in company with us who lived in the house. And the method of treatment! At times argumentative: at others sarcastic: very rarely appealing for credence or justice: always the same driving energy which spared neither herself nor any other who might in any way further her Master's work. No matter what their separate interests might be, Mme. Blavatsky was a uniting link. For the most part they were all being welded together into a united body whose support could give to her a platform which should gain considera-

tion for the Theosophical philosophy; and it was her mission to obtain a hearing for this in the western world.

The nominal day began for Mme. Blavatsky before 7 a. m. When it really began I do not know. The body had to have its sleep, for it could not be driven too hard. But I had reason to believe that many hours of the night were spent in writing, though this never interfered with her usual hour to get to her desk. She was invisible till she called for her midday meal. I say midday, but it was a very movable meal and might be called for at any hour between twelve and four, a proceeding which naturally disconcerted a cook. Woe betide any disturber of those hours of work, for the more quiet she was, the more seriously was she engaged. Thereafter came callers, whom she might or might not see, if they had no appointment, and of these she made many. But Maycot was a long way out of London proper, and *we* had to face the disappointed pilgrims! Finally at 6.30 came for Mme. Blavatsky the evening meal, which was taken in company with the rest of us. The table cleared, came tobacco and talk, especially the former, though there was plenty of the latter. I wish I had the memory and the power to relate those talks. All things under the sun and some others, too, were discussed. Here was a mind stored with information gathered in very extensive travels, an experience of life and experience of things of an "unseen nature," and with it all an acuteness of perception which brought out the real and the true and applied to it a touchstone which "proved the perfect mass." Of one thing Mme. Blavatsky was intolerant—cant and sham and of hypocrisy. For these she had no mercy; but for genuine effort, however mistaken, she would spare no trouble to give advice and readjustment. She was genuine in all her dealings, but I learned then and later that she at times had to remain silent in order that others might gain experience and knowledge, even if in gaining it they at times deceived themselves. I never knew her to state what was not true; but I knew she had sometimes to keep silence, because those who interrogated her had no right to the information. And in those cases, I afterwards learned that she was accused of deliberate untruth. One of her regrets comes to my mind as I write: "for then you will know that I have never, never deceived anybody, though I have often been compelled to let them deceive themselves." In all senses Mme. Blavatsky held that "There is no religion higher than Truth," and the position in which she was thus placed must have been one of the many phases of her martyrdom.

The evenings passed in such talks, and all the while she arranged her "patiences." Many were the games at which I thus assisted in silence, gently indicating any opportunities which I saw of placing the cards. Sometimes these were acceptable, but at others, peaceful progress was interrupted by the effort to rap the disturbing finger on the table with her knuckles. There were times when an adroit with-



drawal of the finger led to the knuckles rapping the table, and then "on my head" was it. Among other things which I learned was the fact that while Solitaire occupied the brain, H. P. B. was engaged in very different work, and that Mme. Blavatsky could play Solitaire, take part in a conversation going on around her among us others, attend to what we used to call "upstairs" and also see what was going on in her own room and other places in the house and out of it, at one and the same time.

It was at one of these tobacco parliaments that Mme. Blavatsky stated her difficulty in getting her views expressed in the Theosophist. This was the magazine which she had started with Colonel Olcott in India. It was under his charge and he edited it in India and not unnaturally he conducted it on his own lines. But with the commencement of Mme. Blavatsky's work in England a more immediate expression of *her* views became a matter of importance. So a new magazine was proposed and decided on and steps were taken to secure its publication. Oh, but there were discussions as to its title! "Truth," "Torch," and a variety of others were offered as suggestions and rejected. Then came the "Light-bringer" and finally "Lucifer," as an abbreviation. But this was most vehemently opposed by some as being too diabolical and too much opposed to *les convenances*. Perish the word! This secured its instant acceptance, and those who read the first number of Lucifer, and also that part of the *Secret Doctrine* which deals with the Fallen Angels, may see for themselves the information which those discussions gained for us out of Mme. Blavatsky's inner consciousness. Even if it was not planned from the outset, the result was to reveal a fund of information of vital interest in dealing with the mystery of Manas.

The gathering together of many threads which led to the coming to Mme. Blavatsky at Norwood of those interested in spiritualism, Masonic lore, the Kabbalah, astrology and many kindred subjects, proved that Maycot was too far distant from central London and that it was also too small. So a move was decided on, and with the return of Countess Wachtmeister the household was moved to 17 Lansdowne Road.

Then followed a time of still more arduous work. The editing of Lucifer, the work on the *Secret Doctrine*, of which I copied the entire first volume and part of the second on a typewriter (only to find it useless), the coming of interested callers in numbers and from all parts of England and the continent, with the formation of the Blavatsky Lodge and its meetings, made a very busy winter. The *Secret Doctrine* began to be printed and in this and in Lucifer Mme. Blavatsky's idiosyncrasy of regarding page-proof as being equivalent to manuscript, led to much argument and expense. It was not merely that she would divide a page after the type was all locked in the forms and insert a quantity of fresh matter, but she would with much care and precision of scissors cut out and then paste in a single sentence in an entirely different place.

Woe betide the zealous sub-editor who protested on behalf of the printers and the provision of funds. "Off with his head" or his metaphysical scalp were the orders of the Queen of our wonderland. Nevertheless the account for corrections of the *Secret Doctrine* came to more than the original cost of setting up!

The Blavatsky Lodge was originally started as a body of people who were prepared to follow H. P. B. implicitly and a Pledge embodying this was drawn up. We all took it and the meetings began. Every Thursday evening they were held in Mme. Blavatsky's room, which was thrown into one with the dining room. Members flocked in, so that the rooms were too small, the interest being in the questions which were propounded for Mme. Blavatsky to answer. Some of the results were printed in "Transactions of the Blavatsky Lodge." At this time the increase in membership was such that those who entered signed the roll of membership and the Pledge almost mechanically. I was led to write an article for Lucifer, entitled "The Meaning of a Pledge" and I handed it to Mme. Blavatsky. When she had read it through I was subjected to what I have since learned is called epilation, for I was divested of my scalp hair by hair. Exactly why I did not know, nor was I told. But when the process was finished somebody "upstairs" or "within" accepted the article and was rather pleased with it as being timely. But the result was the removal of the Pledge as a condition of membership in the Lodge.

The procedure under such circumstances is worth recalling. You would, as I did, present your thesis or remarks. It would be received vehemently, be opposed with a variety of eloquence—an eloquence calculated to upset your balance, and the impression given that you were a most evilly designing person, aiming to upset some of Mme. Blavatsky's most cherished plans of work. But with your sincerity of purpose becoming plain, there would come a change in Mme. Blavatsky. Her manner would change, even the expression of her face. "Sound and fury" evaporated, she became very quiet, and even her face seemed to become larger, more massive and solid. Every point you raised was considered and into her eyes—those wonderful eyes—came the look we learned to recognize. That look was one to be earned as a reward, for it meant that the heart had been searched and that guile was not found, also that H. P. B. was in charge.

Some people have advanced as a theory to account for these changes, that Mme. Blavatsky was the scene of mediumistic oscillations or that, at least, she was the scene of action of not merely double but of multiple personality. These suggestions are really the wildest of hypotheses—much less, working hypotheses. To those who know the laws which govern the relation of the physical instrument to the subtle astral and spiritual forces which dominate it, the explanation is simple. But I will put forward my own theory. For the purposes of the theosophical

work that body was an instrument used by one of the Masters, known to us as H. P. B. When he had to attend to other business, the instrument was left in charge of one of his pupils or friends, who ran the body as an engineer directs his machine when taking duty for another. But the substitute engineer has not the same sympathy with his machine or instrument as the regular man and is "outside the machine." I conceive that, just as the engineer and his machine overcome the inertia of matter, so the body and its tendencies proved no light task to control in the absence of the real owner and head engineer. And a certain letting off of steam was the result. But the energy was not wasted but used up in the work.

It must be remembered that during all this time of stress and effort Mme. Blavatsky was still a sick woman, always suffering pain and often hardly able to walk. But her inflexible will and devotion got her from her bed to her writing table and enabled her to persist in the carrying through the press of the *Secret Doctrine*, to edit *Lucifer*, write her Russian articles and those for *Lucifer*, the *Theosophist*, the *Path*, when it came out, *Le Lotus Bleu*, to receive her visitors both in private and in public, and in addition to deal with an enormous private correspondence. It was at this time I got seedy. I got a form of erysipelas with high fever, and had to stay in bed. It so happened that Mme. Blavatsky's physician was calling and he looked in on me. What was said I do not know, but as I lay in a kind of stupor I found that Mme. Blavatsky had made a progress up two flights of fairly steep stairs (she who never went up a step if it could be helped, on account of the pain so caused) and had arrived to judge for herself of her doctor's report of me. She sat and looked at me, and then she talked while she held a glass of water between her hands, and this water I afterwards drank: then she went downstairs again, bidding me to follow.

Down I went and was made to lie on the couch in her room and covered up. I lay there half asleep while she worked away at her writing, sitting at her table in her big chair, with her back towards me. How long I was there I do not know, but suddenly just past my head went a flash of deep crimson lightning. I started, not unnaturally, and was saluted through the back of the chair with "Lie down, what for do you take any notice?" I did so and went to sleep and, after I had been sent upstairs to bed, I again went to sleep and next morning was quite well, if a little shaky. Then I was packed off to Richmond and forbidden to return till I was strong. This was the only time I saw the crimson light, though I have seen, and others saw, the pale blue light attached to some objects in the room and then flitting about. One of us rashly touched it one day when Mme. Blavatsky was in the next room. He got an electric shock and was also electrified by sounds of wrath from Mme. Blavatsky, greeting him by name and asking what on earth he

meant by meddling with what he had no business to touch and by making an impertinently curious intrusion into matters with which he had no concern. I am sure he has not forgotten either the shock or rap to his knuckles or the rap to his curiosity. I know he remembered the shock to his arm for a long time.

The meetings of the Blavatsky Lodge were out of the ordinary. The discussions were informal and all sat round and asked questions of Mme. Blavatsky. All sorts and conditions of men and women were present and one part of our delight was for Mme. Blavatsky to reply by the Socratic method—ask another question and seek information on her own account. It was a very effective method and frequently confounded the setter of the conundrum. If it was a genuine search for information which dictated the question, she would spare no pains to give all information in her power. But if the matter was put forward to annoy her or puzzle, the business resulted badly for the questioner. The meetings took up a lot of time, but Mme. Blavatsky enjoyed the contest of wits. All nations would be represented in those rooms on Thursday nights, and one could never tell who would be present. Sometimes there would be unseen visitors, seen by some but not by others of us. Results were curious. Mme. Blavatsky felt the cold very much and her room was therefore kept very warm, so much so that at the meetings it was unpleasantly hot very often. One night before the meeting time, I came downstairs to find the room like an ice-house, though fire and lights were fully on. I called H. P. B.'s attention to this, but was greeted with a laugh and "Oh, I have had a friend of mine here to see me and he forgot to remove his atmosphere." Another time I remember that the rooms gradually filled until there was no vacant seat. On the sofa sat a distinguished Hindu, in full panoply of turban and dress. The discussion proceeded and apparently our distinguished guest was much interested, for he seemed to follow intelligently the remarks of each speaker. The President of the Lodge arrived that night very late, and coming in looked around for a seat. He walked up to the sofa and sat down—right in the middle of the distinguished Hindu, who promptly, and with some surprise, *fizzled and vanished!*

During this winter affairs had been moving in America and there had been a gradually increasing interest in things Theosophical. Mr. Judge's steadfast work began to take effect and it was proposed to gather all the threads together and hold a Convention of the various Branches and members in Chicago. I heard of the mere fact as one of general interest but a day or two after I was called to Mme. Blavatsky's room and asked "Arch, when can you start for America"? I suppose I was like a pussy-cat and needed stirring up, but I was off in three days by the City of Rome and took with me a long letter from Mme. Blavatsky to the Convention. The voyage was an odd experience for me, as I had never been on an ocean trip before or to such a distance. Also

I had been torn up by the roots out of a busy life, which occupied every moment. On board in my cabin my attention was attracted to a number of little taps and cracks. These might naturally be due to the ship. But my attention was enforced to a series of little flashes of light, especially at night. The point to me was that these flashes and also these taps and cracks invariably associated themselves in my mind with the idea of H. P. B., and by this time I had begun to learn that most of these "happenings" meant something. Afterwards by letter, and later when I returned, I found she could tell me accurately what I had been doing during my journey to and from and throughout my stay in America. I was told that these taps and cracks and flashes were the coming and going of elemental forms of force which took a snapshot of me and my proceedings. On my return the household proved to have increased very considerably. More workers had gathered round and there was work for them all to do. Life went on at increasing pressure, each of us having a special relation to H. P. B., each receiving a different treatment. *Tot homines, quot sententiae*, and the variations of daily routine and life were all adapted to the testing and strengthening repair of any defect in character which might affect the work we were doing. As I look back to over twenty years ago, one can see so many privileges which were extended, but of which one failed to avail oneself. But such reflections only show the arduous work in which Mme. Blavatsky was engaged. Though the *Secret Doctrine* was now published, there was the regular demand from the various magazines, besides an increase in her already voluminous correspondence.

It was about this time that one day Mme. Blavatsky showed great concern over the affairs of the editor of one of the magazines then published. He had been to see her some time before and had thereafter started the magazine. It had met with considerable success, but naturally had also met with difficulties. Entering her room one day I found Mme. Blavatsky discussing with the others present and with much sympathy, the difficulties of the editor. So far as I remember now, he had sacrificed a good deal of position and his means of support, in order to bring out the magazine; and in consequence of issuing the recent number was in actual want of food. The discussion continued and Mme. Blavatsky grew very silent. At last she exclaimed, "Well, I will," and turned to me, asking if I had a £5 note. I replied that I had not, but could easily send for one. Then I remembered that I had just sent one away in a letter and went to see if the letter was still in the house. I found it had not yet been posted and opening the envelope I brought it to H. P. B. She thanked me and said she only wanted it for a few moments. I offered it to her but she told me to retain it and to fold it closely, which I did. She then asked for her tobacco basket and handing this to me asked me to put the rolled-up note inside. I put it in but she said I was to bury it in the tobacco. I placed it on the arm of her

chair at the end. She then rested her hand on the basket and apparently went into "a brown study," while the rest of us went on talking, I watching her closely. In a minute or so she said with a sigh "open it and take your note." So I took the basket and opened it and took the note which I unfolded, only to find a second note with a different number rolled up inside. The second note was sent to the editor and I hope it proved as efficient in relieving his troubles as Mme. Blavatsky intended it should be.

I afterwards asked why she needed my note, when she could as easily have precipitated her note without it. She replied "There is your mistake. I had to get my friend to disintegrate the note at his end of the line, while it was easier for me to have a mould on which to pour the disintegrated particles of matter and it did not require so precise an astral picture on my part." I then asked why and how she could get such notes and was given to understand that under certain circumstances of merit she had the right to call on certain funds and on certain centres in charge of her occult friends for such aid for others. The precipitated note was of an entirely different number and series from mine and was in no sense a reduplication: that would have been dishonest and therefore impossible to H. P. B.

As nearly as I can recall it was during this winter that we had a visit from Mr. Judge. I had met him before in America and at Mr. Sinnett's house, where he dined when passing through London on his way to Fontainebleau (where Mme. Blavatsky then was in 1884) on his way to India. It was only a brief visit but it was concerned with the work he was doing in America, where in consonance with Mme. Blavatsky's efforts in England, he was working to revive the spread of Theosophy in America. Just at this time, too, there was beginning to be formed the Esoteric School of Theosophy. With this Mr. Judge had a good deal to do and assisted Mme. Blavatsky in drawing up the rules which were necessary and in carrying into organization and external expression those regulations which essentially belong to the inner, unseen life of man. Then and afterwards, while H. P. B. was always chief, she alluded to Mr. Judge as her chief aid.

The following spring I again had to go to the American Convention, but there are no especial incidents to relate. On my return I found that Mme. Blavatsky had been away for a time and during her absence had commenced the writing of the *Voice of the Silence*. She was also engaged on the *Theosophical Glossary* and had begun the *Key to Theosophy*, though this was published much later. Life went on at the same high pressure of work and it was evident that Mme. Blavatsky's work was in the act of solidifying around her a very wide field of interest. At the close of this summer I was obliged to leave London on account of a relative's health and departed to New Zealand. Therefore I was not present when a very great stir and accession of energy resulted in

the decision to remove from Lansdowne Road to the house at Avenue Road. I returned to find the preparations for a move already so far advanced that a week after my return the move was made. It resulted in a still larger activity for Mme. Blavatsky, for she had a larger staff of helpers and a lecture hall had been built to give room for the meetings of the Blavatsky Lodge. More office room was required, as the house had now become the headquarters of the European Section, for the British Section was now no longer the only European organization of the Society. With increased numbers came a strain on the commissariat department and therefore the new lecture hall became the household refectory in the intervals of the meetings. Mme. Blavatsky still had her meals in her own rooms, but when her hours of work were over she would come and join in the general talk during the evening and play her patiences as in former times. The preparation of Mme. Blavatsky's meals became a part of the devoted service of certain members of the household. It was to be a privilege to so aid her to secure good sustenance, and might prove a gain to her health. All she wanted was so easy to prepare and very simple. So it was, but her devotion to her work and forgetfulness of time, made the service very difficult. One has to remember that Mme. Blavatsky's health was very poor, her rheumatism was very painful and her digestion difficult. The body needed food very quickly after the driving energy of H. P. B. had been taken off. It was driven mercilessly and in its broken state the instrument reacted, sometimes to the amusement of H. P. B. I gathered that some of H. P. B.'s friends and pupils were left in charge of it and that it ran away sometimes. But this "running away" was utilized both in the education of her friends of the interior worlds in the exercise of a difficult control, and in the testing of the self-control and devotion of the household who sought to serve Mme. Blavatsky.

As ever, early at work, word would be given that she wanted her dinner at one o'clock, but she must not be disturbed till she rang. One o'clock would come—and go: as also two o'clock (even three, some days) and still no bell. By such time the simple dinner, being simple, was irretrievably spoiled. Just then the bell would ring and the body needed its food in a hurry. And then, to all appearance, the body was a fractious invalid—very fractious! It complained very forcibly, with a rare command of language, and bitterly, of the broken promises of those who had faithfully promised that the dinner would be ready. Tearful protestations and explanations ensued with further promises of a fresh dinner in a very few minutes and great was the striving to get ready. Then usually it became my privilege to brew some coffee on a machine I had got for her and kept ready, the process of which she seemed never to tire of watching. With the coffee to drink and some rusks to eat the exhaustion passed and the despised dinner (or some other got ready) would reappear and the storm centre would shift. But though she was

perfectly jolly, laughing and amused the while I entertained her, the thunderstorm would roll up again with the return of the devoted dinner-maker. Even the weakness of the bodily ailments were turned to the testing of the devotee and the ability to "stand fire." I was not in the area of these storms, it was not for me, "I was another kind of a hairpin." In the meantime I had the pleasure of being of help, until coffee taken, dinner consumed, I was told to "get out" and H. P. B. was off to work again.

With the close of that summer I had to leave England again, going by way of New Zealand to San Francisco where I had letters from H. P. B. and did the work I had to do. Then returning on the way home I arrived at New York and was detained there by the illness of the relative I was with; and on May 8, 1891, received the news of Mme. Blavatsky passing from this life.

In these brief notes and reminiscences there is no pretence to give a full account. It would demand a far abler and deeper spiritual understanding than mine to write a life of H. P. B. All I can testify to is that she knew no weariness in the cause to which she was devoted; that she was noble in every sense of the word; that those who had opportunity to know her loved her, and that she was worthy of all their devotion. What we were able to give in the cause she served was returned many times over. But it was not for what she so freely gave that H. P. B. was loved. It was for what she was and what she represented. And with that, all is said.

ARCHIBALD KEIGHTLEY.

---

*"Surely the truth must be that whatsoever in our daily life is lawful and right for us to be engaged in, is in itself a part of our obedience to God; a part, that is, of our very religion. Whensoever we hear people complaining of obstructions and hindrances put by the duties of life in the way of devoting themselves to God we may be sure they are under some false view or other. They do not look upon their daily work as the task God has set them, and as obedience due to Him. We may go further and say not only that the duties of life, be they never so toilsome and distracting, are no obstructions to a life of any degree of inward holiness; but that they are even direct means, when rightly used, to promote our sanctification."*

H. E. MANNING.



# THE SIGNIFICANCE OF MODERNISM\*

---

THREE years have passed since Pius X set his bull "Pascendi Gregis" as a dam in the great river of catholic progress. Though the dam remains it has failed signally in the purpose for which it was placed. Part of the force of the obstructed thought current has made its way over the banks and flowed quietly through the adjoining, less arid fields of protestantism, refreshing, stimulating half sluggish streams of spirituality and of thought; part, banking up silently behind the dam, awaits the moment of opportunity when it will rush through with all the concentrated power of a delayed impulse.

To all who are interested in the future of religion, Roman Catholic Modernism is a movement which deserves the closest attention. It is almost equally significant to catholic and to protestant, for the religious situation has changed radically in the last ten years. Vertical cleavages in individual denominations between old and new, tradition and progress, have given place to one great horizontal cleavage, which can be fairly stated thus: Shall the scientific movement with its devotion to truth and its reliance upon facts, which has entered into and transformed every other department of our life, be allowed to enter into our religion and, if need be, transform that? Pius X has answered this question emphatically in the negative. The modernist answers it with equal emphasis, but affirmatively.

In fact the characteristic which stands out most clearly in the personality of the modernist is his love of truth. For truth he will bear starvation, calumny, excommunication. Always respectful to the claim of authority where he believes that claim to be valid, he is firm in adherence to his position—in insistence on his double right to freedom of thought and to the privileges of catholic worship. He stands for "the most scientific science with no apologetic basis," and, as he claims, the most catholic religion. He believes in the possibility of a synthesis which will unite the two.

Thus we find the Abbé Loisy, after having written an epoch-making book on the relation of the Gospel and the Church, remarkable for both

---

\* It is needless to remind the reader that there are as many kinds of Modernism as there are individual Modernists. Nevertheless Modernists have been classified. I have used the term to represent the attitude and tentative religious philosophy put forth by Abbé Loisy, Father Tyrrell and others of their group. If I have been over influenced in my estimate of Modernism by the writings of Father Tyrrell, it is because I believe that he was "the most penetrating observer of the present Modernist movement" and that more nearly than anyone else he has carried the root ideas of Modernism to their logical conclusions.—AUTHOR.

breadth and detail of critical workmanship, meekly allowing himself to be silenced by the authority against the perversion of which he protests, and, at the same time, refusing to retract. Catholic to the core, he petitions for the privilege of celebrating in his room that mass from the public celebration of which he has been debarred. Anathemas cannot make him less a catholic; they cannot make him less a critic.

With those who lie to protect the truth—Coleridge's "orthodox liars for God"—Modernists have scant patience. For, in the words of Father Tyrrell, "it is just upon us that the burden falls in these days when truth will be denied no longer." "The fathers have eaten sour grapes, and the children's teeth have been set on edge." "Because they continually purchased edification at the cost of truth, we have to buy back truth at the cost of infinite scandal." Again, in his reply to Cardinal Mercier:

"Your Eminence, the principle that divides Medievalism from Modernism is at the root moral, rather than intellectual; a question less of truth than of truthfulness, inward and outward—of a rigorous honesty with oneself that makes a man ask continually: Is this what I really do think, or only what I think that I think? or think that I ought to think? or think that others think? that teaches him intellectual modesty and humility and detachment; that restrains his impatient appetite for the comfort and self-complacency of a certitude (natural or supernatural) which entitles him to be contemptuous, arrogant and dogmatic toward those who differ from him.

"It is a question of respect for the liberty of other minds; of a scrupulous veracity that will make no concession to the exigencies of edification, nor deem any loose statement justifiable in support of what is believed to be a revealed truth; nor imagine that such pious tamperings with the truth can ever be God-pleasing and meritorious." "Those Modernists who put their trust in the spread of truth, will labour in vain unless they first labour for the spread of truthfulness; nor are they faithful to their 'method of immanentism' if they hope for an intellectual before a moral reform. What would it avail to sweep the accumulated dust and cobwebs of centuries out of the house of God; to purge our liturgy of fables and legends; to make a bonfire of our falsified histories, our forged decretals, our spurious relics; to clear off the mountainous debt to truth and candour incurred by our ancestors in the supposed interests of edification; what would it avail to exterminate these swarming legions of lies, if we still keep the spirit that breeds them? In a generation or two, the house swept and garnished would be infested as before. The only infallible guardian of truth is the spirit of truthfulness." Or in the words of A. L. Lilley: "It is idle to invoke religion, with its sanction of altruism, as a mere social expedient, if religion be not true, or be no more than a useful illusion. Grown men cannot be kept in order by the bogies of their infancy. Tell them that their altruistic and humanitarian instincts feebler, though not less real, than their egotism, are but tricks of crafty Nature for her own ends, and they will fight Nature as they fight one another—but to their destruction."

In this spirit the modernist proceeds to study the Bible and the

Church. He possesses in large measure the technique of the scientific expert—the historian; and the experience of the religious expert—the saint. Examining the Scriptures of the Old and New Testament, he finds them to be not infallible in the letter—full even of contradictions and of other defects as historical documents—but priceless as a record of the religious experience of the Jewish and early Christian peoples, a progressive revelation of God, which far from ceasing with the death of Christ or of the Apostles, has persisted through all the varied phases of the Church's life, and is alive to-day. This progressive revelation he unifies under the name of tradition. It has ever expressed itself in terms of poetry and life—symbols, not in intellectual statements, and is to be distinguished sharply from the mass of judgments which has been made upon it—*theology*. Revelation is the subject matter of *theology*—the religious experience which *theology* classifies and judges.

“Nothing could ever come from the understanding but *theology* or philosophy or systematic thought. Revelation, on the other hand, is a transforming and heightening, not of the active, but of that receptive part of our mind which evades our free control; and which we may compare to the sense of hearing. We listen, we do not speak; we receive, we do not give; we are shown something, we do not show.” “Revelation is referred to those presentations of the other world which are shaped and determined by man's inward religious experience, individual and collective. Here it is that man seems to be guided and taught, not through the ordinary ways of knowledge, but more or less supernaturally, by a divine spirit in direct communication with his own; and this in the interests of conscience and duty and worship, not in those of speculative curiosity. Hence the peculiarly sacred character attached to revelation as distinct from *theology*.” “To look for a perfect adequation between two such totally different orders of truth—the prophetic truth of revelation, the scientific truth of *theology*—is a root error of *theologism*. A revelation that ignores the check of *theology*, that speaks in a dead language, that uses an obsolete and unintelligible thought system; a *theology* that ignores the check of revelation, the continual progressive self-manifestation of God in the religious life of humanity—both these are alike fruitless.”

Here we find two distinct types of knowledge important to one another, yet capable of creating great confusion if not clearly distinguished. One mystical, moral, the changeless kernel of the varying forms of religious symbolism; the other an intellectual explanation of that kernel, the outermost husk which grows, bursts, falls off and ultimately takes its place in the museums of antiquated thought forms. Moreover, like Newman, the modernist holds that “the criterion of present expressions of the ever revealed truth is not their identity with, or subjection to, those of the past, but their conformity to supernatural experience of the present.”

This is the very essence of the chief contribution which Modernism has made to the religious thought of to-day: emphasis on the distinc-

tion between two orders of knowledge, and explanation of the nature and importance of the knowledge of faith. For the knowledge of faith is to the modernist religion: "A sense of superhuman beings with whom man can enter into practical relations." Nor does he mean pure subjectivism. The author of *The Programme of Modernism* writes as follows: "For us the realities of history and faith are equally objective but belong to different orders of truth—the former to the sensible and natural order, the latter to the supersensible and supernatural. But while historical truth is established by sensible experience faith postulates a supernatural light." Neither does the modernist slip into the error of the mere visionary and neglect the ethical side of religion. "The mystical need of conscious communion and self-adjustment with the supersensible and superhuman world, to which the sensible and human world is felt to be subordinate, seems distinct from the 'moral' need until the character of the superhuman order is realised as 'moral,' and till the voice of Conscience—moral, intellectual, and æsthetic—is accepted as the voice of God. Nor till then is it felt that obedience to every sort of conscience puts man in harmony with the universe of being, and is the very essence and inwardness of religious worship and sacrifice."

This sense of the importance of the supersensible element in religion is emphasized and developed in Father Tyrrell's posthumous work *Christianity at the Cross-roads*. Like Loisy he is in opposition to the prevailing ideas of liberal protestantism. Christ, he says, whatever he was, was in no sense a liberal protestant. The liberal protestant theologians in attempting to make Christ acceptable to their generation have departed from the Christ of history. Just those elements in Catholicism which are repugnant to the modern mind are characteristic of Christ. In the main the Catholic Church has stood for the standards and values of Christ. The transcendency of the Kingdom is a case in point. The tendency to identify the Kingdom of Jesus' teaching with a regenerated social order, manifested in liberal protestantism, is a false move. This is in no sense Christ's peculiar message. What there is of social righteousness in his presentation of the Kingdom, he received from Jewish tradition and passed on. His conception of the Kingdom is expressed symbolically in the picture of his immediate and glorious reappearance. To the "idea," the kernel of this symbol—the transcendence of the Kingdom—the Catholic Church has, in the main, been blindly true.

Moreover, the identification of the Kingdom with a righteous social order is a step in the wrong direction in that Society is only relatively more permanent than the individual. The Kingdom for which man yearns is not a temporary, righteous, natural order but a permanent supernatural order. Liberal protestantism attempts to supply this need by faith in this world; Jesus by faith in another world. If the Catholic Church in her insistence on the transcendent has mistaken the symbol

for the reality, she must suffer her disappointment as the prophets of old suffered theirs.

Can we trust the moral and distrust the religious intuitions of Jesus? Is it possible that the purest of all hearts did not see God? Can righteousness hold its own when it has been deprived of all transcendental meaning? No. Jesus has satisfied the mystical as well as the moral needs of humanity, and the latter have depended on the former. We must, therefore, abandon the apocalyptic Kingdom and retain what it stands for. We must frankly admit the principle of symbolism. Man's need of harmony between him and the transcendent is the very essence of religion. Morality unites him dynamically with God, but for the union to be conscious the transcendent interpretation is necessary. Only an eternal and universal end can explain the imperative and absolute character of right. Both the social and apocalyptic Kingdoms are symbols: the earlier inadequate expressions which, when taken literally, fail to meet man's spiritual needs. "Not till he resigns the desire to see what is hopelessly beyond the range of his present vision is his faith pure and unshaken. Faith believes that this need relates to another order of experience; that the present order serves only to evoke, exercise and strengthen it, but can never satisfy it. This implies that, in his deepest being, man belongs already to that other order. He has a power, whose meaning and purpose are hid from him through lack of a proper object for their exercise. A cage-born bird, he wonders what his wings are for. He tries to make a heaven out of earth, as it were ropes out of sand. He was made for something else—he does not know what. Like the domesticated beaver he builds his dams across the floor; he cannot tell why. Not till he is in his native river will he understand his restless instinct; and the river is beyond all his present experience and imagination—a missing link in his mind."

"Christianity is then, pre-eminently, the Gospel of immortality and eternal life; not of a shadowy survival in Hades; not of a prolongation of a kind of existence that could never conceivably satisfy our deepest spiritual need; but of that spirit life itself in its full self-consciousness. It brought home to men, as a felt and effectual reality, the notion of another life, which robbed this of all value except as related to it and illuminated by it."

The struggle of good and evil in the world, in other worlds, and in ourselves is explained: we are the battle ground of individualistic, anti-spiritual forces and disinterested, universal love. Sin acquires added significance as defiance of the transcendent. The one motive which will make men fight against sin is faith in the transcendent value and significance of our moral efforts independent of their success or failure.

But the rudiments of the transcendent life are necessary to understand it. This world and the other—the spiritual and the phenomenal—are not opposed. They are part of one great whole. Because the spiritual is strangled by its present medium of expression, have we the right to conclude that it can express itself without any medium?

"We know that each sense opens up a new phenomenal order that else had been non-existent for us, and that by it our spirit has been liberated indefinitely. What had it been without the world of colour or of music? What might it be were other worlds opened to our consciousness? And what probability is there that we are not blind and deaf to a thousand worlds around us? If, then, the only transcendent life we know is thus related to the phenomenal, what right have we to assume that the satisfaction it seeks means a release from, and not a fuller embodiment in, the phenomenal; or that the transcendent order involves the negation, and not the completion of the phenomenal? . . . The transcendent is not the spiritual as opposed to the phenomenal; but the whole as opposed to an infinitesimal fraction of possible spiritual experience."

Yet this spiritual which ever utters itself and is addressed through the phenomenal has abiding value apart from its expression. Just as the apocalyptic "idea" of Jesus has abiding value apart from its imagery.

The Church of the Modernist is a society for which the collective religious experience, interpreted by bishops and Pope, is the rule of faith:—a society founded by the "Christ of history" and inspired by the "Christ of faith." It is the mystical body of Jesus who is defined as "the Divine Spirit acting the rôle of a man."

The superiority of Catholicism as a vehicle for the religious spirit lies, to the Modernist, in certain characteristics of its history and of its structure. It is a natural religion, has grown by a natural process—"God working through universal laws of man's nature" rather than "a reasoned out synthesis—the product of man's freedom." It is adapted to human nature in its entirety—to every level of culture. It has affinities with other religions thereby giving it a certain solidarity with all religions of the world. Catholicism contains within itself the two principles necessary for the development of a religion: one "a principle of wild luxuriance, of spontaneous expansion and variation in every direction: the other, a principle of order, restraint, and unification." And "if it is the Church's duty to make room for all even at a certain sacrifice of uniformity, it is the duty of all to make reciprocal efforts towards reunion, even at a certain sacrifice of individuality." The Church thus aspires to the simplicity of an organism in which the greatest multiplicity of structure and function is most perfectly unified—the direct opposite of the simplicity of Puritanism which is the simplicity of impoverishment. Her identity with the early Church is the identity of life—the identity of the child and the man. She would die if she returned to her primitive simplicity—as easily could a man return to his cradle.

In attempting to understand and explain the laws of religious growth, the Modernist does not confine himself to the study of Christianity. In two numbers of *Il Rinascimento* selected at random there are, among others, these articles and reviews. They will suffice to give the reader an idea of the Modernist's breadth of interest: "The

Religious Future of the Anglican Church," "The Upanishads," "The Mysticism of Plotinus," "Christ and Our Time," "Rationalism and Pessimism in Ancient India," "Folk-Lore in the Old Testament," "The Solar Theology of Roman Paganism."

It is significant that Modernism, starting from a basis of "the most scientific science," is proving itself to be religiously constructive. It is building up a mystical theory of religion that will stand the test of experience and sanity; a theory of the Church which will stand the test of historical criticism, and is capable of infinite adjustment; a theory of tradition which unites the present, the past, and the future; and a science of spiritual life which takes as its subject matter the experience of all races, and of every religion. Can it be that James Martineau was thinking prophetically of these men when he pictured faith terrified at the prospect of the advance of Science, and the relegation of the entire cosmos to the realm of natural law: "while inexorable Discovery penetrated the past, taking the centuries by thousands at a stride, she kept beside upon the wing, watching with anxious eyes for the terminal edge which looked into the deep of God; till at last, weary and drooping, she could sustain the flight no more, and, to escape falling into the fathomless darkness, took refuge in the bosom of her guide, not to be repelled or crushed, as she had feared, but as we shall see, to be cherished and revived."

This is not all. If the Church of the past has been found wanting in intellectual honesty, she has suffered no less criticism for her lack of moral sincerity and consecration. And the burden of that weakness too has fallen heavily on the Modernist. If he must "buy back truth at the cost of infinite scandal," he must buy back moral sincerity at the cost of infinite sacrifice. Nor is he wanting here. In the introduction "To the Reader" of the first number of the *Revue Moderniste Internationale* there is this paragraph. "Possibly it is necessary to return to the Sixteenth Century and then to Jesus Christ to find an age similar to ours, where man feels himself driven to sacrifice his goods, his family, his life to reply to the appeal of a God. We need much courage in our hearts, much faith in the future and in the inner light which lightens our way to overturn the idols formerly revered, still threatening, but which often had no more force than we were pleased unwittingly to accord them."

If to lead the life gives one light by which to know the doctrine, are we not justified in maintaining that the tentative religious philosophy which has sprung from European Modernism deserves close attention from the whole religious world?

LOUISE EDGAR PETERS.

# PATANJALI'S YOGA SUTRAS\*

TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON

---

**T**HE section of the Sutras which follows, the second part of the second book, is concerned with practical spiritual training, that is, with the earlier practical training of the spiritual man.

The most striking thing in it is the emphasis laid on the Commandments, which are precisely those of the latter part of the Decalogue, together with obedience to the Master. Our day and generation is far too prone to fancy that there can be mystical life and growth on some other foundation, on the foundation, for example, of intellectual curiosity or psychical selfishness. In reality, on this latter foundation the life of the spiritual man can never be built; nor, indeed, anything but a psychic counterfeit, a dangerous delusion.

Therefore Patanjali, like every great spiritual teacher, meets the question: What must I do to be saved? with the age-old answer: Keep the Commandments. Only after the disciple can say: These have I kept, can there be the further and finer teaching of the spiritual Rules.

It is, therefore, vital for us to realize that the Yoga system, like every true system of spiritual teaching, rests on this broad and firm foundation of honesty, truth, cleanness, obedience. Without these, there is no salvation; and he who practises these, even though ignorant of spiritual things, is laying up treasure against the time to come.

## TRANSLATION OF BOOK II, PART 2.

**26. A discerning which is carried on perpetually is the means of liberation.**

Here we come close to the pure Vedanta, with its discernment between the eternal and the temporal. St. Paul, following after Philo and Plato, lays down the same fundamental principle: the things seen are temporal, the things unseen are eternal.

Patanjali means something more than an intellectual assent, though this too is vital. He has in view a constant discriminating in act as well as thought; of the two ways which present themselves for every deed or choice, always to choose the higher way, that which makes for the things eternal: honesty rather than roguery, courage and not cowardice, the things of another rather than one's own, sacrifice and not indulgence. This true discernment, carried out constantly, makes for liberation.

---

\* Copyright 1909, by Charles Johnston.



**27. The soul vision which is the final goal of liberation is sevenfold.**

The sevenfold consciousness of the spiritual man, who stands forth liberated from psychic trammels, is more fully set forth in the later sutras. It is a consciousness of the eternal, the blissful, the pure. In the text, we are not told what the seven qualities of this consciousness are, so that for explanation we must have recourse to the commentary. There we told that the temporal mind, not yet liberated, has these seven characteristics: first, the desire to know; second, the desire to be free; third, the desire of bliss; fourth, the desire to fulfil all duties; fifth, the quality of sorrow; sixth, the touch of fear; seventh, the chill paralysis of doubt.

These are the shadows of the sevenfold consciousness of the liberated spiritual man, who, instead of the first, has firmly established wisdom; instead of the second, realized liberation; instead of the third, a deep and ever increasing delight; instead of the fourth, the certainty that all duties are fulfilled: I have finished the work which thou gavest me to do; and, for the fifth, sixth and seventh, joy, fearlessness and the firm-set being of the Eternal.

**28. From steadfastly following after the means of Yoga, comes the light of wisdom in full discernment.**

Here, we enter on the more detailed practical teaching of Patanjali, with its sound and luminous good sense. And, when we come to detail the means of Yoga, we shall be astonished at their simplicity. There is little that is mysterious in them. They are very familiar. The essence of the matter lies in carrying them out.

**29. The eight means of Yoga are: the Commandments, the Rules, right Poise, right Control of the life-force, Withdrawal, Concentration, Meditation, Illumination.**

These eight means are to be followed in their order, in the sense which will immediately be made clear. We can get a ready understanding of the first two, by comparing them with the Commandments which must be obeyed by all good citizens, and the Rules which are laid on the members of religious orders. Until one has fulfilled the first, it is futile to concern oneself with the second. And so with all the means of Yoga. They must be taken in their order.

**30. The Commandments are these: non-injury, truthfulness, abstaining from stealing, from impurity, from covetousness.**

These five precepts are almost exactly the same as the Buddhist Commandments: not to kill, not to steal, not to be guilty of incontinence, not to drink intoxicants, to speak the truth. Almost identical is St. Paul's list: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet. And in the same spirit is the

answer made to the young man having great possessions, who asked, What shall I do to be saved, and received the reply: Keep the Commandments.

This broad general training, which forms and develops human character, must be accomplished to a very considerable degree, before there can be much hope of success in the further stages of spiritual life. First the psychical, and then the spiritual. First the man, then the angel.

On this broad, humane and wise foundation does the system of Patanjali rest.

**31. The Commandments are not limited to any race, place, time or age. They are universal; they are the great obligation.**

The Commandments form the broad general training of humanity. Each one of them rests on a universal spiritual law. Each one of them expresses an attribute or aspect of the Self, the Eternal; when we violate one of the Commandments, we set ourselves against the law and being of the Eternal, thereby bringing ourselves to inevitable confusion. So the first steps in spiritual life must be taken by bringing ourselves into voluntary obedience to these spiritual laws, and thus making ourselves partakers of the spiritual powers, the being of the Eternal. Like the law of gravity, the need of air to breathe, these great laws know no exceptions. They are in force in all lands, throughout all times, for all mankind.

**32. The Rules are these: purity, serenity, fervent aspiration, spiritual reading, and perfect obedience to the Master.**

Here we have a finer law, one which humanity as a whole is less ready for, less fit to obey. Yet we can see that these Rules are the same in essence as the Commandments, but on a higher, more spiritual plane. The Commandments may be obeyed in outer acts and abstinences; the Rules demand obedience of the heart and spirit, a far more awakened and more positive consciousness. The Rules are the spiritual counterpart of the Commandments; and they themselves have finer degrees, for more advance spiritual growth.

**33. To conquer transgressions, the weight of the imagination should be thrown on the opposite side.**

Let us take a simple case, that of a thief, a habitual criminal, who has drifted into stealing in childhood, before the moral consciousness has awakened. We may imprison such a thief, and deprive him of all possibility of further theft, or of using the divine gift of will. Or we may recognize his disadvantages, and help him gradually to build up possessions which express his will, and draw forth his self-respect. If we imagine that, after he has built well, and his possessions have become dear to him, he himself should be robbed, then we can see how

he would come vividly to realize the essence of theft and of honesty, and would cleave to honest dealings with firm conviction. In some such way does the great Law teach us. Our sorrows and losses teach us the pain of the sorrow and loss we inflict on others, and so we cease to inflict them.

Now as to the more direct application. To conquer a sin, let heart and mind rest, not on the sin, but on the contrary virtue. Let the sin be forced out by positive growth in the true direction, not by direct opposition. Turn away from the sin and go forward courageously, constructively, creatively, in well-doing. In this way the whole nature will gradually be drawn up to the higher level, on which the sin does not even exist. The conquest of a sin is a matter of growth and evolution, rather than of opposition.

**34. Transgressions are injury, falsehood, theft, incontinence, envy, whether committed, or caused, or assented to, through greed, wrath, or infatuation; whether faint, or weak, or excessive; bearing endless fruit of ignorance and pain. Therefore must the weight be cast on the other side.**

Here are the causes of sin: greed, wrath, infatuation, with their effects, ignorance and pain. The causes are to be cured by better wisdom, by a truer understanding of the Self, of Life. For greed cannot endure before the realization that the whole world belongs to the Self, which Self we are; nor can we hold wrath against one who is one with the Self, and therefore with ourselves; nor can infatuation, which is the seeking for the happiness of the All in some limited part of it, survive the knowledge that we are heirs of the All. Therefore let thought and imagination, mind and heart, throw their weight on the other side; the side, not of the world, but of the Self.

**35. Where non-injury is perfected, all enmity ceases in the presence of him who possesses it.**

We come now to the spiritual powers which result from keeping the Commandments; from the obedience to spiritual law which is the keeping of the Commandments. Where the heart is full of kindness which seeks no injury to another, either in act or thought or wish, this full love creates an atmosphere of harmony, whose benign power touches with healing all who come within its influence. Peace in the heart radiates peace to other hearts, even more surely than contention breeds contention.

**36. Where truth is perfected, it brings the reward of all rites.**

Here is implied the belief that all sacrificial rites and acts of worship win a necessary reward from the celestial powers; and we are told that he who is perfected in truth wins these rewards without rites. The power of truth in his soul, his oneness with the truth and reality

of things, is a strong, inevitable force, to which all things respond, as he who has faith can remove mountains.

**37. Where cessation from theft is perfected, all treasures present themselves to him who possesses it.**

Here is a sentence which may warn us that, besides the outer and apparent meaning, there is in many of these sentences a second and finer significance. The obvious meaning is, that he who has wholly ceased from theft, in act, thought and wish, finds buried treasures in his path, treasures of jewels and gold and pearls. The deeper truth is, that he who in every least thing is wholly honest with the spirit of Life, finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual universe.

**38. For him who is perfect in continence, the reward is valor and virility.**

The creative power, strong and full of vigor, is no longer dissipated, but turned to spritual uses. It upbuilds and endows the spritual man, conferring on him the creative will, the power to engender spritual children instead of bodily progeny. An epoch of life, that of man the animal, has come to an end; a new epoch, that of the spritual man, is opened. The old creative power is superseded and transcended; a new creative power, that of the spritual man, takes its place, carrying with it the power to work creatively in others for righteousness and eternal life.

**39. Where there is firm conquest of covetousness, he who has conquered it awakes to the how and why of life.**

So it is said that, before we can understand the laws of Karma, we must free ourselves from Karma. The conquest of covetousness brings this rich fruit, because the root of covetousness is the desire of the individual soul, the will toward manifested life. And where the desire of the individual soul is overcome by the superb, still life of the universal Soul welling up in the heart within, the great secret is discerned, the secret that the individual soul is not an isolated reality, but the ray, the manifest instrument of the Life, which turns it this way and that until the great work is accomplished, the age-long lesson learned. Thus is the how and why of life disclosed by ceasing from covetousness.

**40. Through purity comes a withdrawal from one's own bodily life, a ceasing from infatuation with the bodily life of others.**

As the spritual light grows in the heart within, as the taste for pure Life grows stronger, the consciousness opens toward the great, secret places within where all life is one, where all lives are one. Thereafter, this outer, manifested, fugitive life, whether of ourselves or of others, loses something of its charm and glamor, and we seek rather the deep infinitudes. Instead of the outer form and surroundings of our lives,

we long for their inner and everlasting essence. We desire not so much outer converse and closeness to our friends, but rather that quiet communion with them in the inner chamber of the soul, where spirit speaks to spirit, and spirit answers; where alienation and separation never enter; where sickness and sorrow and death cannot come.

**41. To the pure of heart come also a quiet spirit, one-pointed thought, the victory over sensuality, and fitness to behold the Soul.**

Blessed are the pure in heart, for they shall see God, who is the supreme Soul; the ultimate Self of all beings. In the deepest sense, purity means fitness for this vision, and also a heart cleansed from all disquiet, from all wandering and unbridled thought, from the torment of sensuous imaginings; and when the spirit is thus cleansed and pure, it becomes at one in essence with its source, the great Spirit, the primal Life. One consciousness now thrills through both, for the psychic partition wall is broken down. Then shall the pure in heart see God, because they become God.

**42. From acceptance, the disciple gains happiness supreme.**

One of the wise has said: accept conditions, accept others, accept yourself. This is the true acceptance, for all these things are what they are through the will of the higher Self, except their deficiencies, which come through thwarting the will of the higher Self, and can be conquered only through compliance with that will. By the true acceptance, the disciple comes into oneness of spirit with the overruling Soul; and, since the own-nature of the Soul is being, happiness, bliss, he comes thereby into happiness supreme.

**43. The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration.**

This is true of the physical powers, and of those which dwell in the higher vestures. There must be, first, purity; as the blood must be pure, before one can attain to physical health. But absence of impurity is not in itself enough, else would many nerveless ascetics of the cloisters rank as high saints. There is needed, further, a positive fire of the will; a keen vital vigor for the physical powers, and something finer, purer, stronger, but of kindred essence, for the higher powers. The fire of genius is something more than a phrase, for there can be no genius without the celestial fire of the awakened spiritual will.

**44. Through spiritual reading, the disciple gains communion with the divine Power on which his heart is set.**

Spiritual reading meant, for ancient India, something more than it does with us. It meant, first, the recital of sacred texts, which, in their very sounds, had mystical potencies; and it meant a recital of texts

which were in themselves divinely emanated, and held in themselves the living, potent essence of the divine.

For us, spiritual reading means a communing with the recorded teachings of the Masters of wisdom, whereby we read ourselves into the Master's mind, just as through his music one can enter into the mind and soul of the master musician. It has been well said that all true art is contagion of feeling; so that through the true reading of true books we do indeed read ourselves into the spirit of the Masters, and share in the atmosphere of their wisdom and power.

**45. Soul-vision is perfected through perfect obedience to the Master.**

The sorrow and darkness of life come of the erring personal will which sets itself against the will of the Soul, the one great Life. The error of the personal will is inevitable, since each will must be free to choose, to try and fail, and so to find the path. And sorrow and darkness are inevitable, until the path be found, and the personal will made once more one with the greater Will, wherein it finds rest and power, without losing freedom. In His will is our peace. And with that peace comes light. Soul-vision is perfected through obedience.

**46. Right poise must be firm and without strain.**

Here we approach a section of the teaching which has manifestly a twofold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course.

It applies further to the poise of the soul, that fine balance and stability which nothing can shake, where the consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock, which the winds and waves beat upon in vain.

**47. Right poise is to be gained by steady and temperate effort, and by setting the heart upon the everlasting.**

Here again, there is the twofold meaning, for physical poise is to be gained by steady effort of the muscles, by gradual and wise training, linked with a right understanding of, and relation with, the universal force of gravity. Uprightness of body demands that both these conditions shall be fulfilled.

In like manner the firm and upright poise of the spiritual man is to be gained by steady and continued effort, always guided by wisdom, and by setting the heart on the Eternal, filling the soul with the atmosphere of the spiritual world. Neither is effective without the other.

Aspiration without effort brings weakness; effort without aspiration brings a false strength, not resting on enduring things. The two together make for the right poise which sets the spiritual man firmly and steadfastly on his feet.

**48. The fruit of right poise is the strength to resist the shocks of infatuation or sorrow.**

In the simpler physical sense, which is also covered by the wording of the original, this sentence means that wise effort establishes such bodily poise that the accidents of things cannot disturb it, as the captain remains steady, though disaster overtake his ship.

But the deeper sense is far more important. The spiritual man too must learn to withstand all shocks, to remain steadfast through the perturbations of external things and the storms and whirlwinds of the psychical world. This is the power which is gained by wise, continuous effort, and by filling the spirit with the atmosphere of the Eternal.

**49. When this is gained, there follows the right guidance of the life-currents, the control of the incoming and outgoing breath.**

It is well understood to-day that most of our maladies come from impure conditions of the blood. It is coming to be understood that right breathing, right oxygenation, will do very much to keep the blood clean and pure. Therefore a right knowledge of breathing is a part of the science of life.

But the deeper meaning is, that the spiritual man, when he has gained poise through right effort and aspiration, can stand firm and guide the currents of his life, both the incoming current of events, and the outgoing current of his acts.

Exactly the same symbolism is used in the saying: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . Those things which proceed out of the mouth come forth from the heart . . . out of the heart proceed evil thoughts, murders, uncleanness, thefts, false witness, blasphemies. Therefore the first step in purification is to keep the Commandments.

**50. The life-current is either outward, or inward, or balanced; it is regulated according to place, time, number; it is either long or short.**

The technical, physical side of this has its value. In the breath, there should be right inbreathing, followed by the period of pause, when the air comes into contact with the blood, and this again followed by right outbreathing, even, steady, silent. Further, the lungs should be evenly filled; many maladies may arise from the neglect and consequent weakening, of some region of the lungs. And the number of breaths is so important, so closely related to health, that every bulletin records it.

But the deeper meaning is concerned with the currents of life; with that which goeth into, and cometh out of the heart.

**51. The fourth degree is concerned with external and internal objects.**

The traditional interpretation of this is, that it is concerned with the relation of the breath to certain centers in the body, in which are nerve-forces related to exceptional astral powers; and the commentators detail the centers and their forces.

The inner meaning seems to be that, in addition to the three degrees of control already described, control, that is, over the incoming current of life, over the outgoing current, and over the condition of pause or quiescence, there is a fourth degree of control, which holds in complete mastery both the outer passage of events and the inner currents of thoughts and emotions; a condition of perfect poise and stability in the midst of the flux of things outward and inward.

**52. Thereby is worn away the veil which covers up the light.**

The veil is the psychic nature, the web of emotions, desires, argumentative trains of thought, which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm. When hopes and fears are reckoned at their true worth, in comparison with lasting possession of the Soul; when the outer reflections of things have ceased to distract us from inner realities; when argumentative thought no longer entangles us, but yields its place to flashing intuition, the certainty which springs from within, then is the veil worn away, the consciousness is drawn from the psychical to the spiritual, from the temporal to the Eternal. Then is the light unveiled.

**53. Thence comes the mind's power to hold itself in the light.**

It has been well said, that what we most need is the faculty of spiritual attention; and, in the same direction of thought it has been eloquently declared that prayer does not consist in our catching God's attention, but rather in our allowing God to hold our attention.

The vital matter is, that we need to disentangle our consciousness from the noisy and perturbed thralldom of the psychical, and to come to consciousness as the spiritual man. This we must do, first, by purification, through the Commandments and the Rules; and, second, through the faculty of spiritual attention, by steadily heeding endless fine intimations of the spiritual power within us, and by intending our consciousness thereto; thus by degrees transferring the center of consciousness from the psychical to the spiritual. It is a question, first, of love, and then of attention.

**54. The right Withdrawal is the disengaging of the powers from entanglement in outer things, and their return to the quality of consciousness.**



To understand this, let us reverse the process, and think of the one consciousness, centered in the Soul, gradually expanding and taking on the form of the different perceptive powers; the one will, at the same time, differentiating itself into the varied powers of action.

Now let us imagine this to be reversed, so that the spiritual force, which has gone into the differentiated powers, is once more gathered together into the inner power of intuition and spiritual will, taking on that unity which is the hall-mark of spiritual things, as diversity is the seal of material things.

It is all a matter of love for the quality of spiritual consciousness, as against psychical consciousness, of love and attention. For where the heart is, there will the treasure be also; where the consciousness is, there will the vesture with its powers be developed.

**55. Thereupon follows perfect mastery over the powers.**

When the spiritual condition which we have described is reached, with its purity, poise, and illuminated vision, the spiritual man is coming into his inheritance, and gaining a complete mastery of his powers.

Indeed, much of the struggle to keep the Commandments and the Rules has been paving the way for this mastery; through this very struggle and sacrifice the mastery has become possible; just as, to use Saint Paul's simile, the athlete gains the mastery in the contest and the race, through the sacrifice of his long and arduous training. Thus he gains the crown.

*(To be continued.)*

---

*"You want to find out a mode of renunciation that will be an escape from pain. I tell you again, there is no such escape possible except by perverting or mutilating one's nature."*

GEORGE ELIOT.

# THEOSOPHY AND SECULAR LITERATURE

---

## III

GIOVANNI PICO, EARL OF MIRANDOLA

“Love God while we are in the body we rather may than either define or know Him. By loving Him we more profit ourselves, have less trouble, please Him better. Yet had we rather, ever seeking Him by the way of speculation, never find Him than, by loving Him, possess that which without loving were in vain found.”

**T**O include the illustrious Earl of Mirandola in “Secular Literature” along with Dante, Whitman, Goethe, Burke, Wordsworth may seem strange. These companions are men whose position in the literary world is not questioned. Pico has no such reputation; he is in the Limbo of scholarship. He was celebrated in his own century throughout civilised Europe, and in a circle of brilliant intellects was called the “Phoenix of the Wits,” but his erudition, his piety, and his courtesy are now scarcely a memory. Literature does not claim him, and a certain “fancifulness” in his writing excludes him from the decorous company of theologians and philosophers. Yet in the life of this forgotten cavalier there is a real interest and satisfaction for men of to-day. For Pico was not only a mystic but an occultist, as far as might be. He divined a secret doctrine of the universe, and endeavored to learn the doctrine.

Pico’s century brought to the small Latin world, from Constantinople, a knowledge of the older Greek civilisation, and Pico entertained as his guest and tutor one of those Greek scholars who had fled from the triumphant Turk. Introduced by this teacher to the writings of Plato and of Plotinus, Pico, like his contemporaries, gave days and nights to loving companionship with these masters; and their soaring imaginations disclosed to him a universe vaster than the triple world which mediæval rationalism had mapped and marked so precisely, leaving no coast or sea unknown. With no professional interest in the Church, Pico and his friends turned in revulsion from a mean and petty dogma to the noble pagan faith of the past. Longer and deeper study led them back to their Christian inheritance. For these Italians of the Renaissance discovered as the Church Fathers had done earlier, the fundamental unity of Platonic and Christian teachings—the one inspiration that quickened both. And that theosophic discovery led the Italians to theosophic practice—they could not call the Greeks heathen.

Pico's biography was composed soon after his death by his nephew, and, after a decade or two, was put into English by a man who loved and revered him as he revered the Greeks—Sir Thomas More. This account of Pico is so full of charm that I shall let Sir Thomas tell the story, and shall, myself, merely modernize Sir Thomas's spelling and obsolete words.

Pico had, of course, no ordinary birth. Actual records trace his descent through noble ancestors to the period of Charlemagne, but a sense of the fitness of things led the biographer still further back until in the Emperor Constantine he found a root worthy of this noble scion. Pico was born in 1463.

"A marvellous sight was there seen before his birth: there appeared a fiery garland standing over the chamber of his mother while she travailed, and suddenly vanished away; which appearance was peradventure a token that he which should that hour in the company of mortal men be born, in the perfection of understanding should be like the perfect figure of that round circle or garland, and that his excellent name should round about the circle of this whole world be magnified: that his mind should alway, as the fire, aspire upward to heavenly things, and his fiery eloquence should with an ardent heart in time to come worship and praise Almighty God with all his strength."

His training until the period of youth was secular. "In the fourteenth year of his age by the commandment of his mother (who longed exceedingly to have him become priest) he departed to Bologna to study in the laws of the Church; which when he had two years tasted, perceiving that the faculty leaned to nothing but only mere traditions and ordinances, his mind fell from it." Leaving Bologna and its lifeless dogma Pico was for many years unsettled, now journeying to famous scholars, now reading in retirement at Mirandola, seeking in philosophy that wisdom and joy which he had not found in theology. "After this [the two years in Bologna] as an eager student of the secrets of nature he left these common trodden paths, and gave himself wholly to speculation and philosophy, as well human as divine. For the obtaining whereof (after the manner of Plato and Apollonius) he scrupulously sought out all the famous doctors of his time, visiting studiously all the universities and schools, not only through Italy but also through France. And such indefatigable labor gave he to those studies that while yet a beardless child he was both reputed, and was indeed a perfect philosopher." In the course of his wandering he went, in 1484, to Florence, where Lorenzo de' Medici had assembled a little company of men fervent in their devotion to Plato. Pico's mind and heart made him at one with these friends, and it was he who urged Ficino, the leader of the group, to translate Plotinus as he had already done Plato. In 1486, Pico journeyed on to Rome where he remained for a year, challenging the scholars of all Europe to enter into intellectual combat with him. "Now he had been

seven years conversant in these studies when, full of pride and desirous of glory and men's praise (for yet was he not kindled in the love of God) he went to Rome, and there (coveting to make a show of his skill, and little considering how great envy he should raise against himself) he proposed nine hundred questions of divers and sundry matters, as well in logic and philosophy as theology, picked and sought with great study, both out of Latin authors and Greek and partly also out of the secret mysteries of the Hebrews, Chaldees, and Arabs: and many things, further, drawn out of the old obscure philosophy of Pythagoras, Trismegistus, and Orpheus, and many other strange things not only unknown but even unheard of before that day except by a few specially wise men. All which questions he fastened and set up in open places—that they might be to all people the better known—and offered to bear the expenses of all men who would come thither out of far countries to dispute with him." Not daring to expose themselves to Pico's mental steel, the pride-wounded schoolmen expressed their resentment by bringing charges of heresy against him; thirteen of his nine hundred propositions, they declared, were subversive of the faith. "Then joined they [the schoolmen] to them some good simple folk who, out of zeal for the faith and a pretence of religion, should impugn those propositions as new things to which their ears were not accustomed. But he, not bearing the loss of his fame made a defense for those thirteen propositions—a work of great erudition and elegance and stuffed with the knowledge of many things. Which work he compiled in twenty nights. But the book in which the whole nine hundred questions with their conclusions were contained (for as much as there were in them many things strange and not fully declared, and were more mete for secret communication of learned men than for open hearing by common people, who for lack of training might take hurt thereby) Pico desired himself that it should not be read. And so was the reading thereof forbidden."

That spectacular year at Rome ended Pico's worldly career. He had won fame and glory only to find it petty, despicable, and dangerous. He gave over selfish pursuits and drew the moral reins tightly. "Women's blandishments he changed into the desire of heavenly joys, and despising the blast of vain glory which he before desired, now with all his mind he began to seek the glory and profit of Christ's Church, and so began he to order his conditions that from thenceforth he might have been approved even though an enemy were his judge. From thenceforth he gave himself day and night most fervently to the study of Scripture, in which he wrote many noble books which well testify both his angelic wit, his ardent labor, and his profound erudition. Great libraries it is incredible to consider with how marvellous celerity he read them over and wrote out what pleased him. Of the old fathers of the Church, so great knowledge he had as it would be hard for one to have who had lived long and had done nothing else but read. Of the newer divines he had so good judgment that it would seem there was nothing in any of them unknown to him, for he held all things as if their works were ever before his eyes."

The new life of stern morality increased his renown by the addition of Christian virtues to intellectual prowess, and the princely humanists who ruled the Italian territories endeavored to draw him to their courts

which he would have made splendid. But he now avoided foolish debates and discussions. "It was a common saying with him that such altercations were for a logician and not mete for a philosopher. He said also that such conversations greatly profited as were conducted with a peaceable mind to the disclosing of truth, in secret company without great audience. But he said those disputes did great hurt that were held openly for the ostentation of learning and to win the favor of the common people and the commendation of fools."

To his contemporaries, Pico's learning seemed universal. Not only Greek—Platonic and Neo-Platonic—literature was familiar, but recondite tongues and books were drawn upon to catholicise his mind and temper. He writes from Paris to a friend: 'After great fervent labor with much watching and indefatigable travail, I have learned both the Hebrew language and Chaldaic, and now I have set hand to overcome the great difficulty of the Arabic tongue. These, my dear friend, are things I have ever thought, and still think, appertain to a noble prince.' It was not merely the reading of academies that Pico was doing in these strange tongues. He had gone through the Cabala, he was working at cosmogony, and he was seeking in those antique records some ray of the secret light that should illuminate the dark vastnesses of space.

I have said Pico is in the Limbo of scholarship. The words are lightly used. I do not mean he is one of the assertive crowd who to-day so complacently wear their honors. He is rather that treasure almost lost to the modern world—a man of culture. Through the extravagant praise of his nephew and of Sir Thomas one easily perceives those rare qualities that made his attainments appear almost an effect of magic. Pico was a spiritual alchemist. In the alembic of his mind he revolved the crude material of information until, heated by the fire of his spirit, the raw ingredients disappear, fused into the pure gold of culture. With all his nights and days of labor and his isolation for research, Pico remained what he was born—a cavalier, a courtier; like St. Paul he added the world's best gifts to fervor of spirit. "He was of cheer always merry and of so benign nature that he was never troubled with anger. And he said once to his nephew that whatsoever should happen (fell there never so great misadventure) he could never, he thought, be moved to wrath unless his chests perished in which his books lay that he had with great travail and watch compiled. But forasmuch as he considered that he labored only for the love of God and the profit of His Church, and that he had dedicated unto Him all his works, his studies, and his deeds, and because he saw that since God is almighty they could not miscarry but by His commandment or sufferance, he verily trusted, since God is all good, that He would not suffer him to have that occasion of heaviness. O very happy mind which no adversity might oppress, which no prosperity might enhance! Familiarity with all philosophy could not make him proud, fluency in Hebrew, Chaldee, and Arabic besides Greek and Latin could not make him vainglorious, nor could his noble blood puff up his heart."

After Pico's conversion Savonarola became his friend, and urged him toward holy orders. For a time the cowl and girdle seemed his duty, and he declared one day to his nephew that he should distribute his wealth among the poor, and, carrying the cross, go barefoot through the world, preaching in every town and castle. The call was not, however, imperious, and Pico served the Church only as layman. But at his death in 1494, Savonarola, as if in recognition of the scholar's ascetic spirit, robed the dead man's body and buried it in the habit of the friars. "Of outward observances," writes the nephew, "he gave no very great force. We speak not of those observances which the Church commandeth to be observed, for in those he was diligent; but we speak of those ceremonies which folk bring up, setting the very service of God aside, Who is (as Christ saith) to be worshipped in spirit and in truth. But in the inward affections of the mind he clave to God with very fervent love and devotion." Pico wrote himself to this same nephew: "When I stir thee to prayer I stir thee not to the prayer which standeth in many words, but to that prayer which in the secret chamber of the mind, in the privy closet of the soul, with lively affection speaketh to God, and in the most lightsome darkness of contemplation not only presenteth the mind to the Father but also uniteth it with Him by unspeakable ways which only they know who have experienced it."

His life is a striking example of humility in high places, and of the turning away of the spirit from all the wisdom of men to the hidden Wisdom of God. "The little affection of an old man or an old woman to Godward (were it never so small) he set more store by than by all his own knowledge as well of natural things as godly. And oftentime in communication he would admonish his familiar friends how these mortal interests diminish and end, how uncertain and precarious is our life. Wherefore he exhorted them to turn up their minds to love God, which was a thing far excelling all the skill and knowledge it is possible for us in this life to obtain. The same thing also in the book which he entitled *De Ente et Uno*, he treateth when he interrupteth the course of his argument, and, turning his words to Angelus Politianus (to whom he dedicateth that book) he writeth in this wise. But now behold, O my well beloved Angelo, what madness possesseth us. Love God while we are in the body we rather may than either define or know Him. By loving Him we more profit ourselves, have less trouble, please Him better. Yet had we rather ever seeking Him, by the way of speculation, never find Him than, by loving Him possess that which without loving were in vain found."

The most important of Pico's formal writings are the *Heptaplus*, a comment upon the book of Genesis which contains his speculations on cosmogony, and the work just mentioned, *De Ente et Uno*, a setting forth of the Platonic conception of God as essentially the Christian conception. These two treatises are not accessible to the present writer, who is, moreover, unpractised in the discussion of occultism and systematic philosophy, and unable adequately to present Pico's works, were they at hand. Various comments upon these two writings come from men who would measure the unsearchable riches of the spirit with the yard-

stick of the physical intellect. To such men these writings, like many others, are "the wildest possible jumble of incompatible ideas, which not even the most dextrous legerdemain can twist into the remotest semblance of congruity." Perhaps it will be sufficient to present to theosophist readers one such comment. They may succeed where the commentator has failed, and intuitively feel the aspiration that led this Italian to divine a secret doctrine, though it was not granted him to see more than a few broken rays of light. A commentator writes thus:

"In the dedicatory letter prefixed to the *Heptaplus* Pico explains to Lorenzo the scheme of the work, and the motives which induced him to undertake it. Besides the inestimable advantage which he derived from being the immediate recipient of divine revelation, Moses, it appears, was the greatest of all philosophers. Was he not versed in all the science of the Egyptians, and was not Egypt the source whence the Greeks drew their inspiration? True it is that Moses has not the least the appearance of a philosopher, but even in the account of the creation seems only to be telling a very plain and simple story, but that must not be allowed to detract from his claims. Doubtless he veiled a profound meaning under this superficial show of simplicity, and spoke in enigmas, or allegories, even as Plato and Jesus Christ were wont to do, in order that they might not be understood except by those to whom it was given to understand mysteries.

"In all true wisdom there should be an element of mystery; it would not be right that everyone should be able to understand it.

"The interpretation is worthy of the poem. In the threefold division of the Tabernacle Pico finds a type of the three spheres—angelic or intelligible, celestial, and sublunary—which, with man, the microcosm, make up the universe; and thus has no difficulty in understanding why the veil of the Temple was rent when Christ opened a way for man into the super-celestial sphere. These four worlds are all one, not only because all have the same first principle and the same final cause, and are linked together by certain general harmonies and affinities, but also because whatever is found in the sublunary sphere has its counterpart in the other two, but of a nobler character. Thus to terrestrial fire corresponds in the celestial sphere the sun; in the super-celestial, seraphic intelligence. Similarly, what is water on earth is in the heavens the moon, and in the super-celestial region cherubic intelligence. 'The elementary fire burns, the celestial vivifies, the super-celestial loves.' What cherubic intelligence does, Pico forgets to say; but, fire and water being opposed, it is clear that it ought to hate.

"In the intelligible world God, surrounded by nine orders of angels, unmoved Himself, draws all to Himself; to whom in the celestial world corresponds the stable empyrean with its nine revolving spheres; in the sublunary world the first matter with its three elementary forms, earth, water, and fire, the three orders of vegetable life, herbs, plants, and trees, and the three sorts of 'sensual souls,' zoöphytic, brutish, human, making together 'nine spheres of corruptible forms.'

"Man, the microcosm, unites all three spheres; having a body mixed of the elements, a vegetal soul, and the senses of the brute, reason or spirit, which holds of the celestial sphere, and an angelic intellect, in virtue of which he is the very image of God.

"Now it is true that Moses in his account of the creation appears to ignore all this, but it is not for us on that account to impute to him ignorance of it. On the contrary, we must suppose that his cosmogony is equally true of each of the four worlds which make up the universe, and must accordingly give it a fourfold interpretation. A fifth chapter will be rendered necessary by the difference between the four worlds, and a sixth by their affinities and community.

"We have thus six chapters corresponding with the six days of creation. A seventh is devoted to expounding the meaning of the Sabbath rest; and to indicate this sevenfold division of the work Pico entitles it *Heptaplus*."

Here we may leave Pico and his commentators. Pico will always interest those who watch the development of the English race on account of his influence upon Sir Thomas More and John Colet. Within a few decades after Pico's death, these Englishmen, kindled at his flame, were endeavoring to reform and rejuvenate the Church from within, to restore that purity of spiritual doctrine which their study of Greek sources had shown them was so remote from the rationalistic corruption of Latin theologians.

C.

---

*"I think that I see why pain is our only solvent. Work may be hard, but also it sustains and energises. Happiness, even the purest, clings round the fibres of our nature like a vine, stifling and arresting when it grows strong. But in pain the reliance upon the personal nature is broken up, we find ourselves at last in a place where there is no hope; there is no issue thence. And then at last the personal and psychic natures are dissolved beneath the salt wave of sorrow, the self-reliance shaken, the vistas all closed, then we see the only light, the only hope, in Him. So it seems to me quite clear why pain is the only teacher."*

From a private letter.



# A SUMMARY OF THE SECRET DOCTRINE

---

## PART I

### EVOLUTION

PUTTING aside all technical and Sanskrit terms as far as possible, let us try to deal in this study not with complicated and puzzling details, but with the broadest and simplest aspects of what appears to us to be truth. Emerson says, "We know truth when we see it, from opinion, as we know when we are awake, that we *are* awake."

In the very beginning of this study one is confronted with two great problems of which it is necessary to have some clear understanding before going on. What is meant by the terms "God" and "man"? Many definitions of both are fully given in the theosophical manuals, and above all in *The Key to Theosophy* and the *Secret Doctrine*, but their very fullness is sometimes an obstacle in the path of the beginner, and it has been thought advisable, therefore, to frame a skeleton as it were, of the chief teachings of the *Secret Doctrine*, to be filled out by the results of the student's own study and reflection. For no study, however persevering, no mere heaping up of facts, will be of much avail, unless accompanied by the sifting processes of thought that shall separate the wheat from the chaff, and prepare the bread of life for the heavenly banquet. But no system of philosophical or religious thought can be formulated without some expression, however crude and inadequate, of our conception of the Absolute Unity in whom we live and move and have our being. In *The Key to Theosophy* there is a very beautiful extract from a kabalistic poem, which expresses such a conception as well as so lofty an idea can be expressed.

"Thou art One, the root of all numbers, but not as an element of numeration, for Unity admits not of multiplication, change, or form. Thou art One, and in the secret of Thy Unity the wisest of men are lost, because they know it not. Thou art One, and Thy Unity is never diminished, never extended and cannot be changed. Thou art One, and no thought of ours can fix for Thee a limit or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how, and the why, *etc., etc.*"

To this majestic conception of the Divine Unity, we may add the theosophical teaching that all Nature, objective and subjective, what is within us and what is without, *is, was, and ever will be* One Absolute

Essence, from which all things proceed, and to which all things must return. Upon the absolute identity of all spirits with the One Spirit, depends the conception of Universal Brotherhood, the outcome and realisation of this identity. And as all mankind is in reality of one Essence, infinite and eternal, whether we call it "God" or "Nature," or prefer to give it no name other than "THAT," it follows that nothing can affect one nation or one man without affecting all nations and all men, as a pebble thrown into a quiet lake sends ripples in every direction, till they die out upon its shore, or as the report of a cannon traverses the ether with vibrations that never end.

In the twelfth chapter of *Isis Unveiled*, Vol II, we find ten propositions stated as the fundamental principles of Eastern philosophy, and slightly condensed, they read as follows:

I. There is no miracle. Everything is the result of law.

II. Nature is triune; there is a visible, objective nature; an invisible, indwelling and energising nature, the exact model of the other and its vital principle, and above these two, Spirit, source of all forces, alone, eternal, and indestructible. The lower two constantly change; the higher third does not.

III. Man is also triune; he has his objective physical body; his vitalising astral body or soul, the real man; and these two are brooded over and illumined by the third, the sovereign, the immortal Spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. (*The trinity of nature is the lock of magic; the trinity of man the key that fits it.* Isis II, 635.)

IV. Magic as a science, is the knowledge of these principles; as an art, its application in practice.

V. Arcane knowledge misapplied is sorcery; beneficently used, true magic or WISDOM.

VI. Mediumship is the opposite of adeptship, one is controlled, the other controls.

VII. All things that were, that are, or that will be, are recorded in the astral light, and are visible to the initiated adept.

VIII. Races of men differ in spiritual gifts.

IX. One phase of magic is the voluntary and conscious withdrawal of the astral body from the physical. Inert physical matter may be disintegrated, passed through walls, and re-combined—in certain cases and under certain conditions—but not living animal organisms.

X. The corner-stone of Magic is an intimate, practical knowledge of magnetism and electricity, their qualities, correlations, and potencies, and a familiarity with their effects on animals and men, as well as a knowledge of the qualities of plants and minerals.

These "fundamental principles," simple as they appear on the surface, comprise, if rightly understood, the most important teachings of occultism, while the truth demands a knowledge of "the natural sciences" such as is possessed by no one living man.

Another view of the fundamental propositions of the *Secret Doctrine* will give us—

(A.) An Omnipotent, Eternal, Boundless and Immutable PRINCIPLE, which is beyond the range of human thought. It is Omnipotent, because it is Power; it is *eternal*, because it has neither beginning nor end; it is *boundless*, because it is infinite, and is best symbolised by a sphere whose centre is everywhere, and whose circumference is nowhere; it is *immutable* because it is devoid of all attributes, and in it is neither variableness nor shadow of turning. It is "Be-ness," rather than Being, and is beyond all human thought or speculation.

This "Be-ness" is symbolised in the *Secret Doctrine* under two aspects. On the one hand absolute, abstract Space, the one thing that no human mind can exclude from any conception, or conceive of by itself. To think of ourselves as somewhere, and to think of all other things more or less distant from ourselves, as somewhere else, in fact, is perhaps as near as we can get to an idea of Space, but it is far from an idea of *abstract* Space.

On the other hand, we have absolute, abstract Motion, representing unconditioned consciousness. And as consciousness is inconceivable to us apart from change, Motion best symbolises change, its essential characteristic. V. K. Clifford, the mathematician and philosopher, was thinking of this essential characteristic of motion when he said—"In point of fact we do nothing all day but *change our minds*." Like the shifting figures of a kaleidoscope, one combination of ideas is swiftly followed by another, and one can never get the same figure twice.

This abstract Motion is the ONE LIFE, eternal, invisible, but omnipresent, without beginning or end, yet periodical in its regular manifestations. We have, then, as the fundamental proposition of the *Secret Doctrine*, this metaphysical ONE ABSOLUTE or BE-NESS. From this "Causeless Cause" the occultist derives the "First Cause," or the Logos (the *Word* of St. John), for the "first" cannot be the Absolute because it is conditioned and finite, and is but a manifestation of the Absolute. But as soon as we pass from this phase of thought, which to us is absolute negation, duality begins, in the contrast of Spirit (or Consciousness) and Matter, Subject and Object. These are the first of what the Eastern philosophers have called "the pairs of opposites;" but Spirit and Matter are not to be regarded as independent realities, but rather as two aspects of the Logos, constituting the basis of conditioned Being. Apart from Universal Substance, or that which underlies (*sub stans*) Matter in all its grades of differentiation, Universal

Thought (the root of all individual consciousness) could not manifest itself as that individual consciousness without a vehicle of matter, because at a certain stage of development, a physical basis is necessary to focus a ray of the Universal Mind. And apart from Universal Thought, Universal Substance would remain an empty abstraction.

Duality therefore is the very essence, as it were, of the Existence of the manifested Universe. But just as the opposite poles of Spirit and Matter are but aspects of the One Unity in which they are synthesised, so there exists in the manifested universe the guiding power of all manifestation, the "Thought Divine," transmitted and made manifest through the intelligent Forces which are the architects of the visible world. Thus from Spirit—or Universal Thought—comes our consciousness; from Universal Substance the several vehicles in which that consciousness is individualised and attains to *self*-consciousness; while the Divine Energy in its varied manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

(B.) The second fundamental axiom affirms the eternity of the whole Universe as a boundless plane, the periodical field of numberless universes. "The Pilgrim"—the title given to the Monad or Unit of consciousness during its cycle of incarnations—is the only eternal principle in us, being an indivisible part of the Universal Spirit. Furthermore "the appearance and disappearance of Worlds, is like a regular tidal ebb of flux and reflux." This is a manifestation of the absolute universality of the law of periodicity recorded in all departments of nature.

(C.) Thirdly, the *Secret Doctrine* insists upon the identity of all Souls with the Universal Over-Soul, itself an aspect of the Unknown Root, and (D.) the obligatory pilgrimage of every Soul through "the cycle of Necessity" or incarnation, in accordance with cyclic and Karmic law. In other words, no purely divine Soul can have an independent conscious existence before it has passed through, (first) every elemental form of the phenomenal world of that cycle of existence to which it belongs, and (second) has acquired its individuality, first by natural impulse and then by self-devised efforts modified by its Karma, thus ascending through all degrees of intelligence from that of the mineral to that of the holiest archangel. The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in any man, except those won by his own Ego through personal effort during a long series of reincarnations. This is the greatest point of difference between the "orthodox" and the theosophical systems, the one dependent on the sacrifice of an innocent being for the sake of a humanity doomed from the beginning to sin and evil, the other holding that man alone can work out his own salvation, and that every step is conditioned by

immutable Law. The orthodox view of the atonement is, of course, but the outer and exoteric dogma, the esoteric doctrine is the inner and spiritual teaching. But this is not the place to do more than suggest the difference between the two conceptions, and we will now pass on to the study of the *Stanzas* in the first volume of the *Secret Doctrine*. The *Secret Doctrine* itself is based upon these *Stanzas*, taken from an archaic MS. known as *The Book of Dzyan* (phonetically *Djan*). It is written in Senzar, the secret sacerdotal tongue known to all priests and initiates, and is the original work from which the oldest religious books of all nations were compiled.

The history of cosmic evolution is traced in these *Stanzas*, and is, so to speak, an abstract formula of that evolution—not an account of all its stages and transformations. It is a formula which can be applied to all evolution, from that of the earth upward in an ever-ascending scale. Having described the evolution of the earth and of man, and the history of the Races from the First down to our own (the Fifth) in the Fourth Round, the old book goes no further, but stops with the beginning of the Black Age, and the death of Krishna, just (in 1907) 5,008 years ago. It must be remembered that the first seven *Stanzas* treat only of the cosmogony of our own planetary system and what is visible around it after a period of dissolution and re-absorption into the Divine Life of the Universe in accordance with the law of periodicity before-mentioned. It seems needless to remind the student that each great Cycle of Existence is called a *Manvantara*, and is divided into seven *Rounds* during which the Monad goes through the sum total of experience possible upon this planet, circling down through matter, which becomes grosser with each *Round*, and then having to reascend through ever finer and purer grades to Spirit. Each Round is the home, so to speak, of seven Races of men, and these again are divided into Sub-races and Family Races. The seven *Stanzas* then of *The Secret Doctrine*, Vol. I, describe the seven great stages of evolution spoken of in the *Purânas* as “the Seven Creations,” and in the Bible as “the Seven Days of Creation.”

I. The first *Stanza* describes the ONE ALL before the first flutter of reawakened manifestation. And here we are warned that any description of such a state is impossible; it can only be symbolised, or suggested by the negatives of all those most abstract attributes which men *feel*, rather than conceive. “Alone, the One form of existence stretched boundless, infinite, causeless, in dreamless sleep; and Life pulsed unconscious in universal Space.”

II. The second stage of evolution is to a Western mind so like the first, that the student’s intuition only can enable him to grasp the meaning of the allegorical terms used. In fact all these *Stanzas* appeal to the inner faculties, rather than to those of the ordinary physical brain.

III. Stanza III continues the description of the re-awakening of the Universe after a period of Cosmic Night, and depicts the coming forth of the Monads from their state of absorption within the ONE, and the emergence of the New Life, the manifested Logos, from the depths of the great Dark Waters.

IV. Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestation of the One Supreme Power. They are the intelligent Beings who adjust and control evolution, as they embody in themselves those manifestations of the ONE LAW which we know as "the laws of Nature." This stage of evolution is spoken of in Hindu mythology as "the creation of the Gods."

V. In *Stanza V* the process of world-formation is described; first, diffused Cosmic Matter, then "the fiery whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a planet or a solar system, as the case may be. "The Deity becomes a Whirlwind"; that is, Eternal vibration in the Unmanifested, changes to vertical motion in the manifested. The Whirlwind is also identified with *Fohat*, "Wisdom becomes Fohat," says the *Commentary on Stanza V*. Fohat the Spirit of Life, is the Divine Life and Love, the Logos, the potential Creative Power, the active Creative Power, cosmic Motion, cosmic Electricity, etc., etc., according to the plane on which it acts, and the sense in which the term is used. As in the most ancient Greek cosmogony, Eros is the third person of the primeval Trinity (Chaos, Gaea, and Eros), and has nothing in common with Anteros or Cupid, so Fohat is one thing in the unmanifested Universe, and quite another in the physical world. In the unmanifested Universe, Fohat is simply the potential creative power, an abstract philosophical idea. In the manifested universe he is the occult, electric, vital power, which under the will of the Creative Logos gives to all forms that impulse which in time becomes Law. As Divine Love (Eros) the electric power of affinity (chemical and otherwise) is shown allegorically as trying to bring pure Spirit into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested. Fohat is the "Spirit" of ELECTRICITY, which is the LIFE of the Universe.

VI. *Stanza VI* indicates the next step in the formation of such a world as ours, and brings the history of its evolution down to its Fourth great period (or *Round*), that in which we are now living. With the fourth verse of *Stanza VI*, ends that portion of the *Stanzas* relating to universal Cosmogony. From this verse on, the *Stanzas* are concerned only with our solar system in general, and the history of our globe in particular. The cosmic periods that separate these verses are of immense duration.

VII. *Stanza* VII continues the history of the earth and of the Creative Powers, and traces the descent of life down to the appearance of Man upon this planet. This ends Vol. I of the *Secret Doctrine*, while the development of "Man," from his first appearance on this earth in this Round, forms the subject of Vol. II.

The commas inclosing "Man" in the last sentence, are very significant, and point to a condition or conditions of being quite different from anything *we* should call man. The *Commentary* on this verse says that Mankind in its first prototypal shadowy form, is the offspring of the Elohim (creative spirits) of Life; in its physical aspect it is the direct progeny of the lowest Spirits of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of divine Beings whose name and characteristics will be given hereafter.

But man's physical development took place at the expense of the spiritual inner man and nature. The three middle principles of earth and man became with every race more material, the Soul stepping back to make room for the physical intellect; the *essence* of elements becoming the material and compound elements now known.

It were an impossible task to give in a few pages even the merest outline of the *Secret Doctrine*, and all that can be done here is to set up a few guide-posts, as it were, to point out the way to the student. The all-important teaching, the corner-stone of the temple, is the Unity of all things with the Divine, and when this has become a conviction, it dominates the whole structure, and we realise that we are indeed "a temple not built with hands, eternal in the heavens."

And now to turn our attention to a few of the most important details that describe the evolution of ourselves and our environment.

In the first place we are struck by the omnipresence of the number *seven*, which meets us at every turn, and which it is quite unnecessary to emphasize here. But after a long and careful comparison of these correspondences, it seemed that the principal reason for the importance of this number lay in its relation to *life*, and in one of the many hidden places of the *Secret Doctrine* was found an explanation of the mystery in the statement that in our world the rhythm of life is in *sevens*, because that is the rhythm of our Mother the Moon, who in dying imparted her life to her child the Earth, according to the great Karmic law. Other planets and stars and solar systems, have other rates of vibration: in them the rhythm of life throbs faster or slower as the case may be. The Sun is the heart of our solar system, and there is a regular circulation of the Life Essence throughout that system, like that of the blood in the body, the Sun contracting as rhythmically at every return of that essence, as the human heart does, only instead of a few seconds, it takes the solar blood ten or eleven years to make its rounds. See the scientific theory of the recurrence of sun-spots.

With *Stanza VI* we begin the study of the elements, seven in all, although only four are yet fully manifested, the fifth only in part, as we are barely within the second half of the Fourth Round, and the Fifth element can only manifest fully in the Fifth Round. With each Round, or cycle of existence, a new element develops, but in accordance with the general law, not suddenly, but gradually, and overlapping, as it were, those already known, and those belonging to the future. The element of the present or Fourth Round, is, of course, Earth, the lowest and most material point of our evolution, and as we pass that point and the balance turns towards Spirit, *Ether*, the element of the Fifth Round, manifests itself in various ways, and day by day brings some new quality into use.

But, differentiated as they were in the beginning, these elements were not the compound bodies known to the science of to-day. Occultism has always taught that the recognised chemical elements of to-day will sooner or later be found to be only modifications of a *single material element*, and also that in reality there is neither Spirit nor Matter, but simply numberless aspects of the ever-hidden One.

Neither the stars nor the sun can be said to be made up of those terrestrial elements with which science is familiar, though they, and a host more, still unknown, are all present in the outer robes of the sun. And our globe has its own special laboratory, on the far-away outskirts of its atmosphere, crossing which every atom and molecule differentiates from its primordial nature. The essence of cometary matter, for instance, is totally devoid of any of the characteristics with which science is acquainted, and even that matter, during its rapid passage through our atmosphere, undergoes certain changes in its nature.

Metaphysically and esoterically there is but ONE ELEMENT, and at the root of it is the Deity; and the so-called *seven* elements of which five have already manifested, are the garment, the *veil* of that Deity, direct from whose Essence comes MAN, whether physically, mentally, or spiritually considered. Fire, Air, Water, Earth, are but the visible garb, the symbols of the invisible Souls or Spirits, the Cosmic Gods. The hierarchies of these potencies or Forces, have been classified on a graduated scale of seven from the ponderable to the imponderable. They are septenary in their real cosmic gradation, from their chemical (or physical) to their purely spiritual composition.

Akāsa, Divine Flame, Ether, Fire, Air, Water, Earth, are the cosmic, sidereal, psychic, spiritual, and mystical principles, *pre-eminently occult* on every plane of being.

After this enumeration of the elements, *Stanza VI* says that "Fohat builds seven small worlds revolving, one giving birth to the other. He builds them in the likeness of older worlds." This doctrine of the seven small worlds, or the "Planetary Chain," so-called, was at first taken in altogether too material a sense; and was understood to mean a string of



globes, of which our earth was the lowest and most material, instead of seven states of matter and consciousness, through which our earth must pass, on its way to purification, so that the fourth Globe corresponds to the fourth Round as a condition of being. The Earth was described as on the fourth and lowest, because the most material, plane of matter, and as the organs of perception are always adjusted to the medium in which they function, it naturally follows that we can normally perceive only material things, unless we are gifted with those higher senses which are only to be the ordinary possession of a future Humanity. Therefore any planets or stars which are visible to us must be on the same plane of matter as our own.

Our Earth, as the visible representative of its invisible "chain of globes" (or states of matter and consciousness) has to live like the others, through seven Rounds or life-cycles. During the first three it forms and consolidates; during the fourth it settles and hardens; during the last three, it gradually returns to its first ethereal form; it is spiritualised, so to speak. First the descent into matter, then the re-ascent to Spirit: this is the history of man, of planets, of solar systems.

When a "planetary chain" (that is, a planet composed of these seven-fold conditions of matter and consciousness), is in its last "Round," or cycle of life, before finally dying out it sends all its energy into a neutral centre of latent force, and thereby calls into activity a new nucleus of undifferentiated matter. Thus the Moon poured forth all her higher principles into the Earth, finally transferring to the Earth's most material and lowest condition, her life-forces and powers, while she herself became virtually a *dead* planet, in which rotation has almost ceased.

Among the many septennates we encounter, are the seven kingdoms of Nature; first, three degrees of elementals or nascent centres of forces, which range from complete unconsciousness up to semi-perception; then the mineral kingdom, the turning-point of evolution; then three stages on the ascending, objective physical side; *physical* meaning here differentiated for cosmic purposes, but quite subjective to us on our plane.

It is evident then, that we have in the seven kingdoms of nature, three separate schemes of evolution which are interwoven and interblended at every point, the Monadic, or Spiritual, the Intellectual, and the Physical. These three are the finite aspects or reflections, on the field of cosmic illusion, of the ONE REALITY.

The Monadic Evolution is concerned with the growth and development of the Monad into self-consciousness. This of course, refers to the individual Monads or Egos, in conjunction with—

The Intellectual Evolution, represented by the Solar Spirits (or Ancestors); the givers of intelligence and consciousness to man, and the

Physical Evolution represented by the astral shadows of the Lunar Spirits (or Ancestors), around which Nature has built the present physical body.

Each of these three systems has its own laws, and is ruled and guided by different sets of the higher Intelligences, and it is the union of these three streams in his nature, that makes man the complex being he now is. Man, or rather his Monad, has existed on the earth from the very beginning of this Round. But up to our own Fifth Race, the external shapes which covered those divine astral doubles, changed and consolidated with every sub-race; the physical structure of the fauna and flora of the earth changing with it, as they had to be adapted to the ever-shifting conditions of life on this globe during the geological periods of its formative cycle. And thus they will go on changing with every Root-race, and every *chief* Sub-race, down to the last one of the Seventh in this Round.

Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some of the higher anthropoids, the Monadic inflow or inner evolution, is at an end until the next cycle of existence.

In the infancy of the Third Race, while they were yet in a state of purity, the "Sons of Wisdom" who had incarnated in that race produced by *will-power* a progeny called "the Sons of Will and Yoga." It was not a Race, this progeny, but the living Tree of Divine Wisdom. There were other "Sons of Will and Yoga" produced by a second spiritual effort, but the first one remains to this day the One and the Supreme. It is he who holds spiritual sway over the *initiated* Adepts throughout the world. He is *the* Initiator, called "the Great Sacrifice," for sitting at the threshold of LIGHT he looks into it from the circle of Darkness which he will not cross; nor will he quit his post till the last day of his life-cycle, because the lonely pilgrims on their way back to their *home* are never sure of not losing their way in this limitless desert of illusion called earth-life. The *Watchers* or the *Builders*, are the Guardian Spirits who reigned over man through the whole period of the Golden Age, and furnished the many and various nations with their divine Kings and Leaders. They had finished their own cycle on the Earth and other worlds in the preceding Rounds, and the elect of our humanity will take their places in future life-cycles when they shall have risen to higher systems than ours.

The teaching is then, that in order to become a divine, fully-conscious god—even the highest—the primeval spiritual Intelligences must pass through the human stage. And this does not apply to mankind alone, but to all Intelligences that have reached their appropriate equilibrium between Matter and Spirit as we have, ever since the middle point of the fourth Root-race of the fourth Round was passed. Each Entity must win for itself the right to become divine through its own experience.

The refusal to admit, in the whole solar system, of the existence of any other intellectual beings on the human plane, is the greatest con-

ceit of the age. All that science has a right to affirm is, that there are no invisible Intelligences living under *the same conditions* as men. It cannot deny the possibility of there being worlds within worlds under totally different conditions from our own, nor can it deny that there may be a certain limited communication between some of those worlds and ours. To the highest of these worlds, we are taught, belong the seven purely divine Spirits; to the six lower ones belong hierarchies that can occasionally be seen and heard by men.

The highest group of the hierarchy of Creative Powers, is composed of the "divine Flames," the first and last of which, are collectively, the Logos. "The highest group is also spoken of as 'the Fiery Lions,' and the 'Lions of Life,' whose esotericism is securely hidden in the zodiacal sign of Leo" (*Life*). This is one of the dark sayings occasionally thrown out, upon which the student may sharpen his wits. At the Divine FLAME are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate entities.

The celestial Beings of the second Order are still formless, but more definitely substantial. They are the prototypes of the incarnating Monads, and through them passes the Ray, furnished by them with its future vehicle, the divine Soul (*Buddhi*).

The third Order corresponds to Spirit, Soul, and Intellect (*Atma, Buddhi, Manas*).

The fourth Order are substantial Entities. This is the highest group among the atomic forms, and the nursery of the human, conscious, spiritual Souls. They are called the "*Units of Life*," and constitute, through the order below their own, the great mystery of human, conscious, and intellectual being. For the latter are the field wherein lies concealed the germ *that will fall into generation*. That germ will become the *spiritual potency* in the physical cell that guides the development of the embryo, and which is the cause of all heredity. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm, is the key that some day must open the gates of the *terra incognita* of the biologist.

The fifth Order is a very mysterious one, and is supposed to contain in itself the dual attributes of both the spiritual and the physical aspects of the universe, the two poles, so to speak, of the Universal Intelligence, and of the dual nature of man, the spiritual and the physical.

The sixth and seventh Orders partake of the lower qualities of the Quaternary. They are conscious, etherial Entities as invisible as ether. They are Nature-Spirits or Elementals, of countless kinds and varieties. They are all subject to Karma, and have to work it out in every cycle. The sixth Order, moreover, remains almost inseparable from man, who draws from it his mental and psychic principles, all his principles, in fact, but his spirit and his body. It is the Divine Ray alone

that proceeds directly from "the One." *Stanza VII* says: "Through the countless rays, the Life-ray, the One, proceeds like a thread through many beads. Life precedes Form, and Life survives the last atom of Form" (in the external body).

This verse expresses the conception of a life-thread running through many generations. That is to say, the spiritual potency in the physical cell, guides the development of the embryo, and is the cause of all the hereditary faculties and qualities of man. It is the "eternal cell" of Weismann, *plus* "the spiritual potency." "The functions of the Universal Life on this earth, are of a fivefold character. In the mineral atom it is connected with the lowest principle of the Spirits of the earth (the sixfold Spirits); in the vegetable particle with their second principle, *prana* or individual life; in the animal with both these, *plus* the third and fourth, the astral body and the emotional nature; in man the germ must receive the fruition of all the five principles, the fifth being *Mind*, or the *Intellectual Soul*. Otherwise he will be born no higher than an animal, a congenital idiot." Thus in man alone is the Unit of Life complete. As to his seventh principle, *Atma*, or the Divine Ray, it is but one ray of the universal Sun. Each *rational* creature receives but the temporary loan of that which has to return to its source, while the physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (*Chaldean Book of Numbers*.)

The greatest problem of philosophy relates to the physical and substantial nature of life, which is denied by modern science. The believers alone in Karma and reincarnation, dimly perceive that the whole secret of Life is in the unbroken series of its manifestations, whether in or apart from the physical body.

On our nascent globe, the Monad or Unit of Life, is first of all shot down by the law of evolution into the lowest form of matter, the mineral. After a sevenfold gyration in the stone (or rather in that which will become metal and stone in the fourth Round) it creeps out of it into some low form of vegetable life, say the lichen. Passing thence through all the other grades of vegetable matter, into what is termed animal matter, it has now reached the point at which it has become the germ, so to speak, of the animal that will develop into physical man. All this, up to the fourth Round, is formless as matter, and senseless as mind. For the Monad, or Unit of Life *per se*, cannot even be called Spirit; it is a ray, a breath of the Logos, which having no relations with conditions and relative finiteness, is unconscious on this plane.

Therefore, besides the material which will be needed for its future human form, the Monad requires (a) a spiritual model or prototype for that material to shape itself upon, and (b) an intelligent conscious-

ness to guide its evolution and progress, neither of which is possessed by senseless though living matter, nor by the homogeneous Monad. It is only when from a potential androgyne, man has become separated into male and female, that he can be endowed with a conscious, rational, individual Soul, the Mind-soul, to receive which he has to eat of the fruit of Knowledge from the Tree of Good and Evil.

The rudimentary man of the first two and a half Races, was only the *first*—gradually developing into the most perfect—of mammals, therefore when the hour strikes, the Celestial (solar) Ancestors, Entities from previous worlds, step in on our plane, (as the Lunar Ancestors had stepped in before them for the formation of physical or animal man) and incarnate in the bodies prepared for them.

Each new Round develops one of the compound elements known to science. Thus the first Round, we are taught, developed but one Element, and a nature and humanity in what may be called "one dimensional Space." The second Round brought forth and developed two elements, Fire and Air, and its humanity—if we can give that name to beings living under conditions unknown to us—was a two dimensional species, to use again a familiar phrase in a strictly figurative sense. The expression may be regarded, on one plane of thought, as equivalent to the second characteristic of matter, corresponding to the second perceptive faculty or sense of man. "From the second Round," says the *Commentary*, "Earth, hitherto a foetus in the matrix of Space, began its real existence; it had developed individual sentient Life, its second principle" (in the septenary division). "The second corresponds to the sixth principle (the Spiritual Soul); the latter is life continuous; the former, life temporary." The centres of consciousness of the Third Round, destined to develop into humanity as we know it, arrived at a perception of the third element, *Water*. Those of the fourth Round have added *Earth* as a state of matter to their stock, as well as the other three elements in their present condition. None of the so-called Elements were in the same condition in the three preceding Rounds, as they are now. They could not have remained the same, for Nature is never stationary during the great Cycle (of Life), and every form of life, including Man, is always adapting its organism to the then reigning elements. It will only be in the next, or fifth Round, that the fifth element, *Ether*, will be as familiar to all men as Air is now. And only during that Round will those higher senses, the growth and development of which Ether subserves, be susceptible of complete expansion. A partial familiarity with the next characteristic of matter, *permeability*, which should develop concurrently with the sixth sense (let us call it *normal clairvoyance*), may be expected to develop at the proper period in the fifth Round. But with the new element added to our resources in the next Round, permeability will become so manifest a character-

istic of matter that its densest forms will seem to man's perceptions no more obstructive than a thick fog.

Since this was published in 1888, the Roentgen ray photographs have shown us that such effects are possible even now. Elsewhere we are told that the conditions of life and the elements themselves in the Sixth and Seventh Rounds, are so entirely outside of our present state of consciousness, that it is impossible even to name them.

"Who forms Man, and who forms his body?" asks *Stanza VII*, and the answer is—"the LIFE, and the LIVES." Here *man* stands for the spiritual, heavenly man, the real and immortal Ego. The *Commentary* says: "Fire alone is ONE, on the plane of the One Reality; on that of manifested, hence illusive being, its particles are fiery Lives, which live and have their being at the expense of every other life which they consume. Therefore they are named the DEVOURERS. . . . Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man, down to the unconscious agents that construct matter, and disintegrate and differentiate the germs of other lives in the elements."

Thus Occultism disposes of the so-called Azoic (lifeless) Age of science, for it shows that there never was a time when there was no life upon the Earth. Wherever there is an atom of matter, a particle or a molecule, even in the most gaseous condition, there is life in it, however latent and unconscious. Whatsoever quits the neutral state, becomes active life.

We are taught that every physiological change, all diseases, and all the obstructive phenomena of life, are due to those unseen Creators and Destroyers, that are called in such a loose and general way *microbes*. It might be supposed that the microbes of science are identical with the "fiery lives," but this is not true. The "fiery lives" are the seventh and highest division of the plane of matter, and correspond in the individual with the One Life of the universe, but only on that plane, the lowest in the cosmos. The microbes of science are the first and lowest subdivision on the second plane—that of material life. The preservation and destruction of the physical body of man, are due to the alternate functions of the "fiery lives," as "builders" and "destroyers."

Thus proceed the cycles of septenary evolution in septennial Nature.

1. The spiritual or divine; 2. The psychic or semi-divine; 3. The intellectual; 4. The passional; 5. The instinctual; 6. The semi-corporeal; 7. The purely material or physical nature. The lowest, of course, is the one dependent upon, and subservient to, our five physical senses, which are, in truth, seven.

The Universe manifests periodically, in order that through the Ever-Becoming, every cosmic atom passing from the formless and intangible down to matter in full generation, and then back again, re-ascending at each period nearer to the final goal,—that each atom *may reach*

through individual merits and efforts, that plane where it re-becomes the one, unconditioned ALL.

The fundamental Law is that system upon which is hung the philosophy of all the rest. It is the omnipresent Reality, impersonal because it contains all and everything. *Its impersonality is a fundamental conception of the system.* It is latent in every atom of the Universe, and is the Universe itself.

The Universe is the periodical manifestation of this unknown Absolute Essence. It is best described as neither Spirit nor Matter, but both.

The Universe—with everything in it—is called ILLUSION, because all is temporary therein. Yet the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

Everything in the Universe, throughout all its Kingdoms, is CONSCIOUS, that is endowed with a consciousness of its own kind, and on its own plane of perception. Because we cannot perceive any signs of consciousness in stones, for instance, we have no right to say that none exists. (Especially as we are told that the consciousness of each thing is of a special kind, and is active on its own plane of perception. As H. P. B. says elsewhere: "In relation to *its own plane* of consciousness and perception, the ant has as good an intellect as ours, and over and above instinct, shows very high reasoning powers." *Trans. B. Lodge, I, 13.*)

The Universe is worked and guided from *within outwards*. We see that every *external* motion is produced and preceded by internal emotion, will, and thought. As no *outward* motion or change in man's *external* body can take place, when normal, unless provoked by an inward impulse given through emotion, will or thought, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by an almost endless series of hierarchies of sentient Beings, each having a mission to perform. They vary infinitely in their respective degrees of intelligence, for each of these Beings either was, or is to be, a man, if not in the present, then in a past or future life-cycle. They are either *incipient* or *perfected* men, and differ morally from terrestrial human beings, only in being devoid of the feeling of personality, and the *human* emotional nature.

It is on the acceptance of the theory of the Unity of all in Nature in its ultimate Essence, that mainly rests the belief in the existence of other conscious beings around us besides the spirits of the dead. It is on the right comprehension of the primeval evolution of Spirit-Matter and its real Essence that the student has to depend for the only sure clue which can guide his subsequent studies.

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, but the first differentiation of its *reflection* in the manifested world is purely spiritual, and the beings generated in it

can have no human consciousness till they have acquired it, personally and individually.

The whole order of Nature evinces a progressive march towards *a higher life*. The whole process of evolution, with its endless adaptations, is a proof of the design in the action of the seemingly blindest forces, and shows that what is called "unconscious Nature," is in reality an aggregate of forces manipulated by semi-intelligent Beings, guided by high Planetary Spirits, whose collective aggregate forms the manifested *Word* of the unmanifested *Logos*, and constitutes at one and the same time, the MIND of the Universe, and its immutable LAW.

KATHARINE HILLARD.

(*To be continued.*)

---

*"In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet born of mortal woman in our race, has, or could have given out, the whole and the final Truth to another man; for every one of us has to find that (to him) final Knowledge in himself. As no two minds can be absolutely alike, each has to receive Supreme illumination through itself, according to its capacity, and from no human light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more."*

H. P. B. in *Lucifer*, Vol. I. p. 426.



# ON THE SCREEN OF TIME

---

## MISSIONARIES AND A MISSIONARY

“THE attack on Mayor Gaynor, the trouble in Spain, aeroplane flights, the drowning of bathers—what else does the SCREEN reflect? Please enlighten me,” said the Recorder.

“Why leave out the Wrongs of Ireland, and the Weather?” asked the Cynic.

But the Neophyte was more helpful. “Try to think of some little thing,” he said, “which escapes general observation but which conceals possibilities. The real work of the world is not done in the open. Results are seen there, but the Great Ones and their servants pull the wires from behind. To use another simile, it is the planting of the seed, and its growth beneath the surface, that we should try to watch if we would understand what the Lords of Life are doing and what it is that the present signifies.”

This encouraged the Philosopher, who is slow to speak, and to whom others, therefore, are the more inclined to listen. “Have any of you heard of a missionary called Stokes—an Anglican missionary who is working in British India?”

The Gael flared: “May Baal burn the whole brood of them,” he said. “I know them. I’ve seen them at work. So much a convert, and you baptize them several times over to swell the receipts. Also, in times of famine, you buy babies for an anna, and baptize them at two hundred per cent. profit. Also, you catch the lowest caste of sweeper—I forget his name now—and tell him the white man is his brother (which the average missionary is), for which good reason he should worship the white man’s God, symbolized by the rupee, instead of the black man’s Devil. The last I saw of that particular convert was at Darjeeling: he had sold out to another Padre, and was being dragged by the scruff of the neck to the Church of his first conversion by a muscular and furious Lay Reader.”

“Missions in India are ridiculous, of course,” commented the Observer. “But there are parts of the world where they do good. They are helping to abolish ‘smelling-out’ by the Kaffir witch-doctors—among other horrible practices; and the Moravian Brethren set the example of establishing Trade Schools, in which the African native is taught to work.”

Neither the Gael’s onslaught nor the Observer’s faint praise perturbed the Philosopher. “This particular missionary,” he said, “happens to be acting as the agent of a Master—of the Master who is known historically as Jesus Christ.” Then he relapsed into silence.

The Gael, in spite of himself, admired such calm assurance. But he spoke with a slight rasp: "Pardon me, but may I ask which of the two took you into his confidence?"

"Both," answered the Philosopher; and began to read.

There was a minute or two of silence. "Get some dynamite," said the Gael. The Philosopher looked up and grinned. "You may judge for yourselves, if you like.

#### A SPIRITUAL ADVENTURE

"The first I heard of this man was in an article, written by himself, and published in a missionary journal called *The East and The West*. It appeared that he had, in a literal sense, taken the Vow of Poverty, and was living the life of one of the Friars of St. Francis among the lepers and the plague-stricken of India. He had done this at first simply from a desire to imitate Christ; but he soon found that his manner of living opened the homes and the hearts of the natives, which, until then, as to all other Sahibs, had remained tight-closed to him. But the natives did not accept him blindly: they tested him. He had gone to a plague-infected village, carrying with him nothing but a blanket, a water-vessel called a *lota*, a few medicines, and a Greek New Testament. He did not enter the village, but spread his blanket on the ground under a banyan tree outside the village boundary. 'It is,' he says, 'almost always better to let people come to you than to go to them.' At last the headman of the village and a number of others came to ask him what he wanted and who he was. 'I told them that I was a *'bhagal'* (a person who devotes his life to religious exercises), and that, having heard that so many were dying, my heart had been filled with pity. I had come, therefore, desiring to serve them, and had brought with me certain drugs which might be able to cure them.'"

"The old trick," said the Gael. "Sneak in under the pretext of curing the sick, and then convert the women to the extent of making them discontented without the least chance of making them Christians."

"In this case," replied the Philosopher, "conversion to another creed was not the aim. The aim was to do what Christ would have done: that and no more. One of the most significant and happy characteristics of Stokes is his respect for Hindu ideals. Listen to what he says:

"The Indian has an ideal, and it is a very high one. To be sure it differs from our own, just as the Oriental temperament differs from our temperament. Yet, although they have a lofty and noble ideal, there are very few who even try to live up to it. The reason for this is that they do not consider it possible of attainment; hence they draw a clear line between what they ought to do and what they can do. In India, therefore, our mission is not to present to the people an ideal, but to convince them that they can attain to their own ideal, and that the way

to do this is Christ. There is no country in the world where there is such a deep realization of the superiority of the Spiritual over the Material; and when India once becomes convinced that spiritual perfection is within the reach of every man, it will astonish the world. The ideal of the East and the ideal set before men by Christ are in all main points identical, hence the Friar's greatest privilege is so to live Christ before men that the people of India, seeing the beauty of this life, may become convinced that spiritual perfection is a possibility to the Christians if to no one else. When they have realized this, we shall not need to implore them to come to the Master.' ”

“But why want them to go to Christ?” asked the Objector. “They have their own Masters. The fact that they are born into the world as Hindus should suggest that they were meant to be Hindus and not Christians.”

“We can discuss that later. All I want to prove to you now is that Stokes cannot fairly be accused of trying to get people merely to accept a creed, or, in fact, of anything like what *you* would describe as ordinary missionary methods. His attitude is extraordinarily liberal as well as devout—a rare combination. He is not a fanatic. ‘There were no religious meetings,’ he says, ‘as I had made it a rule never to talk of Christ unless questioned about Him.’ What he is working for is a life, not a creed.”

“But why a life of literal poverty? Dead-letter in one respect, dead-letter in all.”

“That, too, we can consider later. Let me tell you first how his villagers tested him.

#### TESTING A HOLY MAN

“After he had introduced himself to them as a *‘bhagat,’* and had mentioned that he wished to help the sick, they gave him permission to try his drugs on some of the lowest caste in the village. Then they asked him where he intended to lodge, to which he replied that he would remain where he was, under his banyan tree. As to food,—‘God can provide food.’ So they allowed him to stay. And he set to work at once among the low-caste sick. When evening came, he was roughly and rudely summoned before the headmen of the village, many of whom sneered and jeered at him, while others brought a filthy brass dish, with stale food, and ordered him to eat. He did so, without protest—puzzled by their conduct, as Hindus naturally are courteous; but he was determined, even in this respect, to imitate what he believed to be the example of Jesus. So for several days they ordered him about, with many insults, while he, although sometimes tempted to leave, continued to nurse the sick, reminding himself that Jesus was spat upon and yet remained patient and gentle.

“At last, one evening, the man who seemed to be the ringleader, after behaving even more objectionably than usual, ordered Stokes

sharply back to his tree. Stokes, still with his ideal before him, turned humbly and gently to go. Almost at once his tormentor, a Sikh—but I had better read to you what Stokes says:

“He pulled off his turban, and laying it at my feet, bowed almost to the ground before me, exclaiming at the same time, ‘Maharaj,’ which means ‘great king,’ and is the title by which *bhagats* are commonly addressed in Northern India. Then he walked over to the tree with me, explaining the while how the villagers had not believed that there could be *bhagats* among the foreigners, and how they had resolved to test me. ‘Now,’ he concluded, ‘I know that you are truly a *bhagat* of God, for you are gentle, and when men insult you, you do not become angered. Moreover, you love everyone, even the low castes and the children, and speak mildly to those who torment you. Thus did Guru Nanak Dev and Raja Gopi Chand, and by this sign all *bhagats* may be known.’

#### THE REWARD OF MERIT

“From that time the attitude of the people changed absolutely. They became his intimate friends, pressing choice foods upon him, and trusting themselves implicitly to his medical treatment. Before long the villagers began to call him *their bhagat*, and his fame so spread that he received urgent invitations to visit neighboring villages. He seems to have made no attempt to use his influence for propagandist purposes, having made it his rule, as I have said, never to speak of Christ unless directly questioned.

“But it was not only in villages, or among the poor, that he was made welcome. In a segregation camp, while nursing a case of small-pox, he was visited freely by Hindus of all castes, by Sikhs, Mohammedans, *bhagats*, ‘and even members of the Arya Samaj.’ Since he became a Friar, he says, ‘I have come into close touch with many of those Indians who are, as a rule, most difficult of access, and have been in houses where no other European has ever set foot.’ Further:

“‘I have occasionally met with opposition and often with ridicule. It would have been strange had this not been so, and one of the greatest fields of opportunity would have been lacking for the display of forbearance and patient love. There is nothing which so kindles the admiration of the thoughtful Indian as that love which “suffereth long and is kind.” Patient humility in the face of domineering arrogance will secure a hearing in India where everything else fails, and the Friar, by strictly obeying the Master’s directions in Matt. v. 39-44, can make all opposition work together for the glory of God.’

#### THE BROTHERHOOD OF THE IMITATION

“Since that article in *The East and The West* was written, in 1908, Stokes has obtained permission from the Bishop of Lahore to found an Order called ‘The Brotherhood of the Imitation of Jesus.’ The aim of the Brotherhood is ‘the Imitation of Jesus and His service in India.’

The chief spheres of service of the Brotherhood are, first, 'It shall seek to glorify God in Jesus Christ by becoming the servant of all who are afflicted, especially those stricken with plague, cholera, small-pox, and leprosy,' and, second, 'It shall enter upon educational work for the young.' It is declared to be the aim of the Brotherhood 'to show forth Jesus Christ and His love by life and work rather than by word'; and it is provided specifically in the Rule that the Brothers 'shall never force Christianity on the notice of non-Christians,' and that 'they shall as far as possible avoid criticizing the life, work, or methods of others and always in love esteem others better than themselves.' The Brothers pledge themselves to poverty and to celibacy. There is a Novitiate of two years. After admission as a full Brother, withdrawal is allowed after a year's notice of intention."

"That," said the Observer, "is sensible: a perpetual vow of celibacy, in an Order of that sort, is a grave mistake. In Burma the Buddhist monks may take vows for a limited period only, but may renew them if they wish to do so. But what started him going? What gave him the idea of becoming a little Brother of St. Francis?"

"I suspect that you have suggested a part of the answer," replied the Philosopher. "It is evident, from his writings, that he has drawn much of his inspiration from the life of St. Francis. But it is equally evident that he has had first-hand experience of his own. In an introduction to some poems which he wrote, and which were published at the request of his friends, the Warden of St. Augustine's College at Canterbury refers to the author as one who, 'having seen—whether in the body or out of the body God knows, but in any case with convincing clearness—a vision of the Lord Jesus, toil-worn and travel-stained, trudging on foot along an Indian high-road, has found in that vision a call to give his life, from love of his Master, to the service of his Indian brothers.' Then, in one of the poems, which he calls, 'And the Light Shone into the Darkness,' he supplies what is perhaps the more direct answer to your question."

"Please, please don't read us his poems," murmured the Gael. "I'm beginning to be convinced, and you'll spoil another of my illusions. Let me imagine his poems!"

The Philosopher laughed. "Dear man," he said, "forget that I called it a poem. I'm not at all sure that it is one, and really, in this case, I do not care. Because he speaks of an experience as genuine as any that happened to the Saints—an experience devised for him in terms of his own consciousness and his own needs, but as authentic, so far as it goes, as the vision of St. Paul. And in an age when many of the most orthodox, the clergy included, regard such things as belonging only to the past, it is a treat beyond words to find proof, in language akin to their own, that they are wrong, and that, even among themselves, there are those who know."

“Very well,” said the Gael, resignedly, closing his eyes and beginning to fan himself. “But leave out as much as you can. I’m not feeling very strong—and every dreadful poem you read to us—because, you know, your choice *is* extraordinary—leaves me uncomfortable for weeks. But I always told you I am patient. Go ahead.”

#### AN EVER-NEW STORY

Thus encouraged, the Philosopher explained that the earlier part of the poem describes the search of a man for peace. “He sought it in pleasure, in travel, in things of sense; but ever his soul became more restless, whispering its need for God. Then, when the man sought more violently to drown his spirit in forgetfulness, the whisper rose into a cry, thrilling with pain and sorrow. ‘Husks! Husks! these all are husks,’ it said; ‘Thou who wast made to be a son of God, why wilt thou cast thy heritage away, seeking for rest where rest was never found?’ Still the man would not obey; he would not look upward. So, whenever comfort seemed near, again and yet again the tyrant soul drove him forth, a wanderer, until at last, in weariness and despair, the man longed for death and for oblivion. It was then, after climbing all day, in burning sun, among the mountains, that he lay down with no hope in him but to die. The world itself seemed dead.

“I slept, or seemed to sleep, but all at once  
 I felt a hand upon my shoulder laid.  
 Too weak I was to rise, but panting lay,  
 Striving to pierce the blackness with my eyes.  
 Yet feared I not, for from that gentle hand  
 There flowed a power which thrilled my soul to life; —  
 A power which told of love past human ken,  
 Of sympathy with all man’s woes, of peace  
 And joy to come upon a world forlorn,  
 Of sin o’ercome, and Heaven opened wide.  
 At last, in awe I whispered tremblingly:  
 ‘O thou who, speaking not, dost comfort give!  
 O thou who, in one moment, by a touch,  
 Hast given peace so great that all those things  
 Which dragged me down and filled me with despair  
 Seem far away, or easy to be borne!  
 Thou in whose presence my poor restless soul  
 Ceases to cry for rest and lies at peace,—  
 Who art thou?  
 Oh, tell me, art thou human or divine?  
 If human, then in what place dost thou dwell?  
 May I bide with thee—ever be thy slave?  
 Wherever thou dost lead I’ll follow thee;  
 For whether thou art God or man, I know  
 That thou art he in whom help may be found.  
 Oh, I have wandered all this wide world o’er  
 Seeking for peace, but always sorrow found.

And now, at last, when I, about to die,  
 Had laid me down, that peace has come to me.  
 Leave me not, therefore, wheresoe'er thou art;  
 Have pity on my sorrows, for 'tis thou  
 Who, taking all away, can'st give me rest.'

"From out the dark a voice came clear and calm,  
 Quite low, and yet so full of melody,  
 So full of pathos, ringing so with love  
 That my poor soul, all thrilled and dazed with joy,  
 Could scarce make out the meaning of the words.  
 'O little lamb, I came to seek thee here.  
 Thou askest who I am and where I dwell.  
 I am Thy Shepherd—though thou knewest not,  
 I have been seeking thee the whole world o'er,  
 Aye, calling, but thou would'st not answer me.  
 For I have loved thee, my poor little one—  
 So loved that I did shed my blood for thee.  
 Had'st thou but known it, I was ever by,  
 But thou would'st never yield thyself to me.  
 For thou wast seeking peace in lands afar,  
 And little thoughtest thou that at thy side  
 The giver walked and sought his gift to give;  
 Yea, sought to give, but thou would'st never take.  
 Thou soughtest peace below, but thou hast found  
 It is not there, so I have come to help,  
 And give thee what thou long hast sought in vain.'

"Then silence fell; and yet I felt the hand  
 Still sending forth its message to my soul.  
 I did not speak, for something said within:  
 'Keep silence, listen, pray!'"

There was a pause. "Is that all?" asked the Gael.

"Oh, no! There is a lot more. It just begins to be interesting where I left off. But you can buy the book if you want to. Its title is *The Love of God*, and it is published by Roffey and Clark at 12 High Street, Croydon, England, price one shilling and eight pence. You have enough before you for discussion. What do you think now of my original statement: that Stokes really is acting in India as an agent of that Master?"

#### OF WHAT USE?

"Forgive me if I seem utilitarian"—this from the Student—"but what possible good can Stokes accomplish? Granting his sincerity, his devotion, and, so far as I can see, the genuineness of his inspiration, it seems unlikely, none the less, that he would be given a task at once so hopeless and so futile as that of converting the natives of India to Christianity. I do not believe that Christ himself would wish it. Those people belong elsewhere. They are very well provided for. The great Lodge is quite as much concerned in their welfare as in our own. No

need to go through a list of those who have been sent to them,—Rama, Krishna, Buddha, Shankaracharya, and a score of others. A dozen times I have heard you say, and I have agreed, that the fact of our having been born in the West is good evidence that we are intended to work for, with and as Christians. Surely you would not argue differently for India?"

"I wish the Buddhist were here," interjected the Gael. "It would be interesting to know his opinion. . . . But here he comes. My evocation, did you say? Too big a word! But coming persons, like coming events, do cast their shadows before—when they have shadows, which is not always. . . . Sugatâ, Happy One, tell us: can you imagine how a Christian missionary could render perfect service in India—spiritual service?"

"My friend, you asked me once to imagine God, and I told you then that my imagination is so feeble an instrument that I am compelled to use it with care."

"But think, Sugatâ; please think! Do not limit the possible."

Sugatâ "thought." It is curious to watch him do that. Did you ever see a brain stand quite still, or look down upon a lake so calm that it seemed immovable?

"I can imagine a wonder," he said. "If a white man were to go to India as a Christian, and were to live as that Splendour lived in Palestine—were to live like a Bhikkhu, without house or servants or money, free from anger, made pure by love for his Master, full of truth, energy, joy, peace, compassion, with mind at rest, earnest in contemplation, gifted with the jewel of silence,—were, in short, to live as our own monks live, though, if possible, with greater sweetness and more complete devotion, that white man, so living, would carry a blessing to all India. . . . This also comes into my mind—a saying of the Blessed One in the *Mahâvâgga*: 'Whosoever, O Bhikkhus, would wait upon me, he should wait upon the sick.'"

#### A WHITE MAN'S OPPORTUNITIES

"I suppose you mean," said the Student, "that a really good man carries a blessing wherever he goes?"

"More than that I mean," was the reply. "Not being a Hindu, I can speak frankly. For some reason or other (the Buddhist is always polite), white men are regarded, particularly by the Brahmins, as materialistic and as incapable of spirituality. As a race, the Hindus consider themselves more advanced spiritually than the people of the West. Further, judging only by what they have seen of it in India, and, to some extent, from their knowledge of European history, they have come to despise Christianity. If, then, a white man and a Christian, content that his life rather than words should speak for his Master's glory, were to live among them as a real Sadhu (holy man), do you not



see the effect? They would say, 'If a white man and a Christian can do it, then surely, with all my advantages, I at least should try!' He would shame them into effort. And I can see, too, that the influence of such a man would be far more beneficent than is the influence of those white men who adopt the Hindu religion and who attempt to become regular *yogis* of one or another school. In their case the Brahmins say, 'You see, they have to come to us to find out what religion means; they have to imitate our holy men and become Hindus in order to gain wisdom and deliverance.' Such a reflection does not help the Brahmins."

"If that is your opinion," interjected the Gael, "you will be interested to know that, according to the Philosopher, there is a man in India now who seems to be doing very much as you have imagined." Then he told the Buddhist about Stokes. "How much of it is true," he went on, "I of course do not know. But there is this to be said in the man's favor: he is a layman, not a priest."

Knowing something of the Gael's prejudices, we laughed. But the Buddhist was "thinking." Presently, more to himself than to us, he murmured: "'Ingratitude is not among our vices.' . . . So the West repays its debt. So much has India done, seen and unseen. It well may be. But will this white man have sense enough to know that his work goes deeper than the making of converts?" Then, turning to the Philosopher: "He is in some way licensed by a Bishop: does this mean that he will have to make reports, and that his work will be judged by outer results—by the number of baptisms or by other gains to his church?" The Philosopher shrugged his shoulders—he did not know, but he seemed to fear it.

"It will be hard for him," the Buddhist continued; "but if he is the right man and really—how shall I say it?—commissioned, then he will not work for results, he will work for love; and he will be helped to resist the pressure of expectation, that of his Bishop and of his friends, who will not know enough to understand, or have faith enough to trust. He, himself, will need great faith. He must cling fast to that Master's hand. . . . I will pray also to the Blessed One to help him."

#### THE POSSIBLE ACHIEVEMENT

"You don't seem to think he has much chance of converting India," remarked the Cynic.

"No one can do that," replied the Buddhist, gravely. "It was tried, you may remember. But I do not think he is intended to convert people, except to nobler lives. There may, of course, be some exceptions. European education, only half digested, has deprived a great many Hindus of faith in their own religion, and they know more of Herbert Spencer than of any of their old philosophies. In such cases it is possible that the religion 'in their bones' will respond to Stokes' appeal; although,

even then, I think he will serve chiefly as half-way house on their return to the beliefs of their forefathers."

"Do you not think," questioned the Philosopher, "that this sort of religious example, coming from a white man and a Christian, will do something to improve the relations of the races? It should, I imagine, tend to raise the British, and, so to speak, the British religion, in the estimation of the Hindus."

"One man alone could hardly do that. But if the movement which Stokes has started meets with sufficient support in England, or among the English-speaking peoples; if a considerable number of young men join his Brotherhood and devote their lives to it as he is doing, I agree cordially with you that it will inspire a new respect for India's conquerors. It would be difficult to realize, in this country, how profound is the reverence—adoration is not too strong a word—which visible saintliness arouses in the heart of a Hindu. Literally, he worships it."

#### THE REQUIREMENTS

"What, may I ask, do you mean by 'visible saintliness'?"—this from the Objector.

"I mean that in India it is not sufficient to have what you people call a 'kind heart,' with ways that sometimes are unkind. Speech and action must accord with intention. Every nation has its own code of social manners, by which men are judged; and, in the same way, its own code of religious manners. In a Protestant country, celibacy is regarded as eccentric. In a Catholic country, celibacy is considered to be one of the essentials of a strictly religious life. In India, the requirements go much further than that, and anyone who wishes to influence the Indian people religiously, *must* 'talk their language' to the extent of living as, for thousands of years, all holy men in their experience have lived. He must be without possessions—without wife or children or home or money. More than that, he must have made what we call 'the ten precepts for novices' \* so much a part of himself that their violation would be impossible, and must also have gone far towards feeling, living, and *exemplifying* the principles which underlie the Four Noble Truths and the holy Eightfold Path.† Finally, if he attempts to appear other than he is; if he adopts that manner of life, not for its own sake, but for

\* The ten precepts for novices are given in the *Mahavâgga*, I, 56, as follows:

"Abstinence from destroying life; abstinence from stealing; abstinence from impurity; abstinence from lying; abstinence from arrack and strong drink and intoxicating liquors, which cause indifference (to religion); abstinence from eating at forbidden times; abstinence from dancing, singing, music, and seeing spectacles; abstinence from garlands, scents, unguents, ornaments, and finery; abstinence from (the use of) high or broad beds; abstinence from accepting gold or silver."—EDITOR.

† The sacred books of Buddhism are full of allusions to the Four Noble Truths, which explain the nature, the cause, and the cessation of suffering, the fourth and last being "the Noble Truth of the Path which leads to the cessation of suffering: that holy eightfold Path—Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Memory, Right Meditation."—EDITOR.

selfish reasons or in order to make converts, believe me, he will be discovered more quickly than it takes to tell it. As a race, the Hindus are wonderfully intuitive; and there are some things which they *know*."

"Hush, Sugatâ!" murmured the Gael. "If you go on talking like this you will put all Protestant missionaries out of business."

#### THE EFFECT OF MISSIONS

The Buddhist gazed at him. "Have I your permission," he said, "to say what is in my heart?"

"Of course you have," answered the Gael, with just a shade of uneasiness.

"But have I your permission to speak of what I think is an offence?"

"You will greatly favour me by doing so"—for the Gael can be relied upon to rise to an occasion.

"With your so generous consent, my friend, I will speak: I do not think we ought to be unjust, even lightly; and I do not think that you are just towards missionaries. There have been, and there still are, many saintly men among them—men who would shame any one of us, by the greatness of their devotion and self-sacrifice. And although, often, they have not been as wise as they have been good, we must remember that purity of intention, combined with energy, is service which the Great Ones can always use. Even when missionaries have distinguished themselves chiefly by the bitterness of their attacks upon other religions, as they have done, at times, against Buddhism, this has had, indirectly, a good effect: it has consolidated the ranks of Buddhists throughout the world; it has called our attention to the fundamental principles of the Blessed One's teaching, unifying our aspiration and purpose, to the neglect of petty differences of interpretation. Not for many hundreds of years have Buddhists in Japan, in China, Burma, Siam, Ceylon, Thibet and elsewhere, felt themselves so nearly in harmony. And this I attribute very largely to the common and widespread strictures of Christian missionaries. In a sense, too, they have shamed us into a revival of activity. There was a time when Buddhist monks, following the commands of the Blessed One, proved themselves as fearless and as active as any missionaries whom the world has seen. But that time passed, and it is only recently, since Christians have set us the example—a good one in this respect—that the old spirit of propaganda has begun to stir in us again. Believe me, if the men you scorn had not had goodness of intention, the effect of their work could not so easily have been used for our benefit. Most of them, I am sure, have done the best they knew how. If only for our own sakes, let us try to be fair: to the just, let us be just; to the unjust let us also be just."

The Gael, I think, was rather astonished by this rebuke. But the Buddhist had spoken with such simplicity, and with such evident humility,

that the impression he made was like that of offering a gift. And the Gael accepted it.

#### A GAELIC CATHOLICISM

"Happy One, I thank you," he said. "I shall in any case think gratefully of what you have had to say." Then he reacted. With an inscrutable twinkle in his eyes, which he checked immediately, he turned his back on the rest of us and harangued the Buddhist. "I am, as you know, a Catholic. That is why all the gods are mine—why the old gods of my people are brothers and cousins to me—the gods who came to earth again as the Saints of my Church; and that is why I hate priests, and why these Protestants (waiving a hand as if to introduce us) fill my soul with anguish and my heart with despair—blind wanderers from the fold! What is it that is known to them? What, but the outer darkness, and a rule of thumb! Afraid to believe; afraid even to dream—lest, perchance, they find themselves in some haunted palace of man's long desire. [The Gael chants when he is cursing.] Ah! the Church, Mother of magic and of mystery: what is she to them whose sole excuse for being is a 'No'! They talk to me of Rome: but must not the Church, a Light of so much Glory, cast some dark shadow on the earth? They talk of Popes—corrupt or profligate or blind: but they forget the office; and if there must be five thousand years of failure before the triumph, is not all greatness born the self-same way? Let them leave Time to Him as well as Victory! . . . But, in spite of their assurance—and it is staggering—there is, as you of course are aware, only one Christian Church,—my own. Hence, I feel responsible for the vagaries of all those who, escaping to foreign lands, call themselves the representatives of Christianity. Perhaps my freedom of criticism springs from that sense of responsibility. Their performances as a rule are so humiliating. Failing to be truly Catholic, they fail to be truly Christian. Instead of greeting all gods and all prophets as heralds of the Church; instead of claiming them as our own, they carp and criticize—and marry."

"Man," spoke up the Sage, "this is an outrage. We have not mentioned the Scarlet Woman for weeks. And you forget that you are not self-explanatory. . . . Still, to suppress you now would divert the conversation from its earlier drift, and, although the Buddhist has already answered to my own satisfaction the question raised by the Objector about Poverty, I would like to ask him what he thinks of the suggestion that such a literal interpretation of Christ's teaching in that respect involves a risk of worshiping the letter at the cost of the spirit. The Objector said, I think, 'Dead-letter in one respect, dead-letter in all.'"

Deliberate as the Buddhist always is, he seemed to choose his words with unusual care. "I have not found," he said, "any evidence among the white race that Poverty, either material or spiritual, either of posses-

sions or of speech, is likely to become a cause of stumbling." There was a pause. Then he smiled and continued:

#### THE WEST WITHOUT CHRISTIANITY

"But before going into that question, I want to say a word or two more on the subject of Christian missions—not in answer to the eloquence of our friend, the Gael, because that seemed inspired by some issue—how shall I say it?—domestic and among yourselves, upon the intricacies of which it would not be courteous for me to intrude (the Student, at this point, shamelessly guffawed). I remember, many years ago, when I was first sent to Europe to study your civilization, reading something of Greek history. Vaguely I recollect that one of the captive daughters of Priam was offered, a living sacrifice, on the tomb of Achilles; that, even at the height of Grecian culture, hecatombs of prisoners were sacrificed in war; that revenge was regarded as a duty; that forgiveness was thought of with contempt. Yet, in all of Europe, there was no higher standard either of ethics or of hospitality than in Greece. Why was the Star of Splendour compelled to take a Jewish body? Have you thought of that? . . . So, then, what would Europe be to-day if it had not been for Christian missionaries, who, often as slaves, and at the risk of torture, preached by word and deed the doctrine of divine compassion, of supreme self-sacrifice? As a Buddhist, I owe it to the Blessed One to speak that word for His friends."

"May I add this?" asked the Philosopher: "that, honestly, I think much of the criticism of missionaries is hopelessly out of date. Not only their methods, but their whole attitude has changed radically in recent years. At the request of the inexorable editor of the *QUARTERLY*, I have just been reviewing a monthly report called *The Spirit of Missions*, with special reference to the Edinburgh conference; and I was amazed. You can read my review, if you want to, in the October issue—no opinions of mine, but quotations from the report. It is folly to beat the air; and the truth is that the missionary movement has stepped out of its old rut and occupies a position to-day which, relatively to its past, is enlightened. . . . But now, Sugatâ, before we separate, will you not answer the Sage's question about Poverty? All of us are interested in that."

#### THE VOW OF POVERTY

The Buddhist responded at once. "Apart from the fact," he said, "that it is more necessary as the garb of a religious man in India than a black coat is to a preacher here, Poverty is certainly an aid to a life of devotion. It is not always practicable. I, for instance, could not travel in America without money. There are places, you know, where poverty is a crime; and we must render unto Cæsar the things that are Cæsar's. But whenever and wherever it is practicable, Poverty is easier to bear, in the real sense, than Wealth."

The Neophyte interrupted: "Perhaps that is why, of the symbolical temptations in the wilderness which preceded the active mission of Jesus, the temptation to relieve hunger by spiritual and occult power, was the first, and therefore, presumably, the easiest of the three to resist; while fame and glory constituted the second, wealth and power the third and last of the series."

"Possibly," replied the Buddhist. "In any case, while actual and literal Poverty, either voluntary or involuntary, may be of great assistance in spiritual progress, it would be a mistake, in my opinion, to regard it as necessarily the highest path. He who has attained to true Poverty, which is poverty of spirit, regards both wealth and its absence with complete indifference, except in so far as the one or the other is likely to be more effective as a means to his end, which is service. A disciple possesses nothing personally. He holds everything in trust—and not, of course, material possessions only, but everything which the ordinary man regards as exclusively his own, such as his leisure, his thoughts, his desires, his energies of every kind, physical or mental, æsthetic or spiritual. Not a glance from his eye, not a word from his lips, which is not backed by the prayer, 'Thy will be done, not mine.' That is Poverty. But it follows that such a man, if it should suit his Master's purpose, which is his own, would leave behind him at a moment's notice, and without hesitation or regret, the possessions to which most of us cling. I suspect, however, that few can do that until after they have learned, at some time in their career, and probably by direct experience, that poverty really has no terrors. It spells freedom rather than constraint. It is the fear of it, not the thing in itself, that withers: but fear of anything does that."

"Sugatâ," said the Student, "if you say much more I'll go home and resign!"

The Buddhist smiled. "No," he said; "you will go home and sleep, and, in the language of the Gael, you will tread the path of beauty and of infinite desire. In that world, my friend, just on the other side of dream, all these things, so hard and cold in words, are like the fragrant flowers of a garden. To understand them, all you have to do is to wear them next your heart. May you bring their sweetness back with you when morning dawns." T.

---

*"He who lives in life as if he were in Eternity, and in Eternity as if he were in life, is free."*

BOEHME.



# ELEMENTARY ARTICLES

## THEOSOPHY AND CHRISTIAN MISSIONS

**T**HERE are three remarkable paragraphs on page nine of the last *QUARTERLY* that indicate what the *Screen* in the same number suggests as our attitude towards Christianity. Let me quote the first paragraph and a sentence from each of the other two.

“Those of us who believe in the great Lodge of Masters, whether our belief rests on personal knowledge or intellectual conviction must recognize that from this immortal brotherhood came the founders of all the world religions as well as the initial impulse for the formation of the Theosophical Society. We cannot, therefore, take this view without perceiving that the faiths are all brothers, all born of the same mystery; all rooted in the same changeless science of the soul. And we cannot be true to the light that has been given us unless we recognize its presence and its guidance in the great systems that for centuries have been the open channel for the world’s aspiration and religious life. As the Masters have not deserted the Society they founded so are they working ceaselessly within the great religions they established in the past, and we cannot seek to become their fellow servitors and disciples without assuming the obligation of loyalty to their aims and a faithful seconding of their work. Theosophy and Christianity, therefore, so far from being opposing or separate systems, are indissolubly united in their Common Source, their common truth, and their common leadership.” And the two last sentences in the third paragraph read as follows—“For us many veils have been lifted, but the vision we have been vouchsafed must be used for all who aspire to the life of the soul. They must be aided to see even as we have seen, the constant outpouring of their Master’s help and love, and the presence of that great order of disciples, servants of the living Christ, whose ceaseless labors have never failed the Christian Church.”

If this be our attitude we shall not only be interested, but encouraged and delighted with the outcome of the “World’s Missionary Conference” that met in Edinburgh last June. Although the Roman and Greek churches were not represented it was the most Catholic Council ever convened by the Christian Church. It was made up of twelve hundred delegates from 178 Missionary Societies, and coming from some 30

countries, some of them came from continents unknown to St. Augustine and St. Athanasius. Practically all the Protestant churches were represented—Anglicans, Baptists, Methodists, Congregationalists, Presbyterians, Lutherans, Moravians, Mennonites, Seventh Day Baptists and Seventh Day Adventists and others.

What a lesson in Ethnology it must have been to see Caucasian and Mongolian in all their varieties present in one large hall. The Catholic brother with his long brown robe and cord, with a cross on his breast; Christians from India, Persia, China and Japan, some with turbans and flowing robes of various colors, with others in ordinary Western dress. Along with Lords, Archbishops and Bishops were native evangelists from many lands. Belgians, Danes, Swedes, Norwegians, Swiss, Germans, with men from America, Australia, India, Africa, Syria, China, Japan, and the Islands of the Sea all joined in singing the 100th Psalm—"All people that on earth do dwell."

From any point of view it was a very remarkable gathering of ecclesiastical leaders, great scholars and educationalists, sagacious and successful business men; men of wisdom and experience in administration; men high in councils of state; and a multitude of earnest, consecrated faithful workers from many mission fields. Among those present were Yasuka Harada, President of Doshisha, Kyota, Japan; Dr. K. C. Chatterji, Panjaub, India—a man greatly revered throughout India as a native minister with over half a century of devoted service to his credit; Cheng ching-yi of Shanghai, and a number of veteran missionaries from all lands. The United States was represented by Theodore Roosevelt, W. J. Bryan, Seth Low (formerly President of Columbia University) and over four hundred other men and women. For ten days this marvellous gathering of the wealth of material, intellectual and spiritual force of Christendom devoted itself earnestly to one great purpose—how to give to the whole world the message of eternal life. It came together with a remarkable program. For four years officials have been gathering information from experts, and for eighteen months eight commissions consisting of one hundred and sixty men have been studying and tabulating this information, and their reports formed the subject of the conference deliberations. The reports give us the most perfect picture of the world and its peoples in the first decade of the twentieth century, and the Theosophist will find a large amount of valuable help in pursuing the second object of the Theosophical Society—the study of ancient and modern religions.

Never during this generation has there been such a gathering for the promotion of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or color, which means that it was a great Theosophical Meeting.

The faults and weaknesses of missionaries and of missionary



methods of the past were exposed without much mercy, and better methods recommended.

The report of the Commission dealing with non-Christian religions will prove of great interest to Theosophists. The views put forward by missionaries and experts as to the ways of presenting Christianity to peoples under the influence of these other religions must have dazed some "old theology" Christians, for they were surely revolutionary. The indiscriminate condemnation of heathen religions as bad in the lump and in every detail is denounced, while on the other hand missionaries are urged sympathetically to study these religions with a view to finding out the good points in them. Missionary after missionary bore testimony against the old idea that the heathen were living in midnight darkness without any knowledge of God or spiritual things. Dr. K. C. Chatterji, (Punjab) declared that "missionaries had been too eager and ready to expose the evils of Buddhism, and too little disposed to study it with a view to pointing their appeals to the Hindu mind. They must study sympathetically the difficulties of Hindus in the way of accepting the distinctive doctrines of Christianity."

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, United States, delivered a remarkable speech under this section. He said, "It is because we believe Christianity to be the perfect and absolute religion that we can afford to take a generous attitude towards the religions we meet on the mission field." They could afford to lay down their goods for the freest inspection and criticism. He believed the reaction of the non-christian religions when once we have captured the peoples under those religions, would mean the incalculable enrichment of our Christianity. Could they suppose that they, only a section of the earth's inhabitants, with an experience limited by time and race, had got all the truth there was in Christ and his teaching? There was a sense in which the non-christian religions were an expression of the national life of those who lived under them, and these nations when they came under Christianity would bring their distinctive racial contributions to the understanding of the Gospel. Only when they saw the Gospel applied to the whole life of humanity, and working itself out under all conditions, could they fully realize its riches, and only in that fullest realization would they see the solution of many of their provincial and racial problems. They needed an immense quickening and deepening of the life of the church at home. They had had some great visions in that conference of possibilities for the Gospel; might they learn the great lesson of where the power was to come from by which they would subdue the world.

This spirit of tolerance and wisdom seems to have filled the conference and manifested itself not only in the discussion of intellectual religions such as Buddhism, Shintoism, and others, but also when discussing Animism, the religion of fear so common in Africa. Herr Warneck, of Sumatra, Missions Inspector of the Rhineland Missionary

Society, is one of the greatest authorities on this subject, and he told the conference that "The fear was very real and efforts are made to banish the spirits, to appease them by sacrifices, and even to deceive them. Fear in various forms tyrannizes over the Animist in every situation of life. The vision of the world in which his religiousness is rooted is extremely dark. Even his own Soul is a hostile power against which he must ever be on his guard. It is fond of leaving him: it allows itself to be enticed away from him. The souls of relatives are easily wounded, and woe to him who even unintentionally offends them! Primitive man has to fight his way amid the throng of souls of the people around him and must continually bargain or fight with invisible and sinister powers. To this must be added fear of the dead, of demons, of the thousand spirits of air, earth, water, mountains, and trees."

Perhaps, nowhere was the charitable spirit more manifested than in the discussion of Polygamy. What is a man to do who has been brought up in a polygamous society, and having a plurality of wives dependent on him when he becomes a Christian? It is easy to say "let him dismiss all but the first," but the commission dealing with this question says, on the authority of missionary experts, that that would mean the condemning of the women discarded to lives of immorality. The conference recommends that monogamy be the inflexible rule for young married converts, but favors a rule adopted in some mission fields of not rejecting from Christian Communion polygamous converts during the transition period, but excluding them from office. The Conference was indisposed to pass a dogmatic opinion but would leave the missionary to the guidance of the Spirit. The same tender spirit was shown in dealing with ancestor worship in China, an ancient custom that seems to be in the very blood of the people. The desire of the Conference seemed to be to find some higher meaning in the custom and to lead the people to that, and a memorial service for ancestors, converting the worship into respect and veneration for those gone before was suggested.

Even for the Moslem world there was no bitterness but sympathy, and while there was regret because of the great revival of Moham-medanism, especially in Africa, yet its good points were recognized and the fact that it produces a type of manhood superior to that of the races it has converted. Still there was a determination to Christianize even these, for where Moslem prevails we find degraded womanhood; political insecurity; injustice and oppression for the great mass of the people. The message of love, equality and brotherhood must be given to all the world.

Every true Theosophist will rejoice that at last all the Protestant denominations have reached the point where they can overlook their differences of doctrine and ritual. This means a great deal for the education and uplift of the masses of Asia and Africa—the awakening to new life of sleeping peoples. In a recent year over twenty-four millions of dollars was contributed for Protestant missions, but the new information and the new enthusiasm generated by the conference will greatly increase both the income and the force, and the idea of Universal Brotherhood will march triumphantly forward.

JOHN SCHOFIELD.



# REVIEWS

*The Universality of Jesus*, by the Reverend G. A. Johnston Ross, Fleming H. Revell Company. Mr. Ross's volume was published during his pastorate at St. Columba's Church (Scotch), Cambridge, England; it makes one wish that his year of service now ending in the American Presbyterian Church may be but the first of a long residence among us, and that the whole American organization may be kindled by his spirituality. The volume is a gratification to Theosophists because it evidences the leavening of the lump. It is a plea, from without, for the principal aim and object of the society—the large unity which is not uniformity, but which arises, like harmony in music, from multiform sound. "In all this there is the working of one influence, one central idea: that that which had come to men in Christ Jesus had come *for all men*, and was available for all. It was the function of St. Paul to draw out in manifold detail the implicates of this central idea; and as we now, reading his writings, try to trace the growth of his mind, it becomes evident that the more he saw of the working of Christianity in the world, the more he came under the influence of the 'universalistic' idea of a reconciliation, a gathering together of all things into one. And this he, in common with the whole apostolic community, traced to the activity, undiminished by death of Christ in the world—of the Christ in whom the 'universalistic idea' was incarnate—in whom, as Paul said, there was 'neither Jew nor Greek, Barbarian, Sythian, bond nor free'; nay, in whom—to use his most daring word of all—"it pleased the Father that all fullness should dwell," the 'fullness of the Godhead in bodily form.'"

"We believe that this Catholic Christ is by his living Spirit moving still in the hearts of men for the fulfillment of the designs of God. It is true the spirit of provincialism dies hard: in political life, where men are so slow to realize that the catholicity of Jesus has altered the content of the idea of patriotism, and is the herald and regulator of a larger and more cosmopolitan ideal than that of the older nationalism: in ecclesiastical life, where, to the infinite saddening of many hearts, pride and fear of man are raising barriers where the Catholic Christ would fain destroy them: in our moral life, where a kindly and hospitable good-will struggles with the bitterness and selfishness of narrow sympathies. And yet the Catholic Christ must triumph; and for His triumph we must work and watch and pray—not without suffering, for he who, declining the rôle of proselytiser, sectary, partisan, works for the larger unity that is to be, must endure the frequent reproaches of the belligerent brother who lives for the victories of the hour, and the success of his particular party. But just here is the 'patience of the saints'; they who have seen the vision of the Universal Jesus will wait and work and pray, even though around them are the thickets and stockades of a militant sectarianism and though the air is full of the obscure riots of party cries—striving in all they do to contribute to the fulfillment of their High Priest's prayer for a truly catholic unity corresponding to the Universality of His person, when there shall be, the whole world over, but one flock and one Shepherd."

Mr. Ross leaves aside all theological and critical disputation, and writes with the knowledge of personal experience. "I propose to set out upon an examination of the memoirs of Jesus, in the interest of a certain truth about Him—an aspect of His uniqueness—which it is important that in these days we should clearly see: the truth that in Him is presented to our view the Representative Man, in whom the idea of the species is incarnated, in whose person 'all that belongs to the perfection of every man' is included, and who will continue to draw men everywhere to Himself because He has realised in Himself the final type of Humanity, so that in Him 'the separate individualities of men find a supreme unity.'" The rationalistic

plan of salvation that many theologians of all centuries have constructed receives no correction or addition from this fervent pastor who follows the guidance of intuition. The Master is to him not the Paschal Lamb nor the Head of the Corner but "the Universal Human Norm": His life the mould in which is fashioned the life of the humanity He came to create, His death the symbol and spring of the universal experience by which men emerge into spiritual freedom. The great experiences of His life are seen now to be prototypes of generic spiritual experiences of mankind: 'it is the lot,' said Pascal, whose gaze so pierced the spiritual, 'it is the lot of every Christian to have those things happen to him which happened to Jesus Christ.'" Mr. Ross writes of the Master not as God mediating between the wrath of God and an outcast creature, but as a central unifying force, merging and reconciling in Himself humanity. "It was in and through Him that grew up the very conception of the unity of a common brotherhood of man, underlying all racial differences. It was because 'the world was in His heart' that humanity became conscious of itself in Him; and to-day the hope and prospect of the abolition of race-hatred lie in the wider knowledge of Him who is related most closely to all men, divesting Himself with consummate ease of all that is local and national, entering every nation and every heart as 'coming unto His own,' the one true cosmopolitan, the ultimate symbol of the humanity that is to be."

"And, finally, to see clearly the catholicity of Jesus, is to feel assured of the future universality of His sway. We begin to catch a glimpse of that vision which so fascinated the eyes of Paul in his later years—of an age-long purpose of God to bring about through Christ the 'reconciliation,' the 'gathering together' of the scattered and disparate elements of creation. The nations of the earth—Jew and Gentile alike—have had for ages each their own discipline in separation: sister races, they have been 'gardens enclosed.' Heroes and leaders of thought God had raised up, each the embodiment of His people's ideals, alike the expression and the helper of the national discipline. But in the fullness of the time the New Man appeared, whose nationality was frontierless, whose sympathies were wide as the love of God, whose appeal was to the humanity He represented. In Him began the reconciling movement, and the nations as they knew Him began to draw together. We are but at the beginning of this process still; for how little is He truly known. But we are beginning to see the nations bringing their 'glory'—their distinctive contribution—to the fullness of His Kingdom. We here out in the West understand but a fragment of His colossal mind: the mystical collectivism of the East must ally itself with the aggressive individualism of the West, ere His wisdom, which so perfectly holds the balance between the two or rather envelops both, can be translated and made plain. It is time to be done with hasty scorn of Eastern thought as though we Westerners, who use a foreign text-book for our religion, perfectly understood. No; we cannot comprehend Him alone."

To all this we say "Amen." We are grateful to Mr. Ross for his words, and congratulate the little flock that receives such teaching from him week after week.

C.

*The Hibbert Journal*, for July, contains, as usual, articles of value and interest. There are contributions by Professor William James, who introduces "A Pluralistic Mystic"; Professor Jethro Brown, who defends the better sort of philosophical anarchy, but who forgets, incidentally, that although Love is Christ's supreme law, it is a *law* and not a whim: still less a chaos of uncoagulated impulse; Professor E. Armitage, on "Why Athanasius won at Nicæa"; Professor A. K. Rogers on "Mr. Bernard Shaw's Philosophy"; Mr. John Jay Chapman on "The Comic." Mr. Chapman has hit on a very profound truth. "One great difficulty," he says, "that a child or a man has in learning anything, comes from his trying too hard to understand. Once imagine that our understanding of a thing comes from our ceasing to prevent ourselves from understanding it, and we have the problem in its true form." But he does not explain that it is mental activity which stands in the way of perception; nor does he distinguish between the personal will and the Divine or Universal Will when he insists that "all Will is illusion." If, by complete surrender of the personal will, we were to make ourselves free channels for the Divine Will, knowledge and understanding would flow into us as surely as air into a vacuum,—the fact of course being that the higher Will is simply Wisdom

in action.—And this suggests a general criticism of *The Hibbert*, valuable and instructive as it is. It lacks simplicity. All true and great things are simple. More than that, they are refreshing. But after reading *The Hibbert* the desire of the present reviewer is to lie down and sleep: an instinct, perhaps, to get back to unity and in any case to simplicity. Intellect in coruscations; scintillating and almost dazzling mental flights, sometimes piercing the heavens—or the fringe thereof—and then leaving us in darkness greater than before. If only someone would say: “Stop talking! *Knowledge* is possible. There is That within you which knows. Still the mind, and listen. Then be, do, live the thing that you hear. There is no other path, but it is a sure one, and it leads to God.” This advice, if followed, would put an end to *The Hibbert Journal*—and to our own: which would be a calamity! Nevertheless we believe in counsels of perfection. They may not in all respects be practicable at present, but they are practicable always in our own hearts. We can begin there; and, in a thousand years from now perhaps there will be no need even for the THEOSOPHICAL QUARTERLY. Meanwhile, next to our own, *The Hibbert* is the best of Quarterlies, and we wish it continued success.—It is a fact, however, that *Knowledge is possible*. Could not that be slipped in as a footnote to the next issue, just to revive the general reader? T.

*The Spirit of Missions*, for August, gives an exhaustive account of the World Missionary Conference held in Edinburgh last June. Christians of all the Protestant denominations were represented officially. The conference was remarkable, not only for the sense of unity and for the enthusiasm which it evoked, but as showing the enormous improvement which has taken place during the past fifty years in the understanding by Christians of Christ's religion. This was shown, first, in the improved attitude of the different sects toward each other—of which the co-operative purpose of the conference was almost sufficient evidence. It was voiced particularly by the Bishop of Southwark, and by Bishop Brent of the Philippines, both of whom declared that there could be no true unity unless Roman and Greek Christians were included in the plan; and by Dr. Gore, Bishop of Birmingham, who made the following noteworthy pronouncement: that “documents like the Thirty-nine Articles and the Westminster Confession were so full of controversy and, in view of their origin, so necessarily partial in statement, that they could not be regarded as belonging to the universal substance of the Christian faith.” The same improvement was shown in the attitude of the missionaries themselves towards the non-Christian religions. That *The Spirit of Missions* should realize this is not the least extraordinary feature of the situation, because, just as in war, it is the non-combatants at home who usually are more blood-thirsty than the men who are doing the fighting, so it is the men who stay at home and shout for missions who generally are more intolerant than those in the mission field. And *The Spirit of Missions*, published in New York, expresses approval because: “It was evident from the report and its discussion that no people more fully appreciate what is good in non-Christian religions than the missionaries who are endeavoring to lead their followers into the fulness of the Christian life.” The report referred to, on “The Missionary Message in Relation to the Non-Christian Religions” (a few years ago they would have been described as “heathen”), was written almost entirely by missionaries. So, we are told, “it is, therefore, all the more significant that the Commission should have been able to report a substantial agreement that the true method of approach is that of knowledge and charity (in ten years from now it will be “sympathy” instead of “charity”), combined with a seeking for the noble elements in the non-Christian religions, in order that they may be used as steps to higher things.” In the summary (p. 661) supplied by the Rev. Dr. Pott, President of St. John's University, Shanghai, the presentation of the report in

question is said to have been "an event of unique significance, because it showed so clearly the growth of an irenic spirit in the place of one that was iconoclastic."

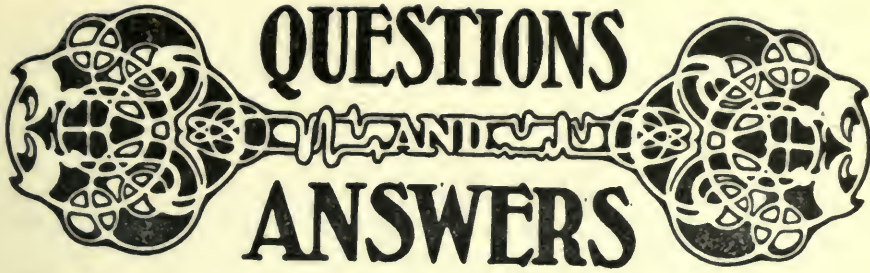
X.

The July *Open Court* opens with an editorial, "In Memory of Mr. E. C. Hegeler," and has for frontispiece a portrait of Mr. Hegeler, the president and founder of The Open Court Publishing Company. In an essay on "Prophecy and Inspiration" Mr. James B. Smiley of Chicago treats of the sources of these ideas in primitive peoples. Following closely upon this discussion of the history of inspired prophets comes a brief editorial account of a little story of Bjornson's about *Wise Knut*, a neglected peasant boy of Norway, who suffered in childhood from "epilepsy" and heard voices, and who, as he grew older, was considered by his neighbors to be God-inspired. Mr. William M. Payne's book on *Bjornstjerne Bjornson* is used as a basis for a short account of "Bjornson and His Work," and two of his lyrics are quoted in Payne's excellent English translation. In the August issue, there is an article of considerable interest by Bertha Johnston on "Hasan and Husain," the Passion Play of Persia. References in this play to Christ and to Christianity are frequent and favorable—Jesus being revered by Mohammedans almost as much as by Christians. Thus, in one instance, a family cry in chorus to Ali, "When thou openest thy mouth thou givest us life; thou makest the dead to live by thy Christlike influence." An article on the religions of Syria, translated from the French of F. Cumont, shows wide research and scholarship. It is an article to lay aside and index for later reference.

T.

*The Monist* (July) revives the old controversy about the difference between the Greek word *hypostasis* and the Latin word *persona*. As late as the sixteenth century, this controversy resulted in the death of Servetus at the stake on the accusation of Calvin; but we trust that the day of its more fatal significance has passed. "The Sayings of Jesus in the Talmud," endeavors to prove that Jesus did not draw upon that or upon any other Jewish source for his teaching, but that, on the contrary, the Rabbis stole from him. We doubt if they did; but we feel confident that Jesus owed little to Jewish teachers except the example of what not to do and say. The article furnishes some early instances of "mental reservation"—the Rabbi Agiba, among others, having discovered that it was legitimate to swear with the lips but to make the oath void in the heart. It reminds us that Judaism is still "the old man of the Sea" in its effect, morally and theologically, upon Christianity. It is but fair to remember, however, the greatness of individual Jews and the mysticism of some of their writings. Further, that our Western human nature has cherished its Hebraic burden as a prize after its own heart. It is probable that an alloy was necessary, and that without the ferocity and materialism of early Jewish influence, Christianity would never have been accepted in the West. The time is near at hand, let us hope, when the last of the dross will be burnt out. The present reaction towards the Theology of the Greek Fathers is one of the signs which give hope.

T.



# QUESTIONS

HANDMAIDEN

# ANSWERS

QUESTION 119.—*How far is the cultivation of one's æsthetic appreciation, per se, justifiable from a theosophic standpoint, in one who has not extraordinary or even unusual talent?*

ANSWER.—Being founded on the sense of measure and adequacy, true æsthetic appreciation is a very useful handmaiden to the development of theosophical perception. We ought to cultivate it as much as we can. V. J.

ANSWER.—There is a good deal of difference between the cultivation of one's taste for the beautiful, which is meant, I suppose, by æsthetic appreciation, and the devotion of a person of little or no talent to some special art. But in any case there is one rule which seems to cover both. Any cultivation of one's taste or one's talents is laudable as long as it does not interfere with the welfare or even the pleasure of others or conflict in any way with one's duty to one's self.

K. H.

ANSWER.—Every artistic effect, great or small, results from order and law, and a fine appreciation of poetry or architecture discovers and recognizes the law. Cultivation of taste thus becomes a discipline in the perception of law that works out through various media and may be auxiliary to morality. H. P. M.

ANSWER.—The cultivation of any faculty for its own sake is never justifiable from a theosophic standpoint. If by the special cultivation of the æsthetic faculty one can render greater service to others, that special culture will be justifiable, but we must take care that we do not sacrifice a greater good to secure this. J. S.

ANSWER.—Self development is always right when it does not conflict with the development of others. Many people have believed that the search for and expression of pure beauty is as literally an approach to God as love of truth or devotion to duty. Much of the best in art is based on this conviction. Apparently the ideals of truth, beauty, and duty are not contradictory but complementary, and are all three not only right but, from a theosophical standpoint, obligatory. "To each temperament there is one road which seems the most desirable." But "all steps are necessary to make up the ladder." If the questioner will run over in his mind instances in history where exclusive attention has been paid to any one of these three lines of development, he will see that the results have not been altogether good. For instance, the devotion to duty of the Puritan Fathers has produced a reaction. Why? Because they neglected the ideals of beauty and of impartially sought truth. The love of beauty in art has often led its votaries to forget their social and moral obligations, and sometimes even truth. The love of truth in the natural sciences has during the last half century often belittled both the love of beauty and the devotion to duty. Similar instances of this tendency are the paintings of Hogarth and the romances of Zola. And the reaction is inevitable. It is important that a normal balance be maintained. V. V. V.

QUESTION 120.—*Can more light be thrown on the true meaning of the words in the third chapter of the Bhagavad Gita, "the duty of another is full of danger"? I know very well that it is dangerous to try to help one who seems to succumb to calamity, but it cannot be that fear of danger should be an excuse for neglecting the effort to help, even if it must be done by neglecting one or another of our own duties.*

ANSWER.—The inquirer seems to have misunderstood the real meaning of the quotation from the *Gita*. The stress is not laid upon one man's *helping* another, but on his leaving his own duty to do that of somebody else. "The wise man seeketh for that which is homogeneous with his own nature," says the preceding paragraph, and concludes by saying: "It is better to do one's own duty even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty: the duty of another is full of danger."

But this has nothing to do with helping another person, or with neglecting that person's need. Some people say that it is wrong to help others in distress because you would be "interfering with Karma." You can no more interfere with Karma than you can pluck the sun from the sky at mid-day. It is the other man's Karma that has brought him to that pass, and it is your good Karma that has brought you there to have the privilege of helping him. Certainly the fear of danger should never enter into the question. K. H.

ANSWER.—I never saw any danger in trying to help, if I can, where help is wanted, whether it be to support one who seems to "succumb to calamity" or in other cases. To abstain from helping from fear of danger is cowardice; and to try to help where it is not my duty, thereby neglecting my own duties, is always a mistake. But the thing is to have the never failing discernment between my own duty and the duty of another. Meanwhile it is better to run the risk of being too eager to help others, when it is not my special duty, than to leave off helping when I ought to have done so. In the first case charity is misled by ignorance; in the second charity is suppressed from selfish fear, or at best from lack of right judgment. T. H. K.

ANSWER.—In the saying about the duty of another there is nothing about not helping even those who do not help themselves. The effort to help always is a duty. I understand the saying in the *Bhagavad Gita* to be a warning against meddlesomeness of every kind and degree. It is not the helping which is a danger, but the deciding on what the other's duty is and the forcing of this duty on him. The Pope at Rome meddles when he prescribes how the Germans or the Spaniards should behave, and in most cases, the socialists meddle when their eyes are turned to the misdeeds of individuals and classes. V. J.

ANSWER.—Many of us are inclined to shirk an unpleasant or commonplace duty which is peculiarly our own, in order to perform a task which is somewhat remote or has the glamor of distinction or heroism about it, but which can be done just as well by another. To such I believe the warning in the *Gita* is directed. Moreover I have noticed that this teaching of the *Gita* is reinforced by the action of Karma in those lives of which I have immediate knowledge. L. E. P.

ANSWER.—The admonition in the *Bhagavad Gita* that "the duty of another is full of danger," does not necessarily imply that we should refrain from assisting and encouraging anyone in the performance of his duty, through fear of calamitous results as a subterfuge for our own neglect, if the opportunity is ours for assistance. I take it that the duty of another with its accompanying Karma should not be undertaken by other than the one whose duty it is, for any vicarious interfer-



ence becomes an assumption of the Karma attached to the duty, and removes the responsibility and attendant lesson from the one for whom it is intended.

A. L. L.

QUESTION 121.—*What may be Manu's punishment for a soul on its way to reincarnation, expecting to incorporate in the embryonic child of earth, after erring in extreme foods, either animal or vegetable?* (From a German letter upon the closing passages of Chapter VIII of *Ocean of Theosophy*.)

ANSWER.—As is well known to many students of Theosophy, thought is a very potent occult power. Thoughts—every thought—generated during our lives become centers of more or less energy upon some plane of being; centers which are not dissipated merely by the death of the body. Thoughts put forth in the world of desire rationalize certain elemental forces of nature, which thereby attain a sort of entityship and a very definite kinship to their occult parents. Such kamic creations are exceedingly real things, and they have a most positive and unavoidable connection with their creators. When the human ego, fading out of Devachan, once more takes on the veils of earth-life and wakes to consciousness in the world of desire, these skandhas which he left behind—each a center of kamic thought generated by himself in previous earth-life—crowd about him and have an active part in forming his new condition. They are the pregnant seeds from the old personality which find new earth, new moisture, and new warmth in the new personality. The same law holds true of the skandhas on the astral plane, etc.

In view of these facts (howbeit but loosely stated) I believe it is not difficult to see "what may be Manu's punishment for a soul after erring in extreme foods."

However, I cannot agree to the word "punishment" in its common meaning. Also I would suggest that "food" in Eastern theosophical literature may refer to other and more important bases of sustenance than merely physical, animal, or vegetable foods.

A. I. M.

ANSWER.—The question is a little mixed, but seems to ask what will be the punishment of a soul on its way to reincarnation who has indulged too freely in "extreme foods" whatever they may be. In the eighth chapter of *The Ocean of Theosophy* Mr. Judge says "if the road to incarnation leads through certain food and none other, *it may be possible*" that certain practices will lead to transmigration, which is then a "hindrance." The italics are the writer's, who can quote H. P. B. herself as saying that that food should be eaten (in moderation, of course) which best conduces to the well-being of the student in question, whether it be animal or vegetable, and that too much attention should not be given to diet in any case. Eat the food that is set before you and don't talk about it. A soul is not "punished" "on its way to reincarnation." Its spiritual shortcomings have their harvest of Karma in its shorter and less conscious Devachan, its sins of the body in its next physical body.

V. J.

QUESTION 122.—*Where were the agents of the Lodge of Masters in the historical periods from 400 to 1200 B. C. or after Hypatia till Mahommed and from Mahommed to Khunras? In which lands were the absent agents: In Arabia or Persia or Syria? And what were their names?*

ANSWER.—This question can be answered only by a person who knows where they are now. The fact that our teachers have not given us any clew to the latter question ought to be taken for a sign that all wondering as to their whereabouts in any age or country is unprofitable curiosity. The only safe answer to a question like this is the statement that then as now they are on the respective planes they earned access to by hard work in order to do still harder work.

V. J.

ANSWER.—I do not know. The available data, historical and even legendary, do not answer these questions, so far as I am aware. Nor do I see what useful purpose would be served if we knew the names of these remote and obscure agents, for we do not know their teachings, and it is their philosophy, and not their names which is important.

It is probable that Manes, the half mythical father of Manichæism, who lived in the East in the sixth or seventh century, was an agent. There are many traces of him and of his teaching in Servia, Bulgaria, and Constantinople, gradually spreading Westward, until, in the tenth and eleventh centuries, it can be discovered in a score of places in Western Europe. But if this guess were confirmed, I cannot see that we would be any better off. We know too little of what he really taught. Even the oldest manuscripts in the possession of our museums, only date back to the tenth or the thirteenth centuries and there are very few of those of the earlier date, consequently, all we know about earlier times is from copies, and the people of those days only copied what they considered of special importance. As the copyists were invariably monks they naturally confined their attention almost exclusively to documents relating to Christianity. Hence the absence of data about early movements outside of Christianity.

JOHN BLAKE.

QUESTION 123.—*Will you kindly suggest some books for a beginner to read, and, if possible, state the order in which they should be read?*

ANSWER.—It is very difficult to prescribe a course of reading without knowing the circumstances of the reader, what he has already studied, and what line of study he wishes to pursue. If devotional, *Light on the Path*, *The Voice of the Silence*, and *Letters that Have Helped Me*, in this order, should supply him for a long time; if philosophical, *The Ocean of Theosophy* and *The Key to Theosophy* would prepare the way for *The Secret Doctrine*. The writer feels, as has been said, that an adequate list cannot be given without knowing something of the circumstances of the student.

K. H.

ANSWER.—All beginners do not require the same food. If one enters Theosophy from the side of the intellect one needs such books as Sinnett's *Esoteric Buddhism*, and *The Occult World*, Judge's *The Ocean of Theosophy*, and Mme. Blavatsky's *The Key to Theosophy*. Then one may pass to Mme. Blavatsky's heavier works *Isis Unveiled* and *The Secret Doctrine*. If, on the other hand, one enters Theosophy from the devotional side such books may be suggested as *Through the Gates of Gold* and *Light on the Path*, *Fragments* by Cavé, *Letters that Have Helped Me* by Jasper Neimand. *The Bhagavad Gita* and any of the *Upanishads* with explanatory introductions by Charles Johnston. The order given is as good as any, I think. Many have found that to browse in the THEOSOPHICAL QUARTERLY is particularly helpful to beginners.

V. V. V.

ANSWER.—There are many quantities and kinds of Theosophical books available for inquirers of or beginners in the Theosophical doctrine, but the metaphysics of some are too intricate for the first introduction. The particular books and the order of their sequence for beginners will vary according to the ideas of different persons, and I do not believe that there can be any fixed rule in this respect. There is an intellectual and a spiritual side to this question, the enquirer

being the determining factor, in harmony with his demand. However, since the question has been asked, I would suggest the following books, colored with my thought: *The Ocean of Theosophy*; *Gospel of Buddha*; *The Light of Asia*; *The Song of Life*; *Through the Gates of Gold*; *Letters that Have Helped Me* (2 vols); *The Bhagavad Gita*; *Light on the Path*; *The Religion of the Will*; *The Culture of Concentration*; *Meditation*.

A. L. L.

# T·S·ACTIVITIES

## REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

(BRITISH NATIONAL BRANCH)

HELD AT 19 HIGH STREET, MARYLEBONE, LONDON, ON MAY 29, 1910.

The meeting was called to order by the General Secretary at 3.15, and Mr. Clarke was elected Convention Secretary.

It was proposed by Mr. Kennedy and seconded by Mr. Hammond that Dr. Keightley take the chair. Unanimously carried.

It was proposed by Dr. Keightley and seconded by Mrs. Trood that Messrs. Wilkinson and Clarke act as Committee on Credentials. Unanimously carried.

The Committee on Credentials then reported that the following members were present and were of good standing:—Mrs. Bagnell, Mr. A. D. Clarke, Mrs. Graves, Mr. W. Hammond, Miss Horne, Mr. and Mrs. Kennedy, Dr. Keightley, Mrs. Slator, Mr. and Mrs. Trood and Mr. J. Wilkinson, the latter holding twelve proxies from the South Shields Branch.

Greetings were then read from—The Berlin Branch, the West Berlin Branch, Mr. Paul Raatz (Germany), the Norwegian Branch, Colonel Knoff (Norway), the Newcastle Branch, Mr. Basil Cuddon, Mrs. Holdsworth Fisher, Miss Trood. Mr. J. Wilkinson also reported the activities of South Shields, and conveyed greetings from that Branch to the Convention. A Report and greeting were read from the London Lodge. It was noted that no Report was presented from the Consett Lodge.

### SECRETARY'S REPORT

#### FELLOW-MEMBERS:

Since our last Convention, held in May, 1909, the progress of our Society has been quiet and steady. We do not claim to have made a great stir in the world, but we have gone on steadily with our work in various centres. Twelve new members have joined, and we have lost three by resignation. No new Branches have been formed, but you will hear, by the Reports of the Branch Secretaries, that the meetings have been held regularly, and that these meetings have been well attended and that those present have shown an increasing interest in the subjects under discussion.

The Treasurer's Report will be laid before you, and, while the financial strength might be greater, the balance is on the right side, and I feel sure that, if the need arise for our work, the financial aid will be forthcoming.

The Report of the Corresponding Secretary to the Executive Committee will be laid before you, and I think it shows that full advantage has not been taken of the energy and fidelity with which Mrs. Graves has conducted it. On this head we may, I think, with profit, discuss the means by which, in so scattered a Society as ours, we secure inter-communication on subjects of interest to Branches and members.



States who co-operated so cordially in the Plan during the previous year, and through the courtesy of the members to whom these letters were addressed I have been enabled to read them. They are full of interesting and encouraging information about the work of the T. S. in America.

We have kept in close touch with the work in Germany, as besides the Reports which I have from time to time received from Mr. Leopold Corvinus, who is Corresponding Secretary to the Executive Committee, one or two of our members, as well as I myself, have been in regular correspondence with some of the members of the Berlin Branch, which has led to the interchange of much practical information, together with many helpful ideas and suggestions. I received in January an interesting letter from the Corresponding Secretary of Flensburg, in Germany, where there is an active Branch of the T. S., and have had one or two short notes from Vienna, but correspondence with England has not been taken up there, as I had hoped it might be. I append a Report from Mr. Corvinus.

Lieut.-Colonel Knoff, President of the T. S. in Norway, has from time to time reported to me the work of the Norwegian Branch, which is steady and active. The Norwegian members as a rule do not speak English, so correspondence with that country is not easy to arrange.

With regard to the correspondence work as a whole, I have a very great belief in the value of the idea: If steadily and systematically carried on, it cannot, I think, fail to be of great use in promoting brotherly feeling and sympathy between the various Branches and the unattached members. It should be a source of unity and consolidation, and although the results may not, at the moment, be as marked and apparent as we should like them to be, I think there is much to encourage us, both in the sympathy which our efforts have met with from several of the English members, as well as from the cordial way in which our brother members in America and Germany have co-operated with us.

In conclusion, I will only say that as I know that the correspondence is felt by several individual members to be of great value to themselves and to have in it many possibilities of help and utility—as we each in the T. S. look upon ourselves, not as single personalities, but as parts of one great united whole—the scheme should be worth continuing; for we must remember that what we do for one other person, we do for all; and while results are not our affair, no smallest work which is undertaken from a pure motive, and out of devotion, can be wasted.

With cordial greetings to the Convention, I am,

Respectfully and fraternally,

ALICE GRAVES,

*Corresponding Secretary to the Executive Committee.*

May 26, 1910.

It was proposed by Mr. Kennedy and seconded by Mr. Hammond that the Report be adopted. Carried unanimously.

#### REPORT OF THE PUBLICATION COMMITTEE

Marlborough House, High Street, Manchester Square, London, W.

DEAR FELLOW-MEMBERS:

We have pleasure in laying our Annual Report before you for your consideration.

Since the last Convention we have published one pamphlet, namely, "The Vow of Poverty," by Jasper Niemand; and an article by Professor Mitchell, entitled "Theosophy and the Theosophical Society," is ready for publication.

We have to report that this activity has been most useful, and we consider that it can be made still more useful in the future. Run upon the present lines the pamphlets are self-supporting, and may even be said to have made a profit.

During the year the following numbers have been distributed:—

“The Influence of Theosophy in Daily Life” .....	100
“The Constitution of the Theosophical Society” .....	36
“The Vow of Poverty” .....	220
	<hr/>
	356

We have in hand:—

“The Influence of Theosophy in Daily Life”.....	250
“The Constitution of the Theosophical Society”.....	164
“The Vow of Poverty” .....	280
	<hr/>
	694

We owe the sum of eleven shillings and four pence to the printer, but as we have 694 copies in hand we are in a good position financially.

We trust that you will help the Committee in distributing the pamphlets, a number of which can be had on “Sale or Return,” and your suggestions will be thankfully received.

ARTHUR D. CLARKE, *Chairman*,  
JULIA W. L. KEIGHTLEY,  
BASIL CUDDON.

It was proposed by Mrs. Graves and seconded by Mr. Kennedy that the Report be adopted and the Convention recommend that publication be made three or four times a year if possible. Unanimously carried.

Mr. Clarke proposed and Mr. Kennedy seconded that Dr. Keightley be re-elected General Secretary. Carried unanimously.

Mrs. Graves proposed and Mr. Clarke seconded that Mr. Lincoln be re-elected Treasurer. Carried unanimously.

The Committee were unanimously elected as follows:—Mrs. Graves, Mr. Mawson, Miss Horne, Mrs. Potter, Mr. Clarke, Mr. Cuddon, Mr. Wilkinson.

Dr. Keightley proposed and Mr. Wilkinson seconded that Mrs. Graves be re-elected Corresponding Secretary. Carried unanimously.

Mrs. Bagnell proposed and Mrs. Trood seconded that the Pamphlet Committee be re-elected as before, namely, Mrs. Keightley, Mr. Cuddon and Mr. Clarke. Carried unanimously.

It was proposed by Dr. Keightley and seconded by Mr. Wilkinson that the next Convention be held at Newcastle, on Whit Sunday of next year, subject to change on emergency.

A general discussion then followed and the meeting adjourned at 5.40.

ARTHUR D. CLARKE, *Convention Secretary*.

Marlborough House, High Street, Marylebone, London, W.

#### NOTICE

The Secretary T. S. has a large number of copies of the old magazines; complete files of *The Path* and *The Theosophical Forum*, many *Lucifers*, *Theosophists*, *Oriental Department Papers*, etc., etc. Members and students wishing to complete their files or to acquire the old magazines are thus given an opportunity which does not often occur.

The Secretary will be glad to reply to questions and to give definite information about prices by mail.



*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.*

#### THE FUTURE OF THE THEOSOPHICAL SOCIETY

A FEW weeks ago, or, to be quite definite, on November the seventeenth, The Theosophical Society had a birthday. Having completed its thirty-fifth year, it most auspiciously entered its thirty-sixth, through which it is now soberly yet confidently progressing. The writer of these lines, who became a member of The Theosophical Society before that vital body had completed its tenth year, and has ever since been proud of membership therein, is moved by the thought of this so recent anniversary to look forward to the future of The Theosophical Society, and to record here certain thoughts thereon. The writer asks all readers to bear in mind the sentence immediately above the title of these notes, the declaration that The Theosophical Society, as such, is responsible neither for the Notes, nor for the retrospects and prospects which they contain. The writer alone is responsible for all views and opinions expressed, and for the validity of certain quotations to be made.

For it is a wonderful thing, among many wonderful things connected with The Theosophical Society, that it has no dogmas even concerning its own existence and origin; while many of those who love The Theosophical Society best, and have been recipients of its benefactions longest, are convinced that it owes both its foundation and its continuance to the love and guidance of the Elder Brothers, The Theosophical Society, as such, makes no such claim, nor indeed any claim at all save the fine tacit claim that is made by its wonderful and beneficent existence. And, what is even more notable and wonderful, it is those very Elder Brothers who are most insistent that a belief in their existence shall not be made stuff of the conscience for any member of The Theosophical Society, nor in any way matter of dogma or authoritative declaration by anyone. Any member is free, and must remain

free, to enter The Theosophical Society, and hold and express the fullest disbelief in the springs of living water, even while refreshing his soul thereat; just as any member is free to hold and to express the fullest and most explicit belief in the Elder Brothers, their powers and their guardianship of the Theosophical Movement: a right of which the writer of these lines hereby makes use, though claiming no authority whatever, nor binding anyone else to a like belief.

As to the future of The Theosophical Society, then, it happens that there is certain testimony coming from a source, it is alleged, which has certain advantages of outlook, of clear-eyed vision into the future, such as the rest of us hardly possess: coming, in fact, it is said, from one among many Elder Brothers, and from one to whom others look up, as a leader and chief, one of distinguished wisdom even in that august company of the wise. This testimony was put on record a good many years ago, under circumstances rather noteworthy and significant, which we shall find it profitable to review. And we shall see, perhaps, that, although thirty years have rolled by since the pregnant sentences to be quoted were set down, yet their heart of significance is by no means exhausted, nor are they in any sense obsolete or out of date.

Thirty years ago, The Theosophical Society was five years old, had, in fact, just completed its fifth year. And five wonderful years they had been, since the day of initiation, November 17, 1875, in New York, through the first years of life in America, until the time when the central activities of the Society were transferred first to England and then to India. In India and Ceylon very much had been done. Vital energies had been stirred into action; secrets long hidden had been brought again to light; Buddhists, Hindus, Moslems, Parsees, had been approached and appealed to, each through the deeper side of his own religion. Then, toward the end of 1879, the two chief workers for The Theosophical Society in India, came into more intimate and cordial relations with certain leading men in the Anglo-Indian community. These two chief workers were Mme. H. P. Blavatsky and Colonel H. S. Olcott, and, among others, they gained one friend among the Anglo-Indians, who has put us all under a lasting obligation. This is Mr. A. P. Sinnett, then editor of *The Pioneer* at Allahabad, and, as such, one who had many good friends among the Englishmen who were bearing the heavy burden of the government of India, and carrying out that superb work of conservation which future ages will comprehend and value, at more nearly its true worth.

Mr. Sinnett and his friends, and perhaps one should mention particularly his good wife, were interested first in the splendid and perplex-



ing personality of Mme. Blavatsky, an admirable portrait-sketch of whom, by one whom she herself loved and admired, was lately printed in these pages. They were interested in her wonderful mind, her narratives of travel through many lands, her high and humane ideals, and her ardent and ardently expressed sympathy for Oriental life. They were interested even more, perhaps, in certain wonderful happenings which seemed to surround her, in certain wonderful faculties she possessed. Most of all, they were interested in what she told them of the Elder Brothers of the race, the august hierarchy of just men made perfect, who watch over the destinies of humanity, and of whom she was a faithful follower and disciple. It was they, she said, who had founded The Theosophical Society; she herself and her associates in that foundation, Colonel Olcott, W. Q. Judge and the rest, had been only instruments and executants of the higher wisdom of these perfect sages.

The group of Anglo-Indian officials became profoundly interested in this wonderful message. They eagerly seized the opportunity to learn more of it, which came within their reach, when Mme. Blavatsky came to Simla among the hills, accompanied by Colonel Olcott, early in September of the following year, 1880. The marvellous realities which were brought within their ken, the marvellous personalities with whom they were brought into touch, during the eventful month or two which followed, are admirably and accurately set forth in Mr. Sinnett's invaluable book, *The Occult World*, from which many of us gained our earliest lessons in Theosophical lore.

Through the ripeness of the time, and with the abundant help of certain of the great Order, who ardently desired to take or make this opportunity to give certain priceless truths to the world, Mme. Blavatsky was able to establish direct communications between one or two of the Elder Brothers, on the one hand, and Mr. Sinnett, Mr. Hume and others of a small group of Anglo-Indians, on the other. She was able, with the help of the Elder Brothers, to prove conclusively that these Elder Brothers possessed and used powers and knowledge little short of miraculous; powers miraculous, indeed, in that their use has been the basis of all events in history which we look on as miracles. Mr. Sinnett and his associates obtained irrefragible evidence of the reality of these powers, and of their constant and finely modulated use, and of the illimitable vistas opened up to humanity by the truth that like powers are the ultimate heritage of us all.

They reached these high conclusions, step by step, and making each step sure before they took the next; and they came to realise the wonderful things that might be done, the wonderful things that they them-

selves, perchance, might do, if they could put the knowledge, gained and still to be gained, in some systematic way before their fellows, before the educated and scientific leaders of the Western world. At the same time they thought they saw that, in the early years of The Theosophical Society, many blunders had been committed, many disadvantages heaped up, which would stand in the way of the new work they had caught a glimpse of, and greatly impede its realization. So they took counsel together, and drew up certain proposals for the alteration and renovation of The Theosophical Society, and these proposals they submitted to the Elder Brothers with whom Mme. Blavatsky had brought them into relations. To the said proposals the Elder Brothers gave very explicit answers; and, in doing so, they foreshadowed the future of The Theosophical Society, in certain letters of which we are happily able to avail ourselves.

Meanwhile, these activities at Simla had not been without their shadow. Not only blank unbelief but even keen hostility was aroused; and these reacted on the movement in a way which threatened possible dangers. These are thus described in a letter from the Master, the Elder Brother with whom Mr. Sinnett had frequently corresponded, and whom he knew, as he tells us, as Mahatma Koot Hoomi. Writing at the close of 1880, after Mr. Sinnett had left Simla among the hills and descended to Allahabad in the plains, this Master said:

“You see, then, that we have weightier matters than small societies to think about; yet The Theosophical Society must not be neglected. The affair has taken an impulse which, if not well guided, might beget very evil issues. Recall to mind the avalanches of your admired Alps, and remember that at first their mass is small, and their momentum little. A trite comparison, you may say, but I cannot think of a better illustration when viewing the gradual aggregation of trifling events growing into a menacing destiny for The Theosophical Society. It came quite forcibly upon me the other day as I was coming down the defiles of Kouenlun—Karakorum you call them—and saw an avalanche tumble. I had gone personally to our chief . . . and was crossing over to Lhadak on my way home. What other speculations might have followed I cannot say. But just as I was taking advantage of the awful stillness which usually follows such cataclysms, to get a clearer view of the present situation, and the disposition of the ‘Mystics’ at Simla, I was rudely recalled to my senses. A familiar voice, as shrill as the one attributed to Saraswati’s peacock—which, if we may credit tradition, frightened off the King of the Nagas,—shouted along the currents—‘. . . Koot Hoomi, come quicker and help me!’ and, in her excitement, forgot she was speaking English. I must say that ‘the old Lady’s’ tele-

grams do strike one like stones from a catapult. What could I do but come?" Master Koot Hoomi, having consulted the chief, the Maha Chohan, as his title would seem to be, put on record the answer of that Master of Masters, in a letter which we proceed to quote:

#### THE MAHA CHOHAN'S LETTER

"The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, as every other truth. Yet it is absolutely necessary to inculcate it practically, enforcing its theories—unimpeachable facts for those who know—with direct inferences, deduced from, and corroborated by, the evidence furnished by modern exact science.

"That is why Colonel O., who works but to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any other man who chooses for his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym for truth.

"For our doctrine to react practically on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining oneself Nirvana, the culmination of all knowledge and absolute wisdom—which is, after all, only an exalted and glorified selfishness—but the self-sacrificing pursuit of the best means to lead our neighbour in the right path, to cause to benefit by it as many of our fellow-creatures as we possibly can, which constitutes the true Theosophist.

"The intellectual portion of mankind seems fast to be dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, and in case of failure to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses, which they attract, and which look up to them as noble and fit examples to be followed, degrade and morally ruin those whom they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary, unwelcome foot.

“It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet, has ever achieved during his lifetime a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation of the future religions of humanity. To achieve the proposed object a greater, wiser and especially a more benevolent intermingling of the high and low, of the alpha and omega of society, was determined upon. The white races must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised “nigger” Brother. This prospect may not smile to all. He is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Eliphaz Levi would have called it), how is the combative natural instinct of man to be restrained from inflicting hitherto unheard of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of Brotherhood, and of the practical application of Buddha’s esoteric doctrines?

“For as everyone knows, total emancipation from the authority of the one all-pervading power or Law—called God by the priests, Buddha, divine wisdom, and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—Nirvana. Mystical Christianity—that is to say, that Christianity which teaches self-redemption through man’s own seventh principle, the liberated paramatma (Augeides) called, by the one, Christ, by the other, Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognize our true Self in a transcendental, divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddha, the Christ, the God, of every preacher. This is why even exoteric Buddhism is the sure path to lead men toward the one esoteric truth.

“As we find the world now, whether Christian, Mussulman, or Pagan, justice is discarded, and honor and mercy both flung to the winds. In a word, how—since the main objects of The Theosophical Society are misinterpreted by those who are most willing to serve us personally—are

we to deal with the rest of mankind, with that curse known as the "struggle for existence," which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life; while each of them—always with that one solitary exception—has, through its hells and damnation, inculcated the greatest dread of death, therefore do we find the struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in 'Pagan' lands, and is almost unknown among Buddhist populations. In China during famine; and where the masses are most ignorant of their own and of any other religion, it was remarked that those mothers who devoured their children belonged to localities where there was none, and that, where the Bonzes alone had the field, the population died with the utmost indifference.

"Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma—the cause producing the effect—that is our judge, our Saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans.

"The world in general, and Christendom especially, left for two thousand years to the régime of a personal God, as well as to its political and social systems based on that idea, has now proved a failure. If Theosophists say: We have nothing to do with all this, the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation; and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter, the best they know how?

"Never. Perish rather the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic and a hall of occultism. That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, of divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the

Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers.

“Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of ‘perfect Lamas,’ there is one that was correctly understood and described. The incarnation of the Bodhisatva, Padmapani or Avalokiteshvara, and of Tsong-ka-pa, that of Amitabha, relinquished at their death the attainment of Buddahood, *i. e.*, the *summum bonum* of bliss, and of individual, personal felicity, that they might be born again and again for the benefit of mankind; in other words, that they might again and again be subjected to misery, imprisonment in the flesh, and all the sorrows of life, provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the planetary races of mankind.

“And it is we, the humble disciples of these perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy! No, no, good brothers, you have been labouring under this mistake too long already. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable effectually to help it, by correcting erroneous impressions of outsiders, if not by actually himself propagating this idea. Oh, for noble and unselfish men to help us effectually in India in that divine task. All our knowledge, past and present, would not be sufficient to repay them.

“Having explained our views and aspirations, I have but a few more words to add. To be true, Religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies—those of the ‘civilized’ races less than any other—have ever possessed the Truth. The right and logical explanation on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were. But to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that there must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.”

So far, the letter of the Maha Chohan, which comes to us with this endorsement: "An abridged version of the view of the Chohan on the T. S. from his own words given last night. K. H." One thing must strike every thoughtful reader of this notable epistle: the wonderful degree to which the ideals therein expressed, thirty years ago, have penetrated and inspired the general thought of mankind, in a way that would then have been thought well-nigh impossible. Science is far less materialistic, far more transcendental, far more occupied with the invisible things behind matter, than it was thirty years ago; indeed, some of its most noteworthy workers are giving the best of themselves to the demonstration of the soul's immortality. Religion is far less dogmatic, less narrow and bigoted now than then, as witness the many approaches to union which we have chronicled, and, above all, the far more intelligent attitude of so many toward other religions than that in which they were brought up, a general broadening of view, which is as encouraging as it is significant. To repeat the words of the august correspondent, the space has markedly widened, whereon the white dove of truth may rest its weary, unwelcome feet.

Parliaments of religions have been organized, parliaments of races are in process of organization, and movements for peace have become international. The whole atmosphere of humanity has grown brighter and clearer in these significant thirty years. And, while a part of this general opening of the heart of mankind is due, without doubt, to that cyclic change and renewal on which all Theosophists have laid such stress, very much is also beyond question due to the very agencies represented by our august letter-writer and his fellow-workers. So much, indeed, has been accomplished and attained, in the sense of this letter, that one might almost say that The Theosophical Society's mission is complete, its work successful and perfected.

We should only have to read the letter again, to correct this too hasty, though wisely optimistic, conclusion. For on re-reading, we could hardly fail to be struck with one sentence: "The Theosophical Society was chosen as the corner stone, the foundation of the future religions of humanity." Though much has been done toward the growth of tolerance, of good will, of scientific and religious breadth, there still remains an infinite deal to do, before we can be said in any sense to have accomplished the high and superb task laid down for us in the sentence quoted.

What is to be done in detail, we shall not try to indicate. Broadly, what has to be done, would seem to be this, and the task is as tremendous as it is inspiring: We must come to understand, by direct and authentic

experience, the verity of the spiritual world, of spiritual law, of the spiritual man, so that we can give an account of them as trustworthy as a skilled botanist could give of the plants in a suburban garden. We must be able to tell these things, because we have seen and known them. Only thus can men be once more taught to believe and know the things of their immortality. Only thus can the great burden of evil be lifted, by showing the divine reasonableness, potency and immediate presence of the immortal good. We have to some extent popularized the lore of spiritual things. There remain spiritual things themselves, to be learned, not from tradition and hearsay, but in their living reality, so that they can be taught for the saving and illumining of mankind.

When not only the religion of the West, in which most of us were born, but every great religion worthy of the name, has within it a nucleus of those who have tested and know the things of our immortality, the life and law of the spiritual man, and his growth in the divine light which flows from the Eternal; and when the teaching of this firmly poised and illumined nucleus has infused the whole mass of the followers of each religion, enkindling and inspiring them to set the things of the immortal above the things of the mortal, the clear light serene of the spiritual above the murky clouds of the material; then, perhaps, it will be possible to say that the work laid down for The Theosophical Society by this august Teacher has been measurably completed, its task fulfilled. But, then, since the Soul is infinite, its growth and splendor without limit, new and unimagined vistas of holiness and power and service will have opened before us, under the rays of the immortal light.

---

*"The fact that He wills it, is what gives importance to any act.  
And we should do nothing which He does not will."*

THE BOOK OF ECHOES.



# GEORGE FOX

---

IF one reads the journal of George Fox by the light of a belief in the unity, rather than the variety, of religious experience, double value is given to an absorbing book. To listen to his narration is to hear retold the story of St. Paul; to discover St. Francis in English garb; to have Jacob Boehme revoiced in down-right Anglo-Saxon. Each has been vouchsafed the vision, each has responded without capitulation and has given the implicit obedience which stamps him with the hall-mark of true discipleship. If we can but vividly enough sense the individuality of the men who have been thus uplifted, with their especial limitations of environment and personality, we can better understand why just such portion of the truth was entrusted to each, how necessary it was to withhold lest the pitcher should overflow. Our fellow-man is ever a profitable and proper study: it is the children that are perennially new—not the toys.

George Fox, speaking our own tongue, to a people of like traditions, within our own historical consciousness, produces the potent sense of actuality which is often blurred when we turn to older teachers. No record could give us a clearer sense of "tactile values," of being able not merely to see, but to actually feel the solid reality of the man, than these pages of the journal. It is as though a portrait had been painted for us by his great Dutch contemporary, so Rembrandt-like is its compelling domination of the varying background, so golden the light, so rich and sombre the shadow.

The story of his life is inherently simple; personalities, possessions and desires are the elements of a complicated plot, and we hear how at the very outset these were swept away forever.

"I was a man of sorrows in the time of the first workings of the Lord in me. Travelling up and down as a stranger in the earth, having forsaken all evil company and taken leave of father and mother, I was brought from outward things to rely on the Lord alone. Then, oh then I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition.' My heart did leap for joy. I was come up in spirit through the flaming sword into the paradise of God; all things were new, and all creation gave unto me another smell than before, beyond what words can utter. I saw all the world could do me no good; if I had had a king's diet, palace and attendance, all would have been as nothing, for nothing gave me comfort but the Lord by his power. Knowledge of the spirit is life. This I knew experimentally."

The message with which he was surcharged, which over and again he felt driven to deliver demanded no preface, no after-word of elucidation.

tion: "There is that of God within you. Hark! Christ himself will speak immediately to your condition!" If he could but voice this truth with sufficient force, his work was finished, his hearers were fit to shift for themselves and he was free to pass on to the work of arousing other men. In squire, priest and artisan, in criminal and king he looked only for the hidden Christ, regarding each and all as equal in their high heritage. Listen to the finality of the interview with Cromwell, then at the pinnacle of his power: "As I was turning he caught me by the hand, and with tears in his eyes said, 'If thou and I were but an hour of a day together, we should be nearer one to the other,' adding that he wished me no more ill than he did his own soul. I told him if he did he wronged his own soul, and admonished him to hearken to God's voice. Then I went out." Neither here nor elsewhere is there a stepping stone to a next relation. Each scene is complete, linked to the next only by the stalwart figure with the broad Quaker hat, the unshorn hair and leathern small-clothes.

A fact worth marking is that the seemingly trivial eccentricities of his manner and speech were what first riveted attention and insured him a hearing. He could have preached equality with the voice of men and of angels and it would have forced neither resistance nor conviction, but the visible symbol of his undoffed hat roused such a storm of rage and abuse among the smug class-worshippers, that all his powers of argument and eloquence were given full scope in lulling it. Time and again he was imprisoned for refusing the formal oath of allegiance; so time and again magistrates and justices were forced to hear the truth that lay behind the refusal, to accord his reasons some measure of consideration.

Among the typical genre pictures which he shows us, those of the courts of justice are especially illuminating. Their devious and procrastinating methods give good and sufficient ground for the bitterness of his invective; abstract justice was almost non-existent, and it was for abstract, not personal, justice that he clamored. His one recorded disobedience to the inner voice, with its swift reprimand, is in this connection:

"At Mansfield there was a sitting of justices about the hiring of servants, and it was upon me from the Lord to go and speak to them. So I walked toward the inn where they sat, but finding a company of fiddlers there I did not go in but thought to come in the morning. When I returned they were gone, and I was struck blind that I could not see. The innkeeper told me they were to sit that day at a town eight miles off. My sight began to come to me again and I went to the house where they were and exhorted them not to oppress the servants in their wages; and I exhorted the servants to do their duties and serve honestly. They all received my exhortation kindly, for I was moved of the Lord therein."

The dark, almost unbearably realistic portrayal of the prisons in which he lay, added to the knowledge that thousands upon thousands of Friends suffered even worse horrors, leaves no wonder that the Quakers have then and now felt prison reform as one of their sacred trusts. The following glimpse of Scarborough Castle does not sear the eyes as do those of Carlisle and Launcester, but it is printable and will serve.

"I desired the Governor to go into my room and see what a place I had. I had got a little fire made, and it was so filled with smoke that when he was in he could scarcely find his way out again; and he being a papist I told him that this was his purgatory! Soon after I was removed into a worse room where I had neither chimney nor firehearth. This being toward the sea side and lying much open, the wind drove in the rain forcibly, so that the water came over my bed and ran so about the room that I was fain to skim it up with a platter. My body was benumbed, and my fingers swelled till one was grown the size of two."

His endurance is throughout incredible. Winter or summer he goes, often for days, without shelter or food; he endures violence and loss of blood, not merely with stoical calm, but with grim joy in his opportunities. Here is a page, taken almost at random from the multiplicity of such episodes.

"Now on a sudden the people were in a rage and fell upon me in a steeple-house, knocking me down and trampling upon me. So great was the uproar that some tumbled over the seats for fear. They led me out, some taking hold by my collar, some by my arms and shoulders, and having furnished themselves with staves, hedge-sticks and holm-bushes, they beat me on the head till they had deprived me of sense so that I fell down upon the wet common. When I recovered I lay still, and the power of the Lord sprang through me, so that I stood up again in that strengthened power, and stretching out my arms cried 'Strike again.'

"There was in the company a mason, a rude fellow, who with his walking rule-staff gave a blow with all his might just over the back of my hand as it was stretched out, so that I could not draw it to me again, and the people cried, 'He hath spoiled the use of his hand forever.' But I looked at it in the love of God (for I was in the love of God toward all them that persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in the sight of them all."

Striding with him on his mission through Leicestershire and Cornwall, down through the southern counties and northward into Wales, we can look far and wide over the England of the pre-reformation. We can contact the "light and chaffy priests" whom he pronounces to be "but empty shallow casks"; we can probe into the countless curious religious sects which had sprung up like mushrooms, futile protests against the dogmatism of the established church; as we cross with him into the home of the covenanters, we can almost feel as he does "the Seed of God to sparkle about like innumerable points of fire."

Here are two scenes which kindle the reader with a sense of divine immanence as do the prophecies of the Old Testament. The first is just after his release from Derby jail in the winter of 1651, when stalking, head-bowed, over the bleak hills, he suddenly lifted his eyes and saw,

“Three steeple-house spires and they struck at my life. I asked what place that was and they said Lichfield; immediately the word of the Lord came to me that I must go thither, and I went by my eye over hedge and ditch, till I came to a great field where shepherds were keeping their sheep. There I was commanded by the Lord to pull off my shoes. I stood still, for it was winter, but the word of the Lord was like a fire in me; so I pulled off my shoes and walked on; as soon as I was got within the city, the word of the Lord came to me again saying, ‘Cry woe to the bloody city of Lichfield’; there seemed to me to be a channel of blood through the streets and the market place appeared like a pool of blood. I went up and down crying with a loud voice ‘Woe to the bloody city of Lichfield’ and no one laid hands on me. When I had disclosed what was upon me, I felt myself clear and went out of the town in peace, and returning to the shepherds took my shoes of them again; but the fire of the Lord was so in my feet that I did not matter to put on my shoes again, till I felt the freedom of the Lord to do so; then after I had washed my feet I put on my shoes again. After this a deep consideration came upon me, for what reason should I be sent to cry against that city; but afterwards I came to understand that in the Emperor Diocletian’s time one thousand Christians were martyred in Lichfield.”

The second is a vision, veritably prophetic, in the year 1652, at the beginning of a new era of successful ministry. “As we traveled we came near a very great hill called Pendle Hill, and I was moved by the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. When I was come to the top I saw the sea bordering upon Lancashire and the Lord let me see in what places he had a great people to be gathered; there was a multitude of folk in white raiment by a river-side, coming to the Lord; and the place that I saw them in was about Wensleydale and Sedbergh.”

An entire freedom from ambition, a high resolve to make use of all spiritual gains for the common good, insured to him the poise and equilibrium which he maintained without deviation under the stress and strain of great supernormal powers. It is the “leading” or “opening” which he covets, not the ecstasy. Controlled by this balance wheel, he could undergo with safety so deeply mystical an experience as this:

“Then I was made to speak and open things to many people who came from far and near to see me. There was one Brown who had great prophecies and sights upon his death-bed of me, of what I should be made instrumental by the Lord to bring forth. When this man was buried, a great work of the Lord fell upon me, to the admiration of many who thought I had been dead, and many came to see me thus, for about fourteen days. I was much altered in countenance and person, as if my body had been new moulded or changed. . . . My sorrows

and troubles began to wear off, and tears of joy dropped from me; I saw into that which was without end, things which cannot be uttered or expressed by words. The same eternal power of God which brought me through, was that which afterward shook the nation, priests and people."

It was now that he felt himself endowed with the special faculty of discernment which he so frequently used thereafter, a power of sensing the spiritual and moral condition of his hearers, and so of sympathetically comprehending their difficulties: "The Lord showed me that the natures of those things which were hurtful without, were within, in the hearts of wicked men, as the natures of swine and vipers, of Sodom and Egypt; and I cried aloud, saying, 'Why should I, who was never addicted to commit those evils, be thus troubled?' And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions? Such is the infinite love of God."

Close upon this revelation comes a pause, while he hesitates for a moment between two callings, the healing of the sick and the maimed, making a strong counter appeal,—an appeal which he felt himself singularly fitted to answer: "I was at a stand in my mind whether I should not practice physic for the good of mankind, seeing the nature and virtues of things were so opened to me by the Lord; but I was immediately taken up in spirit to see into another and more steadfast state. The Lord showed me that all such as were faithful should come up into that state in which the works of creation and the virtues thereof may be known through the Divine Word by which they were made." After that there is neither hesitation nor doubt; he knows absolutely whither he is summoned. For proof that he heard aright, we have the witness of practical results, of his sane, devoted life.

There were others in the movement who mistook love of power for altruism, the promptings of self-love for the inner voice. Notwithstanding his prophetic forewarning, it is probable that Friend James Naylor's fall into fanaticism and self-exaltation was the cruelest blow which came to Fox during his entire ministry. So many accusations against the Society had here apparent verification, that an intolerable weight was added to the burden of unjust criticism. At this distance we see it as a mere ripple, at the time it must have assumed the proportions of an engulfing wave.

In the case of Fox himself, his personality was an entirely negligible quantity; with a faith real enough to be creative, of an intensely optimistic and practical disposition, he set promptly forth to remove mountains—of indifference and hostility. Men whose divine inlet was choked and impeded were to him abnormal, and to do away with this primal defect was clearly the first step in the work of practical reform. To be sure, he was sorely exercised "to cry for justice in their courts; to

declare against deceitful merchandise, cheating and cozening in fairs; in warning such as kept public houses that they should not let people have more drink than would do them good; and also in warning school mistresses to teach children sobriety"; but after all these were minor matters, corollaries to his central theme. If "the Lord's power sounded so in their ears that they were amazed, and could not get it out of their ears," his hearers might be trusted to order their own lives; if when he prayed "the Lord's power was so great that the house seemed shaken" apathy would end and each would seek for himself the path of right living.

The last twenty-four years of his life were largely concerned with organization, certain disruptions during his long imprisonments proving that the Society was too loosely knit to insure future usefulness. Yet, constantly there is a touching solicitude for the individual members of his flock, a patient shouldering of the burden of their growing numbers, personal acceptance of the responsibilities of each and all. His account of the bitter trials of the year 1670 culminates in a very remarkable psychic crisis:

"As I got upon my horse again, a great weight and oppression fell upon me, so that I was hardly able to ride. I came with difficulty to a Friend's house and there I lay, exceeding weak, and at last lost both hearing and sight. Divers Friends who practiced physic would have given me medicines, but I was not to meddle with any, for I was sensible I had a travail to go through; therefore, I desired none but solid, weighty Friends about me and though I could not see, I discerned their spirits, who were honest-hearted and who were not. Few thought I could live, but I felt the Lord's power inwardly supporting me. I lay at the widow Dry's all that winter, warring in spirit with the evil spirits of the world that warred against Truth and Friends. It was a cruel, bloody time, yet in due course it pleased the Lord to allay the heat of this violent persecution. I plainly felt, and Friends near me took notice, that as persecutions ceased I came from under the travail that had weighed upon me, so that I began to recover beyond all expectations."

Among his first cares was the founding of schools where his people might be taught "whatsoever things were civil and useful in creation"; for to be a poor organ of God when one might be a good one belonged among the high sins. Yet not by schools were ministers to be made; he keenly felt the deep value of silence up to the moment of clear inspiration.

Undoubtedly he believed that his Society, for which he disclaimed the name of sect, would become universal, each member a vital organic part, acting freely for the good of the whole. Indeed, its growth while he was in the saddle was phenomenal. He could count over fifty thousand followers in England; he had established vigorous branches in Holland and America, and through William Penn had instituted a holy commonwealth. Why should it not embrace the world? His faith was in the power of the spirit, and he discounted the dynamic power of his own

personality. His death which came in 1691, with almost no previous abatement of work, left his people without a leader who could march forward gathering recruits by the mere force of his presence. The phenomenal growth inevitably slackened, and the world had to await a new prophet.

Wesley, one hundred years later, found a fresh audience eagerly awaiting the message. The England of Fox was cleaner, cruder, more savage,—that of Wesley more self-conscious, more wanting in faith and strength; but each man in turn roused all that could respond to the immediate presence of God.

A brief sketch gives no just conception of the man George Fox, too much must necessarily be omitted; the sheer bulk of this voluminous journal helps to bring him home to us. We may wonder and weigh and distrust the first hundred pages, but as we go on and on and still on, his words grow to have the force of a sledgehammer's incessant blows; conviction of its truth is beaten in upon our brain; the pregnant terse sentences are of the very substance of the man. We must believe.

Such a life, built upon the rock of charity and self-denial, lived in conscious, divine inter-communication, could not fail to bring marvellous power to his teaching. His faith in, and stirring appeal to "that of Christ within" each man, inevitably compelled response. Every deed and thought and word was tuned to the fundamental keynote of his philosophy, all of richness and depth and harmony which he gained during the years were resolved again into the same dominant tone:

"As people come into subjection to the Spirit and grow up in the image of the Almighty, they may receive the Word of Wisdom that opens all things and come to know the hidden unity in the Eternal Being."  
A. E.

---

*"It is not martyrdom to pay bills that one has run into one's self."*

*"Failure after long perseverance is much grander than never to have a striving good enough to be called a failure."*

GEORGE ELIOT.

# PATANJALI'S YOGA SUTRAS\*

TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON

---

THE third book of the Sutras is the book of spiritual powers. In considering these spiritual powers, two things must be understood and kept in memory. The first of these is this: These spiritual powers can only be gained when the development described in the first and second book has been measurably attained; when the commandments have been kept, the rules faithfully followed, and the experiences which are described have been passed through. For only after this, is the spiritual man so far grown, so far disentangled from the psychical bandages and veils which have confined and blinded him, that he can use his proper powers and faculties. For this is the secret of all spiritual powers: they are in no sense abnormal or supernatural overgrowths upon the material man, but are rather the powers and faculties inherent in the spiritual man, entirely natural to him, and coming naturally into activity, as the spiritual man is disentangled and liberated from psychical bondage, through keeping the commandments and rules already set forth.

As the natural man is the limitation and inversion of the spiritual man, all his faculties and powers are inversions of the powers of the spiritual man. In a single phrase, his self-seeking is the inversion of the Self-seeking which is the very being of the spiritual man: the ceaseless search after the divine and august Self of all beings. This inversion is corrected by keeping the commandments and rules, and gradually, as the inversion is overcome, the spiritual man is extricated, and comes into possession and free exercise of his powers.

The spiritual powers, therefore, are the powers of the grown and liberated spiritual man. They can only be developed and used as the spiritual man grows and attains liberation through obedience. This is the first thing to be kept in mind, in all that is said of spiritual powers in the third and fourth books of the Sutras. The second thing to be understood and kept in mind is this:

Just as our modern sages have discerned and taught that all matter is ultimately one and eternal, definitely related throughout the whole wide universe; just as they have discerned and taught that all force is one and eternal, so co-ordinated throughout the whole universe that

---

\* Copyrighted, 1909, by Charles Johnston.



whatever affects any atom measurably affects the whole boundless realm of matter and force to the most distant star or nebula on the dim confines of space; so the ancient sages had discerned and taught that all consciousness is one, immortal, indivisible, infinite; so finely correlated and continuous that whatever is perceived by any consciousness is, whether actually or potentially, within the reach of all consciousness, and therefore within the reach of any consciousness. This has been well expressed by saying that all souls are fundamentally one with the Oversoul; that the Son of God, and all Sons of God, are fundamentally one with the Father. When the consciousness is cleared of psychic bonds and veils, when the spiritual man is able to stand, to see, then this superb law comes into effect: whatever is within the knowledge of any consciousness, and this includes the whole infinite universe, is within his reach, and may, if he wills, be made a part of his consciousness. This he may attain through his fundamental unity with the Oversoul, by raising himself toward the consciousness above him, and drawing on its resources. The Son, if he would work miracles, whether of perception or of action, must come often into the presence of the Father. This is the birth-right of the spiritual man; through it, he comes into possession of his splendid and immortal powers.

If these two things be kept in mind, the difficulties of the following sentences will disappear.

TRANSLATION OF BOOK III, PART I.

**1. The binding of the perceiving consciousness to a certain region is Attention (dhâranâ).**

Emerson quotes Sir Isaac Newton as saying that he made his great discoveries by intending his mind on them. This is what is meant here. I read the page of a book while thinking of something else. At the end of the page, I have no idea of what it is about, and read it again, still thinking of something else, with the same result. Then I wake up, so to speak, make an effort of attention, fix my thought on what I am reading, and easily take in its meaning. The act of will, the effort of attention, the intending of the mind on each word and line of the page, just as the eyes are focussed on each word and line, is the power here contemplated. It is the power to focus the consciousness on a given spot, and hold it there. Attention is the first and indispensable step in all knowledge. Attention to spiritual things is the first step to spiritual knowledge.

**2. A prolonged holding of the perceiving consciousness in that region is Contemplation (dhyâna).**

This will apply equally to outer and inner things. I may for a moment fix my attention on some visible object, in a single penetrating

glance, or I may hold the attention fixedly on it until it reveals far more of its nature than a single glance could perceive. The first is the focussing of the searchlight of consciousness upon the object. The other is the holding of the white beam of light steadily and persistently on the object, until it yields up the secret of its details. So for things within; one may fix the inner glance for a moment on spiritual things, or one may hold the consciousness steadily upon them, until what was in the dark slowly comes forth into the light, and yields up its immortal secret. But this is possible only for the spiritual man, after the commandments and the rules have been kept; for until this is done, the thronging storms of psychical thoughts dissipate and distract the attention, so that it will not remain fixed on spiritual things. The cares of this world, the deceitfulness of riches, choke the word of the spiritual message.

3. When the perceiving consciousness, in this contemplation, is wholly given to illuminating the essential meaning of the object contemplated, and is freed from the sense of separateness and personality, this is Meditation (*samâdhi*).

Let us review the steps so far taken. First, the beam of perceiving consciousness is focussed on a certain region or subject, through the effort of attention. Then this attending consciousness is held on its object. Thirdly, there is the ardent will to know its meaning, to illumine it with comprehending thought. Fourthly, all personal bias, all desire merely to indorse a previous opinion and so prove oneself right, and all desire for personal profit or gratification must be quite put away. There must be a purely disinterested love of truth for its own sake. Thus is the perceiving consciousness made void, as it were, of all personality or sense of separateness. The personal limitation stands aside, and lets the All-consciousness come to bear upon the problem. The Oversoul bends its ray upon the object, and illumines it with pure light.

4. When these three, Attention, Contemplation, Meditation, are exercised at once, this is perfectly concentrated Meditation (*san-yama*).

When the personal limitation of the perceiving consciousness stands aside, and allows the All-conscious to come to bear upon the problem, then arises that real knowledge which is called a flash of genius; that real knowledge which makes discoveries, and without which no discovery can be made, however painstaking the effort. For genius is the vision of the spiritual man, and that vision is a question of growth rather than present effort; though right effort, rightly continued, will in time infallibly lead to growth and vision. Through the power thus to set aside personal limitation, to push aside petty concerns and cares, and steady the whole

nature and will in an ardent love of truth and desire to know it; through the power thus to make way for the All-consciousness, all great men make their discoveries. Newton, watching the apple fall to the earth, was able to look beyond, to see the subtle waves of force pulsating through apples and worlds and suns and galaxies, and thus to perceive universal gravitation. The Oversoul, looking through his eyes, recognized the universal force, one of its own children. Darwin, watching the forms and motions of plants and animals, let the same august consciousness come to bear on them, and saw infinite growth perfected through ceaseless struggle. He perceived the superb process of evolution, the Oversoul once more recognizing its own. Fraunhofer, noting the dark lines in the band of sunlight in his spectroscope, divined their identity with the bright lines in the spectra of incandescent iron, sodium and the rest, and so saw the oneness of substance in the worlds and suns, the unity of the materials of the universe. Once again, the Oversoul, looking with his eyes, recognized its own. So it is with all true knowledge. But the mind must transcend its limitations, its idiosyncracies; there must be purity, for to the pure in heart is the promise, that they shall see God.

**5. By mastering this perfectly concentrated Meditation, there comes the illumination of the perceiving consciousness.**

The meaning of this is illustrated by what has been said before. When the spiritual man is able to throw aside the trammels of emotional and mental limitation, and to open his eyes, he sees clearly, he attains to illuminated perception. A poet once said that Occultism is the conscious cultivation of genius; and it is certain that the awakened spiritual man attains to the perceptions of genius. Genius is the vision, the power, of the spiritual man, whether its possessor recognizes this or not. All true knowledge is of the spiritual man. The greatest in all ages have recognized this and put their testimony on record. The great in wisdom who have not consciously recognized it, have ever been full of the spirit of reverence, of selfless devotion to truth, of humility, as was Darwin; and reverence and humility are the unconscious recognition of the nearness of the Spirit, that Divinity which broods over us, a Master o'er a slave.

**6. This power is distributed in ascending degrees.**

It is to be attained step by step. It is a question, not of miracle, but of evolution, of growth. Newton had to master the multiplication table, then the four rules of arithmetic, then the rudiments of algebra, before he came to the binomial theorem. At each point, there was attention, concentration, insight; until these were attained, no progress to the next point was possible. So with Darwin. He had to learn the form and use of leaf and flower, of bone and muscle; the characteristics

of genera and species; the distribution of plants and animals, before he had in mind that nexus of knowledge on which the light of his great idea was at last able to shine. So is it with all knowledge. So is it with spiritual knowledge. Take the matter this way: The first subject for the exercise of my spiritual insight is my day, with its circumstances, its hindrances, its opportunities, its duties. I do what I can to solve it, to fulfill its duties, to learn its lessons. I try to live my day with aspiration and faith. That is the first step. By doing this, I gather a harvest for the evening, I gain a deeper insight into life, in virtue of which I begin the next day with a certain advantage, a certain spiritual advance and attainment. So with all successive days. In faith and aspiration, we pass from day to day, in growing knowledge and power, with never more than one day to solve at a time, until all life becomes radiant and transparent.

**7. This threefold power, of Attention, Contemplation, Meditation, is more interior than the means of growth previously described.**

Very naturally so; because the means of growth previously described were concerned with the extrication of the spiritual man from psychic bondages and veils; while this threefold power is to be exercised by the spiritual man thus extricated and standing on his feet, viewing life with open eyes.

**8. But this triad is still exterior to the soul vision which is unconditioned, free from the seed of mental analysis.**

The reason is this: The threefold power we have been considering, the triad of Attention, Contemplation, Meditation is, so far as we have yet considered it, the focussing of the beam of perceiving consciousness upon some form of manifesting being, with a view to understanding it completely. There is a higher stage, where the beam of consciousness is turned back upon itself, and the individual consciousness enters into, and knows, the All-consciousness. This is a being, a being in immortality, rather than a knowing; it is free from mental analysis or mental forms. It is not an activity of the higher mind, even the mind of the spiritual man. It is an activity of the soul. Had Newton risen to this higher stage, he would have known, not the laws of motion, but that high Being, from whose Life comes eternal motion. Had Darwin risen to this, he would have seen the Soul, whose graduated thought and being all evolution expresses. There are, therefore, these two perceptions: that of living things, and that of the Life; that of the Soul's works, and that of the Soul itself.

**9. One of the ascending degrees is the development of Control. First there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of Control.**

**Then the perceiving consciousness follows after the moment of Control. This is the development of Control.**

This is a difficult sentence. Its meaning seems to be this: Some object enters the field of observation, and at first violently excites the mind, stirring up curiosity, fear, wonder; then the consciousness returns upon itself, as it were, and takes the perception firmly in hand, steadying itself, and viewing the matter calmly from above. This steadying effort of the will upon the perceiving consciousness is Control, and immediately upon it follows perception, understanding, insight.

Take a trite example. Supposing one is walking in an Indian forest. A charging elephant suddenly appears. The man is excited by astonishment, and, perhaps, terror. But he exercises an effort of will, perceives the situation in its true bearings, and recognizes that a certain thing must be done; in this case, probably, that he must get out of the way as quickly as possible.

Or a comet, unheralded, appears in the sky like a flaming sword. The beholder is at first astonished, perhaps terror-stricken; but he takes himself in hand, controls his thoughts, views the apparition calmly, and finally calculates its orbit and its relation to meteor showers.

These are extreme illustrations; but with all knowledge, the order of perception is the same: first, the excitation of the mind by the new object impressed on it; then the control of the mind from within; upon which follows the perception of the nature of the object. Where the eyes of the spiritual man are open, this will be a true and penetrating spiritual perception. In some such way do our living experiences come to us; first, with a shock of pain; then the Soul steadies itself and controls the pain; then the spirit perceives the lesson of the event, and its bearing upon the progressive revelation of life.

**10. Through frequent repetition of this process, the mind becomes habituated to it, and there arises an equable flow of perceiving consciousness.**

Control of the mind by the Soul, like control of the muscles by the mind, comes by practice, and constant voluntary repetition.

As an example of control of the muscles by the mind, take the ceaseless practice by which a musician gains mastery over his instrument, or a fencer gains skill with a rapier. Innumerable small efforts of attention will make a result which seems well-nigh miraculous; which, for the novice, is really miraculous. Then consider that far more wonderful instrument, the perceiving mind, played on by that fine musician, the Soul. Here again, innumerable small efforts of attention will accumulate into mastery, and a mastery worth winning. For a concrete example, take the gradual conquest of each day, the effort to live that

day for the Soul. To him that is faithful unto death, the Master gives the crown of life.

**11. The gradual conquest of the mind's tendency to flit from one object to another, and the power of one-pointedness, make the development of Meditation.**

As an illustration of the mind's tendency to flit from one object to another, take a small boy, learning arithmetic. He begins: two ones are two; three ones are three—and then he thinks of three coins in his pocket, which will purchase so much candy, in the store down the street, next to the toy-shop, where are base-balls, marbles and so on,—and then he comes back with a jerk, to four ones are four. So with us also. We are seeking the meaning of our task, but the mind takes advantage of a moment of slackened attention, and flits off from one frivolous detail to another, till we suddenly come back to consciousness after traversing leagues of space. We must learn to conquer this, and to go back within ourselves into the beam of perceiving consciousness itself, which is a beam of the Oversoul. This is the true one-pointedness, the bringing of our consciousness to a focus in the Soul.

**12. When, following this, the controlled manifold tendency and the aroused one-pointedness are equally balanced parts of the perceiving consciousness, this is the development of one-pointedness.**

This would seem to mean that the insight which is called one-pointedness has two sides, equally balanced. There is first, the manifold aspect of any object, the sum of all its characteristics and properties. This is to be held firmly in the mind. Then there is the perception of the object as a unity, as a whole, the perception of its essence. First, the details must be clearly perceived; then the essence must be comprehended. When the two processes are equally balanced, the true one-pointedness is attained. Everything has these two sides, the side of difference and the side of unity; there is the individual and there is the genus; the pole of matter and diversity, and the pole of oneness and spirit. To see the object truly, we must see both.

**13. Through this, the inherent character, distinctive marks and conditions of beings, according to their development, are made clear.**

By the power defined in the preceding sutra, the inherent character, distinctive marks and conditions of beings and powers are made clear. For through this power, as defined, we get a twofold view of each object, seeing at once all its individual characteristics and its essential character, species and genus; we see it in relation to itself, and in relation to the Eternal. Thus we see a rose as that particular flower, with its color and scent, its peculiar fold of each petal; but we also see in it the species, the family to which it belongs, with its relation to all plants, to all life,

to Life itself. So in any day, we see events and circumstances; we also see in it the lesson set for the Soul by the Eternal.

**14. Every object has its characteristics which are already quiescent, those which are active, and those which are not yet definable.**

Every object has characteristics belonging to its past, its present and its future. In a fir tree, for example, there are the stumps or scars of dead branches, which once represented its foremost growth; there are the branches with their needles spread out to the air; there are the buds at the end of each branch and twig, which carry the still closely packed needles which are the promise of the future. In like manner, the chrysalis has, as its past, the caterpillar; as its future, the butterfly. The man has, in his past, the animal; in his future, the angel. Both are visible even now in his face. So with all things, for all things change and grow.

**15. Difference in stage is the cause of difference in development.**

This but amplifies what has just been said. The first stage is the sapling, the caterpillar, the animal. The second stage is the growing tree, the chrysalis, the man. The third is the splendid pine, the butterfly, the angel. Difference of stage is the cause of difference of development. So it is among men, and among the races of men.

**16. Through perfectly concentrated Meditation on the three stages of development comes a knowledge of past and future.**

We have taken our illustrations from natural science, because, since every true discovery in natural science is a divination of a law in nature, attained through a flash of genius, such discoveries really represent acts of spiritual perception, acts of perception by the spiritual man, even though they are generally unconscious.

So we may once more use the same illustrations. Perfectly concentrated Meditation, perfect insight into the chrysalis, reveals the caterpillar that it has been, the butterfly that it is destined to be. He who knows the seed, knows the seed-pod or ear it has come from, and the plant that is to come from it.

So in like manner, he who really knows to-day, and the heart of to-day, knows its parent yesterday, and its child to-morrow. Past, present and future are all in the Eternal. He who dwells in the Eternal, knows all three.

**17. Sound and meaning and the thought called up by a word are confounded because they are all blurred together in the mind. By perfectly concentrated Meditation of each separately, there comes an understanding of the sounds uttered by all beings.**

It must be remembered that we are speaking of perception by the spiritual man.

Sound, like every force, is the expression of a power of the Eternal. Infinite shades of this power are expressed in the infinitely varied tones of sound. He who, having entry to the consciousness of the Eternal, knows the essence of this power, can divine the meanings of all sounds from the voice of the insect to the music of the spheres.

In like manner, he who has attained to spiritual vision can perceive the mind-images in the thoughts of others, with the shade of feeling which goes with them, thus reading their thoughts as easily as he hears their words. Everyone has the germ of this power, since difference of tone will give widely differing meanings to the same words, meanings which are intuitively perceived by everyone.

**18. When the mind-impressions become visible, there comes an understanding of previous births.**

This is simple enough, if we grasp the truth of rebirth. The fine harvest of past experiences is drawn into the spiritual nature, forming, indeed, the basis of its development. When the consciousness has been raised to a point above these fine subjective impressions, and can look down upon them from above, this will in itself be a remembering of past births.

**19. By perfectly concentrated Meditation on mind-images is gained the understanding of the thoughts of others.**

Here, for those who can profit by it, is the secret of thought-reading. Take the simplest case, of intentional thought transference. It is the testimony of those who have done this, that the perceiving mind must be stilled, before the mind-image projected by the other mind can be seen. With it comes a sense of the feeling and temper of the other mind and so on, in higher degrees.

**20. By perfectly concentrated Meditation on the form of the body, by arresting the body's perceptibility, and by inhibiting the eye's power of sight, there comes the power to make the body invisible.**

There are many instances of the exercise of this power, by mesmerists, hypnotists and the like; and we may simply call it an instance of the power of suggestion. Shankara tells us that by this power the popular magicians of the East perform their wonders, working on the mind-images of others, while themselves remaining invisible. It is all a question of being able to see and control the mind-images.

**21. The works which fill out the life-span may be either immediately or gradually operative. By perfectly concentrated Meditation on these comes a knowledge of the time of the end, as also through signs.**



A garment which got wet, says the commentator, may be hung up to dry, and so dry rapidly, or it may be rolled in a ball and dry slowly; so a fire may blaze or smoulder. Thus it is with Karma, the works that fill out the life-span. By an insight into the mental forms and forces which make up Karma, there comes a knowledge of the rapidity or slowness of their development, and of the time when the debt will be paid off.

**22. By perfectly concentrated Meditation on sympathy, compassion and kindness, is gained the power of interior union with others.**

Unity is the reality; separateness the illusion. The nearer we come to reality, the nearer we come to unity of heart. Sympathy, compassion, kindness are modes of this unity of heart, whereby we rejoice with those who rejoice, and weep with those who weep. These things are learned by desiring to learn them.

**23. By perfectly concentrated Meditation on power, even such power as that of the elephant may be gained.**

This is a pretty image. Elephants possess not only force, but poise and fineness of control. They can lift a straw, a child, a tree with perfectly judged control and effort. So the simile is a good one. By detachment, by withdrawing into the soul's reservoir of power, we can gain all these, force and fineness and poise; the ability to handle with equal mastery things small and great, concrete and abstract alike.

**24. By bending upon them the awakened inner light, there comes a knowledge of things subtle, or obscure, or remote.**

As was said at the outset, each consciousness is related to all consciousness; and, through it, has a potential consciousness of all things; whether subtle or obscure, or remote. An understanding of this great truth will come with practice. As one of the wise has said, we have no conception of the power of Meditation.

**25. By perfectly concentrated Meditation on the sun comes a knowledge of the worlds.**

This has several meanings: First, by a knowledge of the constitution of the sun, astronomers can understand the kindred nature of the stars. And it is said that there is a finer astronomy, where the spiritual man is the astronomer. But the sun also means the Soul, and through knowledge of the Soul comes a knowledge of the realms of life.

**26. By perfectly concentrated Meditation on the moon comes a knowledge of the lunar mansions.**

Here again are different meanings. The moon is, first, the companion planet, which, each day, passes backward through one mansion

of the stars. By watching the moon, the boundaries of the mansions are learned, with their succession in the great time-dial of the sky. But the moon also symbolises the analytic mind, with its divided realms; and these, too, may be understood through perfectly concentrated Meditation.

27. By perfectly concentrated Meditation on the fixed pole-star comes a knowledge of the motions of the stars.

Addressing Duty, stern daughter of the Voice of God, Wordsworth finely said:

Thou dost preserve the stars from wrong,  
And the most ancient heavens through thee are fresh and strong—

thus suggesting a profound relation between the moral powers and the powers that rule the worlds. So in this sutra, the fixed pole-star is the eternal spirit about which all things move, as well as the star toward which points the axis of the earth. Deep mysteries attend both, and the veil of mystery is only to be raised by Meditation, by open-eyed vision of the awakened spiritual man.

(To be continued.)

---

### FRAGMENTS

The Master said to me: Come child, and I answered, Nay, Lord. And He said again: Thou wilt not obey me? And I replied: Thy words, Lord, are *Come*. And to come to Thee I must depart far from Thee into the dark world whose shadows lie so thick and sullen behind me. There shall I find thee in Sacrifice and labour; for the Spiritual world lies not apart from it, but luminous in its folds. Through Thy words speak Thy Spirit, and Thy Spirit I obey.

And the Master's eyes glowed deep. He laid his hand upon my head and said again:

Come, child of my heart. And I knew I had understood.

CAVÉ.

# THEOSOPHY AND SECULAR LITERATURE

---

## IV

EDMUND BURKE

“Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful structure, Man; whose prerogative it is, to be in a great degree a creature of his own making; and who, when made as he ought to be made, is destined to hold no trivial place in the creation.”

BURKE'S lifelong effort to set forth the sanity and wisdom of the social order ended with his philosophical display of the wrongness of the Revolutionists in France. His *Reflections on the French Revolution* are the “late ripe fruit of an old tree”; in them he restates in an entirely individual manner these immemorial principles of life which find recurrent expression in the Upanishads, in the Gospels, in the Platonic Dialogues, and in the poems and prayers of many a Western devotee. In a generation of unbelievers, he towers lofty as the champion of a faith too profound for short plummet. And his long effort of defense, which to his own eyes, as to others, must sometimes have seemed futile, had the crowning success of ushering in a new period of faith, of which Wordsworth is the representative—a period Burke did not see but which he divined. For he believed unshakenly in the ultimate triumph of his principles; that conviction, and no success of the moment, kept him unflinching at work when maligned by his opponents and deserted by those he had trusted. In the *Reflections* he has eloquently stated the inadequacy and error of revolutionary principles. That his conclusions are, by many, not accepted, a hundred years after the event, is no argument against the universality of their application; it is only a proof that the tares must grow along with the wheat till harvest. The eighteenth century was the heyday of tares; up and up they had grown, until in the Revolution, they reached a height too great for their root, and fell. Burke was seed of new wheat. Again and again the wheat will be choked, but it always seeds itself, and in the harvest will be garnered.

The French Revolution was the culmination and overthrow of a movement that manifested itself certainly two centuries earlier. In 1595 Richard Hooker wrote, at the end of his first book on *Ecclesiastical Polity*, “Of Law there can be no less acknowledged than that her seat

is the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power, both angels and men, and creatures of what condition soever though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." Hooker did not perceive the inferences to be drawn from his conception of law. Nor has the church he defended yet seen them, except a few individuals; nor entered upon its vast inheritance. For such a Law implies growth, development, evolution, and points to a theory of life and the universe opposed to the cumbrous weight of dead matter bound by each generation upon the shoulders of its successor, from old Jewish days downward. The classical revival brought to the Church a choice similar to that of Apostolic times—to remain selfishly separate, a Jewish sect, or to accomplish its mission among the nations which He hath made of one blood. St. Paul built up the Church with the Gentiles. In the Renaissance, the chance was given it to buttress its walls and to spire its towers with the marbles of Greece. For a time it seemed that pious and cultivated scholarship might relax the hard pride of the Church overstrained with its mistaken effort at domination; that humble learning might reveal to this belligerent one the true domination won without strife, far back in the past. We have seen that Mirandola and his friends were heralds of a new dawn. In England, a little later, a group of men at Cambridge turned to Plato for proof of Christian truths which were then commonly denied. But the sun waits long; the clouds slowly break. The Church heeded not the rich antiquity that lay awaiting appropriation; it entered into hot dispute over petty possessions of the moment. It descended from spiritual worship, unity and concord to the evil of controversy, prolific of its kind. And in postponing its coming of age, it made itself ridiculous and discredited, by its endeavor to force men of sharpened intellects and broadened vision and cultivated manners to accept as science the superstitious ignorance of an indecent Bedouin tribe that had scarcely emerged from the fetichism of savagery. When Mother Church made so great a blunder, it is not surprising that the dissenting parties she should have guided and pacified made a blunder of the same kind. The Church turned from a conception of law as dynamic to the static code of Jerusalem. It was a faltering of imagination, an inability to feel mystery, and a terrified shrinking from a thing so strange and independent of man as life. The Church preferred a mechanical system of things to a spiritual, the cut and dried integuments of a mummy to elusive vitality; it refashioned the actual world into a threefold abode well directoryed, and lost every glimpse of the immortal realm of silence. The Puritans' mistake was similar but smaller, carrying one degree lower down the stupidity of the parent. It was the dynamic, the organic, the developing that was too great and

elusive for their apprehension. For them the last word on Church polity was spoken to the Apostles, and the volume then sealed. There the Church must remain, fixed, with no power of renovation and repair, dead. The Puritan opposed, tooth and nail, those changes of polity and worship which were evidence of immanent life. Burke has a phrase that well describes all that outcry and strife, "the dissidence of dissent, and the Protestantism of the Protestant Religion." And these words bring to mind some others descriptive of the Inferno

Various tongues,  
Horrible languages, outcries of woe,  
Accents of anger, voices deep and hoarse,  
With hands together smote that swell'd the sounds,  
Made up a tumult, that forever whirls  
Round through that air with solid darkness stain'd,  
Like to the sand that in the whirlwind flies.

Thus religion, established and dissenting, had made itself rational, losing imaginative vision and spiritual insight. And rationalism in religion begot rationalism in philosophy and science. "Man as the minister and interpreter of nature," wrote Francis Bacon in the first aphorism of his *Novum Organum*, "does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him, and neither knows nor is capable of more." There is the cleft between spurious religion and spurious science which, later, by the crumbling away of religion, became a wider and wider chasm. The first and last words upon the suprasensual had been said by immoral Arabs; to change or add to those dicta meant devilish wickedness and destruction. There was left, then, as the only field for man's curiosity and activity, "*things*" and the "*mind*," *physics* and *psychics*. Francis Bacon in his scientific work was like Faraday. "I shut fast the door of my laboratory when I open the door of my chapel," the later scientist said. Bacon, who investigated the secrets of matter, the martyr of the experimental method in things secular, accepted unquestioningly the dogmas of Jewish tribes. The experimental method was applicable only to things and the mind, he thought. Of any higher realm man could investigate nothing, for what such a realm is, was already fully known through the revelations of Ezekiel and his fellow prophets. Bacon's successors were less careful about the use of the two doorways, and gradually the chapel door fell from its hinges and the walls toppled. Locke had some curiosity about things supernal, but he declared that "All knowledge is generalization from experience." One would not question that truth except for Locke's limitation of experience to the physical and mental senses. But after Locke, speculators like Hume, gaining greater familiarity with *things* and the *mind*, began to declare that things and minds as they are in fact never could be formed into Ezekiel's

ritualistic synagogue. Here then is a second element of opposition to harassed Mother Church, like the opposition of the Puritan, a child of her own breeding. To the positive dogmatism of a rationalist religion there squares itself the negative dogmatism of a rationalist science.

Into rational England in 1727 came a young Frenchman just released from imprisonment for atheism. For the first time in his life Voltaire was satisfied. Here was wisdom! Here was life! Here was apparent the whole duty of man! After an enthusiastic visit and pleasant relations with Hume and other philosophers, Voltaire returns to eclaire his own land, and reforms it along English lines. Two years later, in Dublin, Edmund Burke was born.

By the time Burke was ready for service, the astral rationalism had formed its physical instrument. So far we have considered speculation; now comes practice. Rational religion and rational science produce rationalism in politics. Burke confronts those contentious opponents with a religion that is scientific in essence and poetic in form. The political theory which he maintains against their revolutionary methods is fruit on the tree of his religion. Burke, in the Senate, and Wesley, in the field, saved England from the horrors of France.

His preparation for service was not usual. Born of a mixed marriage, his mother a Roman, his father an English communicant, he learned, in family life, the fundamental unity of heart that underlies variant expressions of belief, and when he came to marry, he followed his father's example, taking a Roman Catholic wife. On account of these connections he was slandered his whole life-time as a disguised Papist. Then, he was very early sent by these parents to a Quaker schoolmaster who won his affection and reverence, and whose son became his close friend. These Quakers completed his course in tolerance. From Dublin he went up to London for law. But his reading was perfunctory and soon ceased. "Law quickens and invigorates the mind, but, except in those very happily born, does little to open and liberalize it," he wrote later. He pleased his father as long as he could, then surrendered his allowance, in order to follow his own inclination, the study of literature. For about nine years he is wandering, reading, observing, reflecting, in the mountains of Wales, in France, over England, taken sometimes for a spy, sometimes for an adventurer in search of an heiress—a puzzle to good people who did not understand why a grown man and a poor man should not have some settled employment. One letter of this period to his schoolmaster's son is significant. "I spent four hours yesterday, in a library," he writes, "the best way in the world of killing thought." Not until he is in *mezzo del camin*, thirty-five years old, is he ready for work. By that time the principles which governed him were clearly and fully formulated; we do not see them in development, they grew underground during those desultory years.

From his first political writing until his death, to one region of the globe after another,—America, England, India, Africa and France, he makes a consistent application of his principles: “The principles that guide us in public and private, as they are not of our devising, but moulded into the nature and essence of things, will endure with the sun and the moon—long, very long after Whig and Tory, Stuart and Brunswick, and all such miserable bubbles and playthings of the hour, are vanished from existence and from memory.” In a century of material, rational and atheistic thinking, he comes to the government of a great empire with the imagination of a poet of the very first order. It is that poetic faculty of insight that ranks him with the first few of England; not the rhetoric and paragraph building that is all American youth get out of his writings. It is poetry that makes his great sentences unforgettable; with him, as with a few others, words become more than symbols—there is transubstantiation that evokes from the accidental real substance.

Burke repeats over and over again that politics is only morality enlarged, that the government of Empire is an extension of family government. “Nations are governed by the same methods, and on the same principles, by which an individual without authority is often able to govern those who are his equals or his superiors; by a knowledge of their temper, and by a judicious management of it.” And later in the same pamphlet, he writes, “It is therefore our business carefully to cultivate in our minds, to rear to the most perfect vigor and maturity, every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth; so to be patriots as not to forget we are gentlemen.” The enlarged morality that he brought to the service of the state was the early lesson learned in home and school, of uniformity sacrificed for harmony—of one cause lying under many manifestations. Burke’s sympathy and charity were so hearty that, in his American writings, many entirely misapprehend his motive for conciliation, and fancy him an honest New England patriot. His consideration of the colonies and their difficulties was from the political standpoint. But as the very eating and drinking of a devout man are consecrated, so Burke’s statecraft is religious as well as political; and it shows to the priest and the church as well as to the state their proper course. He looked upon the American difficulties as the fermentation of the old Puritan leaven. To the free thinking part of those colonies represented by Franklin and Jefferson, he paid little heed. It was the “dissidence of dissent and the Protestantism of the Protestant religion,” with which he had to deal. And his method is the only one that is ever applicable to dissentients,—“genuine simplicity of heart is an healing and cementing principle.” He refuses to discuss at all the abstract right of the question. Such debates are suitable only for schoolmen and sophists. His business

is the present,—“Dissent is here: what in the name of God are you going to do with it?” A decision as to the metaphysical right of either side would not give peace. And peace is the one thing desirable. Therefore he sought it in its natural course and in its ordinary haunts; sought it in the spirit of peace and through principles purely pacific. “Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the judicial determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. . . . I propose, by removing the ground of difference, and by restoring the former unsuspecting confidence of the colonies in the mother country to give permanent satisfaction to the people.” Harmony can be restored only by concession. And concession must come from the older and wiser party. The mother country must recognize the willfulness in her children, and moderate it by her gentle counsels. An attitude toward wayward members other than conciliating acts as a spur. Affection, not metaphysical speculation, forms the real ties,—light as air but strong as links of iron. Many nowadays will give an intellectual assent to Burke’s proposition, though they have not that centering of the attention in the spiritual realm which is necessary for putting it in practice. But in the material age to which he was prophet, even intellectual assent was refused. Burke, denounces his mole-eyed contemporaries, and does it politely, by suggesting that such despicable folk are not to be found in English state circles. “All this I know well enough will sound wild and chimerical to the profane herd of those vulgar and mechanical politicians, who have no place among us; a sort of people who think that nothing exists but what is gross and material; and who therefore, far from being qualified to be directors of the great movement of empire, are not fit to turn a wheel in the machine. But to men truly initiated and rightly taught, these ruling and master principles, which, in the opinion of such men as I have mentioned, have no substantial existence, are in truth everything, and all in all. Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together.”

A teaching of the Wisdom Religion is that intellectual illumination comes as the result of moral practice,—“Keeping the commandments brings knowledge of the doctrine.” Burke is one more witness to the law. His tolerance and sympathy led him to a clear understanding of the nature of government; the theory of governing he formulates might be printed as a corollary to a sentence in the *Gita*: “The knowledge whereby one Eternal nature is perceived in all beings, undivided though beings are divided, know that knowledge to be of Substance.” “Government is an institution of Divine authority, yet its forms, and the persons



who administer it, all originate from the people." It is the old familiar thought of a Divine Eternal Spirit that comes perennially to manifestation in temporary and varying forms. The endeavor to make uniform those varying manifestations would check the movement of the spirit; the spirit would escape, leaving an empty shell. He sees that government is part of the great whole, nature, and that the part works after the pattern of the whole, as a portion of matter cast from a rotating sphere continues, in miniature, the same rotation. "By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges, in the same manner in which we enjoy and transmit our property and our lives. The institutions of policy, the goods of fortune, the gifts of providence, are handed down to us, and from us, in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world, and with the mode of existence decreed to a permanent body composed of transitory parts; wherein, by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole at one time, is never old, or middle-aged, or young, but, in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation and progression. Thus, by preserving the method of nature in the conduct of the state, in what we improve, we are never wholly new; in what we retain, we are never wholly obsolete. By adhering in this manner and on those principles, to our forefathers, we are guided not by the superstition of antiquarians, but by the spirit of philosophic analogy. In this choice of inheritance we have given to our frame of polity the image of a relation in blood; binding up the constitution of our country with our dearest domestic ties; adopting our fundamental laws into the bosom of our family affections; keeping inseparable, and cherishing with the warmth of all their combined and mutually reflected charities, our state, our hearths, our sepulchres, and our altars." Hence while Burke's affection binds him to his native limited monarchy,—the best form for the English in their circumstances—he cannot declare that that form of government is absolutely the best. Its excellence is wholly relative. "I reprobate no form of government merely upon abstract principles." It is best for the English, but, not for the Athenians, or for African tribes. Nor can he give any definition of what liberty and a free government are; all these things are relative; "a free government," he writes, to the sheriffs of Bristol, "is what the people think so; and they and not I are the natural, lawful and competent judges of this matter." Is not the law of Karma implicit in his teaching? As of government, so of religion, no one of the perishing vehicles can be named absolutely the best. Each is best for the tribe or race whose Karma has produced it. Hence for any nation to attempt to impose its government or religion upon another

is futile and impious. Those political and religious forms are temporary things for the discipline of the spirit. When the spirit has outgrown its present casing it will take on a new. So Burke discountenances the proselyting zeal of missionaries religious and political. "It is not morally true that we are bound to establish in every country that form of religion which in our minds is most agreeable to truth, and conduces most to the eternal happiness of mankind." He heartily favors the example of gentle and godly lives brought before those who are savage and ungodly. But he wishes other nations and tribes to develop naturally from within, from their own germ. He does not desire that all men be whitewashed in order to appear as white men. In a century that mistook its indifference and hostility to religion for toleration, Burke is a striking example of genuine reverence and charity. Two Brahmin priests sent from India on matters of state were so lodged in London that the religious ceremonies, which were their obligations, were impossible of performance. Hearing of their discomfort and involuntary neglect of office, Burke received them into his home, and had a greenhouse prepared, according to the requirements of their ritual, for their use in duties that to them were sacred and bounden.

The sense of growth, of germinal expansion, of a natural course, in a word, of evolution, made him hostile to revolutionary proceedings. To declare the whole past one error, to blot it out, to begin anew, was to him folly, ignorance, madness—an endeavor to push spires skyward when the foundations were demolished. His standard of a statesman is "a disposition to preserve and an ability to improve taken together." "Everything else," he writes, "is vulgar in the conception, perilous in the execution." But to preserve and at the same time to improve, and with due consideration of that silent but powerful agent, time, is difficult. Revolution evades, and slips aside from difficulty.

"This it has been the glory of the great masters in all the arts to confront, and to overcome; and when they had overcome the first difficulty, to turn it into an instrument for new conquests over new difficulties; thus to enable them to extend the empire of their science; and even to push forward, beyond the reach of their original thoughts, the landmarks of the human understanding itself. Difficulty is a severe instructor, set over us by the supreme ordinance of a parental Guardian and Legislator, who knows us better than we know ourselves, as he loves us better too. *Pater ipse colendi haud facilem esse viam voluit.* He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial. It is the want of nerves of understanding for such a task, it is the degenerate fondness for tricking short-cuts, and little fallacious facilities, that has in so many parts of the world created governments with arbitrary powers.

"It is this inability to wrestle with difficulty which has obliged the

arbitrary Assembly of France to commence their schemes of reform with abolition and total destruction. But is it in destroying and pulling down that skill is displayed? Your mob can do this as well at least as your assemblies. The shallowest understanding, the rudest hand is more than equal to that task. Rage and phrensy will pull down more in half an hour, than prudence, deliberation, and foresight can build up in a hundred years. The errors and defects of old establishments are visible and palpable. It calls for little ability to point them out; and where absolute power is given, it requires but a word wholly to abolish the vice and the establishment together. The same lazy but restless disposition, which loves sloth and hates quiet, directs the politicians, when they come to work for supplying the place of what they have destroyed. To make everything the reverse of what they have seen is quite as easy as to destroy. No difficulties occur in what has never been tried. Criticism is almost baffled in discovering the defects of what has not existed; and eager enthusiasm and cheating hope have all the wide field of imagination, in which they may expatiate with little or no opposition.

“At once to preserve and to reform is quite another thing. When the useful parts of an old establishment are kept, and what is super-added is to be fitted to what is retained, a vigorous mind, steady, persevering attention, various powers of comparison and combination, and the resources of an understanding fruitful in expedients, are to be exercised; they are to be exercised in a continued conflict with the combined forces of opposite vices, with the obstinacy that rejects all improvement, and the levity that is fatigued and disgusted with everything of which it is in possession. But you may object—‘A process of this kind is slow. It is not fit for an assembly, which glories in performing in a few months the work of ages. Such a mode of reforming, possibly, might take up many years.’ Without question it might; and it ought. It is one of the excellencies of a method in which time is amongst the assistants, that its operation is slow, and in some cases almost imperceptible.”

Again his sense of evolution led him to inveigh against anarchy and similar errors of deluded zealots, who glimpse indeed the reality of the Spirit, but are dazzled and blinded by its splendor.

Io credo, per l'acume ch'io sofferesi  
Del vivo raggio, ch'io sarei, smarrito,  
Se gli occhi miei da lui fossero aversi.

Dimly perceiving the Immortal and Unchanging, they never understand that the Eternal Radiance wills for itself an illusive manifestation of shadows, which, however, have a temporal reality. To the true spiritualist of every religion, Buddha, St. Francis, Emerson, Whitman, these shadows partake somewhat of the Divine Nature. Reverence and love is due them as the temple of the Soul. True spiritualists are in no combat with things as they are, but accept the universe and its offspring as divine instruments of perfection—instruments of the Lonely One—instruments of every man. They make the illusive shadows serve to bring them nearer to Substance.

In a world of sense they live,  
By sensible impressions not enthralled,  
But by their quickening impulse made more prompt  
To hold fit converse with the spiritual world.

Now the State is one of these Shadows, instruments, not an end but a way toward the end. Emerson truly writes:

“To educate the wise man the State exists; and with the appearance of the wise man the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort, or navy—he loves men too well; no bribe, or blast, or palace, to draw friends to him; no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is prophet; no statute-book, for he has the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the life of the Creator shoots through him, and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him need not husband and educate a few, to share with him a select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankincense and flowers.”

Burke is in accord with Emerson, “Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as their love to justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.” With the appearance of the wise man the State will disappear. But who among us is wise? Surely all would depart as did the accusers from the adulterous woman. Hence, rightly to appreciate civilisation is a hall-mark of sanity, since none but the insane would attribute to themselves sufficient wisdom to dispense with its discipline. And it is against such insanity that Burke is protesting when he writes those,—probably his greatest,—paragraphs about the sacredness of the State and of its administrators who stand to us in the person of God Himself. “They conceive that He who gave our nature to be perfected by our virtue,” writes Burke, “willed also the necessary means of its perfection.—He willed therefore the State.”

“We know, and what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good and of all comfort. In England we are so convinced of this, that there is no rust of superstition, with which the accumulated absurdity of the human mind might have crusted it over in the course of ages, that ninety-nine in a hundred of the people of England would not prefer to impiety. We shall never be such fools as to call in an enemy to the substance of any system to

remove its corruption, to supply its defects, or to perfect its construction. If our religious tenets should ever want a further elucidation, we shall not call on Atheism to explain them. We shall not light up our temple from that unhallowed fire. It will be illuminated with other lights. It will be perfumed with other incense, than the infectious stuff which is imported by the smugglers of adulterated metaphysics. If our ecclesiastical establishment should want a revision, it is not avarice or rapacity, public or private, that we should employ for the audit, or receipt, or application of its consecrated revenue. Violently condemning neither the Greek nor the Armenian, nor, since heats are subsided, the Roman system of religion, we prefer the Protestant; not because we think it has less of the Christian religion in it, but because, in our judgment, it has more. We are Protestants, not from indifference, but from zeal.

“We know, and it is our pride to know, that man is by his constitution a religious animal; that Atheism is against, not only our reason, but our instincts; and that it cannot prevail long. But if, in the moment of riot, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, which in France is now so furiously boiling, we should uncover our nakedness, by throwing off that Christian religion which has hitherto been our boast and comfort, and one great source of civilisation amongst us, and amongst many other nations, we are apprehensive (being well aware that the mind will not endure a void) that some uncouth, pernicious, and degrading superstition might take place of it.

“First, I beg leave to speak of our church establishment, which is the first of our prejudices, not a prejudice destitute of reason, but involving in it profound and extensive wisdom. I speak of it first. It is first, and last, and midst in our minds. For, taking ground on that religious system, of which we are now in possession, we continue to act on the early received and uniformly continued sense of mankind. That sense not only, like a wise architect, hath built up the august fabric of states, but like a provident proprietor, to preserve the structure from profanation and ruin, as a sacred temple purged from all the impurities of fraud, and violence, and injustice, and tyranny, hath solemnly and forever consecrated the commonwealth, and all that officiate in it. This consecration is made, that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy motives of their function and destination; that their hope should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence, in the permanent part of their nature, and to a permanent fame and glory, in the example they leave as a rich inheritance to the world.

“Such sublime principles ought to be infused into persons of exalted situations; and religious establishments provided, that they may continually revive and enforce them. Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful structure, Man; whose prerogative it is, to be in a great degree a creature of his own making; and who, when made as he ought to be made, is destined to hold no trivial place in the creation. But whenever man is put over

men, as the better nature ought ever to preside, in that case more particularly, he should as nearly as possible be approximated to his perfection.

“The consecration of the state, by a state religious establishment, is necessary also to operate with a wholesome awe upon free citizens; because, in order to secure their freedom, they must enjoy some determinate portion of power. To them therefore a religion connected with the state, and with their duty towards it, becomes even more necessary than in such societies, where the people, by the terms of their subjection, are confined to private sentiments, and the management of their own family concerns. All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust; and that they are to account for their conduct in that trust to the one great Master, Author, and Founder of Society.

“This principle ought even to be more strongly impressed upon the minds of those who compose the collective sovereignty, than upon those of single princes. Without instruments, these princes can do nothing. Whoever uses instruments, in finding helps, finds also impediments. Their power is therefore by no means complete; nor are they safe in extreme abuse. Such persons, however elevated by flattery, arrogance, and self-opinion, must be sensible that, whether covered or not by positive law, in some way or other they are accountable even here for the abuse of their trust. If they are not cut off by a rebellion of their people, they may be strangled by the very janissaries kept for their security against all other rebellion. Thus we have seen the king of France sold by his soldiers for an increase of pay. But where popular authority is absolute and unrestrained, the people have an infinitely greater, because a far better founded, confidence in their own power. They are themselves, in a great measure, their own instruments. They are nearer to their objects. Besides, they are less under responsibility to one of the greatest controlling powers on earth, the sense of fame and estimation. The share of infamy, that is likely to fall to the lot of each individual in public acts, is small indeed; the operation of opinion being in the inverse ratio to the number of those who abuse power. Their own approbation of their own acts has to them the appearance of a public judgment in their favor. A perfect democracy is therefore the most shameless thing in the world. As it is the most shameless, it is also the most fearless. No man apprehends in his person that he can be made subject to punishment. Certainly the people at large never ought: for as all punishments are for example towards the conservation of the people at large, the people at large can never become the subject of punishment by any human hand. It is therefore of infinite importance that they should not be suffered to imagine that their will, any more than that of kings, is the standard of right and wrong. They ought to be persuaded that they are full as little entitled, and far less qualified with safety to themselves, to use any arbitrary power whatsoever; that therefore they are not, under a false show of liberty, but in truth, to exercise an unnatural, inverted domination, tyrannically to exact, from those who officiate in the state, not an entire devotion to their interest, which is their right, but an abject submission to their occasional will; extinguishing thereby, in all those who serve them, all moral principle, all sense of dignity, all use of judgment, and all consistency of character; whilst

by the very same process they give themselves up a proper, a suitable, but a most contemptible prey to the servile ambition of popular sycophants, or courtly flatterers.

\* \* \* \* \*

“Society is indeed a contract, subordinate contracts for objects of mere occasional interest may be dissolved at pleasure—but the state ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico or tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primæval contract of eternal society, linking the lower with the higher natures, connecting the visible and the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place. This law is not subject to the will of those, who by an obligation above them, and infinitely superior, are bound to submit their will to that law. The municipal corporations of that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bonds of their subordinate community, and to dissolve it into an unsocial, uncivil, unconnected chaos of elementary principles. It is the first and supreme necessity only, a necessity that is not chosen, but chooses, a necessity paramount to deliberation, that admits no discussion, and demands no evidence, which alone can justify a resort to anarchy. This necessity is no exception to the rule; because this necessity itself is a part too of that moral and physical disposition of things, to which man must be obedient by consent or force; but if that which is only submission to necessity should be made the object of choice, the law is broken, nature is disobeyed, and the rebellious are outlawed, cast forth, and exiled, from this world of reason, and order, and peace, and virtue, and fruitful penitence, into the antagonist world of madness, discord, vice, confusion, and unavailing sorrow.”

The last portion of Burke’s teaching to which I would call attention is again a corollary of that one law of growth: “The knowledge whereby one eternal nature is perceived in all beings, undivided though beings are divided.” A rationalized church, and a rationalized science gave issue to a rationalized society, a social order to be brought about by the levelling of ranks. Burke’s comment on the effort is brief but adequate; he calls it *usurpation of the prerogatives of nature*, an effort to change, by force, circumstances which rise out of human nature itself.

“They have much, but bad, metaphysics; much, but bad, geometry; much, but false, proportionate arithmetic; but if it were all as exact as

metaphysics, geometry, and arithmetic ought to be, and if their schemes were perfectly consistent in all their parts, it would make only a more fair and sightly vision. It is remarkable, that, in a great arrangement of mankind, not one reference whatsoever is to be found to anything moral or anything politic; nothing that relates to, the concerns, the actions, the passions, the interests of men. The legislators who framed the ancient republics knew that their business was too arduous to be accomplished with no better apparatus than the metaphysics of an undergraduate, and the mathematics and arithmetic of an exciseman. They had to do with men, and they were obliged to study human nature. They had to do with citizens, and they were obliged to study the effects of those habits which are communicated by the circumstances of civil life. They were sensible that the operation of this second nature on the first produced a new combination; and thence arose many diversities amongst men, according to their birth, their education, their professions, the periods of their lives, their residence in towns or in the country, their several ways of acquiring and of fixing property, and according to the quality of the property itself, all which rendered them as it were so many different species of animals. From hence they thought themselves obliged to dispose their citizens into such classes, and to place them in such situations in the state, as their peculiar habits might qualify them to fill, and to allot to them such appropriated privileges, as might secure to them what their specific occasions required, and which might furnish to each description such force as might protect it in the conflict caused by the diversity of interests, that must exist, and must contend, in all complex society: for the legislator would have been ashamed, that the coarse husbandman should well know how to assort and to use his sheep, horses, and oxen, and should have enough of common sense, not to abstract and equalize them all into animals, without providing for each kind an appropriate food, care, and employment; whilst he, the economist, disposer and shepherd of his own kindred, subliming himself into an airy metaphysician, was resolved to know nothing of his flocks but as men in general."

The social order that Burke declares the true one, is what his imaginative vision, his spiritual eyes, discern. The rationalizers perceived only the inequalities of human life, and sought to make all men happy by an equal division of things. Beneath the surface Burke saw . . . "the happiness that is to be found by virtue in all conditions; in which consists the true moral equality of mankind, and not in that monstrous fiction, which, by inspiring false ideas and vain expectations into men destined to travel in the obscure walk of laborious life, serves only to aggravate and embitter that real inequality, which it never can remove; and which the order of civil life establishes as much for the benefit of those whom it must leave in an humble state, as those whom it is able to exalt to a condition more splendid, but not more happy." He declares that it is possible to construct an order, which, without confounding ranks, would produce a noble equality, and hand it down through all the gradations of social life. These ranks, inequalities and varying conditions are again discipline for the spirit, by which the individual



gains rich experience. "Taking it for granted that I do not write to the disciples of the Parisian philosophy, I may assume, that the awful Author of our being is the Author of our place in the order of existence; and that having disposed and marshalled us by a divine tactic, not according to our will, but according to his, he has, in and by that disposition, virtually subjected us to act the part which belongs to the place assigned us. We have obligations to mankind at large, which are not in consequence of any special voluntary pact. They arise from the relation of man to man, and the relation of man to God, which relations are not matters of choice."

Burke's private life is a pleasant picture. His large money indebtedness to his friend, the Marquis of Rockingham, is sometimes mentioned as dishonor and dishonesty. But any group of people that has worked devotedly for principles which they believe are moulded in the nature and essence of things will understand the relations of the two men. Burke began his public life as secretary to the Marquis, who was leader of one section of the Whigs. In a short time Burke and the few nobles who held with the Marquis found their convictions were common; but Burke formulated for them those beliefs which they held vaguely. In the years when all effort seemed futile, and the wisest course an entire giving up of protest, Burke's zeal kept the band together and his genius gave to posterity those pamphlets and speeches which even his detractors ungrudgingly praise. It was Burke who brought the members of the party together. It was he who dispatched agents to the colonies and it was he who received from these agents reports and accounts of conditions of life in far countries. He was in constant communication with the courts and ministers of the continent, learning from their envoys those things which it behooves a statesman to know. Now Dr. Johnson once said that a stranger who should turn aside under a balcony from a passing shower, and should find Burke sheltered there, would discover in five minutes Burke's towering greatness. So that it is not impossible that colonial agents and foreign envoys would have done reverence to his genius in Grub Street. But it is also possible that neither the Marquis of Rockingham, nor Burke, was willing that the personal poverty of the real leader of the Whigs should represent the party to England and to foreign nations. With money (£70,000, it is said) advanced by his friend, Burke established himself at Beconsfield, the estate of Edmund Waller. When the Marquis died he left Burke's promissory memoranda among his papers, cancelled. The incident testifies to the magnanimity of both men.

Farming at Beconsfield, in the intervals of state affairs, Burke is seen as eager in his pursuit of all the economic sciences as were the French philosophers. He writes to Arthur Young, the agricultural expert of that day, for the reasons of deep versus top plowing. When,

in successive seasons, carrots do not fatten his hogs, as text-books said they should, he seeks out the reason by laboratory methods. He is eager for every legitimate improvement that makes life more convenient. But his motive is quite different from that of the ordinary social reformer of his day as well as ours. To the *philosophe*, the universe and life were bounded by the flaming ramparts of the earth; it became man's duty to make this miscreated planet as habitable as possible for the space he should pass upon it. To Burke, the gross and trivial things of earth gave opportunity for discipline. In working upon the difficulties of inanimate perverseness, man's will becomes strengthened and purified.

With a brief account of his relations with his constituents at Bristol, this narrative shall end. He was elected representative for that, the second commercial city of the kingdom, in 1774. In a speech at the poll, he opened to the electors very clearly his conviction as to a representative's duty:

"It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and above all, ever, and in all cases, to prefer their interest to his own. But his unbiassed opinion, his nature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion.

"If government were a matter of will upon any side, yours, without question ought to be superior. But government and legislation are matters of reason and judgment, and not of inclination; and what sort of reason is that, in which the determination precedes the discussion; in which one set of men deliberate, and another decide; and where those who form the conclusion are perhaps three hundred miles distant from those who hear the arguments?"

Acting upon this conviction, he sacrificed in two or three matters, the local interests of Bristol, to the welfare of the kingdom and Empire. He thus so displeased his constituents that in 1780 they refused him re-election. Burke had sought re-election, and made one of his great speeches in explanation of his parliamentary conduct during those six years. But when he perceived that the electors would not again choose his services, he did the unusual thing of coming before them with an address of thanks and farewell, instead of taking leave in the usual manner by letter. His short speech is a model of dignity and urbanity. But between the sentences, one hears the dropping of tears over Jerusalem.

"I am not in the least surprised, nor in the least angry at this view of things. I have read the book of life for a long time, and I have read other books a little. Nothing has happened to me, but what has hap-

pened to men much better than me, and in times and in nations full as good as the age and country we live in. To say that I am no way concerned, would be neither decent nor true. The representation of Bristol was an object on many accounts dear to me; and I certainly should very far prefer it to any other in the kingdom. My habits are made to it; and it is in general more unpleasant to be rejected after long trial, than not to be chosen at all.

"But, gentlemen, I will see nothing except your former kindness, and I will give way to no other sentiments than those of gratitude. From the bottom of my heart I thank you for what you have done for me. You have given me a long term, which is now expired. I have performed the conditions, and enjoyed all the profits, to the full; and I now surrender your estate into your hands, without being in a single tile or a single stone impaired or wasted by my use. I have served the public for fifteen years. I have served you in particular for six. What is past is well stored. It is safe, and out of the power of fortune. What is to come is in wiser hands than ours; and He, in whose hands it is, best knows whether it is best for you and me that I should be in parliament, or even in the world.

"It has been usual for a candidate who declines, to take his leave by a letter to the sheriffs; but I received your trust in the face of day, and in the face of day I accept your dismission. I am not,—I am not at all ashamed to look upon you; nor can my presence discompose the order of business here. I humbly and respectfully take my leave of the sheriffs, the candidates, and the electors; wishing heartily that the choice may be for the best, at a time which calls, if ever time did call, for service, that is not nominal. It is no plaything you are about. I tremble when I consider the trust I have presumed to ask. I confided perhaps too much in my intentions. They were really fair and upright; and I am bold to say, that I ask no ill thing for you, when on parting from this place I pray that whomever you choose to succeed me, he may resemble me exactly in all things, except in my abilities to serve, and my fortune to please you."

All literature receives its value in proportion as it is applicable, beyond the moment and locality, that called it forth, to the needs of mankind generally. Burke showed to his contemporaries in the eighteenth century the right conduct of life. And his counsels are true for us. We believe he enunciated universal principles—that "genuine simplicity of heart is an healing and cementing principle" that "magnanimity" in church as well as in state "is not seldom the truest wisdom; and a great empire [or church] and little minds go ill together".

C. C. C.

# REINCARNATION.\*

---

IT is a rich human experience to know a mountain—to know it and love it completely. One comes to sense the individuality, the character of a mountain, and there is always some one outlook-spot from which that character best reveals itself.

Wherever mountain lovers and mountain climbers gather, two questions will be heard: "From what side should the mountain be approached?" "Which trail is most practicable?" These questions have even greater pertinence when we consider a mountain in human experience like Reincarnation; for man is at once the subject of Reincarnation and its observer—he is the mountain and the climber.

A subject like Reincarnation has many vantage points, and many trails leading to it—a separate trail for every climber at the start, but before the peak is reached all trails unite. My own way of arriving at the ancient doctrine was a rather rocky road; not one to be recommended, but it is the trail I know best.

Fifteen or twenty years ago, my attitude toward life, if expressed in verse, would be well rendered by Fitzgerald's translation of the Persian poet, where he says:

. . . "could you and I with him conspire  
To grasp this sorry Scheme of Things, entire  
Would we not shatter it to bits—and then  
Remould it nearer to the heart's desire!"

Youth is by tendency anarchistic, and proverbially irreverent. At that time I was wholly convinced that this world was inherently a place of injustice. I recognized that through historic periods the ideal of justice and the common standard of justice, as between man and man, had been constantly revised for the better. But it seemed equally clear to me that complete justice could never prevail in this earth-life. Things were very much awry. Not only did "the hand of the Potter shake" but Jove had evidently "nodded" more than once while the plans and the laws of this old world were a-making!

Theologians, I thought, might very well explain that the "seven days" of creation represented vast ages but, if this world as a place for human beings were a fair sample, then Creation had been a scamped, bungling piece of work, on which more time might have been spent to advantage. Of course, nothing could be done about the matter, but, just for my own satisfaction, I set about the formulating of a proper plan for creation—one that would give to everyone a fair deal in the

---

\* A paper read before the New York Branch of the T. S.

game of life. A new and just scheme of creation seemed quite feasible, until I attempted to work out the details of the plan, on paper; then I found possible but two types of the world-scheme. In one, human beings would be reduced to mechanical puppets, without freedom of will and without adequate reason for being. In the other, they had freedom and a lot of other fine things but I could not find any way of arranging to give them justice in one lifetime. My scheme for a grand Clearing-house, through which all men's actions were to be justly rewarded, involved problems of an inelastic currency with which not even an insurgent Congressman would care to grapple.

It was quite a different sort of problem, however, which next confronted me. Granting that troublesome details might be worked out satisfactorily, what would be the real mainspring of human action in that new scheme of things? Throughout history could be traced a tremendous motive toward progress. In my own heart I knew that back of mere right and wrong, back of justice and injustice, and beyond all considerations of reward and punishment there existed in the universe some tireless, unseen power that drove men on. This tremendous driving force seemed to be on the mental plane, and the question naturally arose "Were the old magicians and soothsayers right when they declared that man himself was omnipotent as soon as he discovered his own powers?"

Were there then powers latent in man which would make it possible for him to equalize the warring forces of his own nature, to harmonize the awful discord of life, and to achieve justice? This query led me to read everything I could find on the latent forces and the states of man—traces of Hermetic teaching, the Od force, mesmerism, spiritualism, Kaballa, black and white magic. Steeped in the drippings of that kind of literature, the mental saturation point was soon reached and the search abandoned.

The years were passing; I tried atheism, but there seemed even less satisfaction in that than in the suppositional one-sided contract which my pastor urged as existing between me and a very pious man, who lived a very sad life and was finally crucified by a mob. I was a very much perturbed and a very unhappy young man. More years went by, and finally I decided to take the consensus of opinion held by the "heathen" philosophers and try for a little to live in accordance with it. Then the force aspect of Karma and Reincarnation came to me, explaining a thousand things which before were the blindest of riddles. For the first time I had something solid to rest on, something which appealed to me as being true through all ages, and a period of peace followed. The world was all right, and God was all right, and I was all right; so I began establishing friendlier relations with all three.

It was never for a moment a question whether or not I should

believe in Reincarnation. I needed that doctrine in my thinking, and when it came I recognized it as the keystone of the arch, for lack of which I had been obliged to stop building. This old world became a better place. Justice did reign. Right and progress were not ephemeral but eternal. That is the rough country through which my way came to the foot of the mountain. A little later it led into the marked trail of the Theosophical Society, where I have found companionship of seasoned climbers who have experience of the trail in all weathers, and maps of the old, old Path to which it leads.

Now, practically, what difference does Reincarnation make to me, anyway—not philosophically, but everyday, in business? In the first place, it makes a lot of difference in the way I feel about the other fellow. I know that he, like myself, is on a tremendously long journey, and if he is now a bigger, stronger, saner, kindlier man than I, why, good for him! He has learned the lessons of experience better than I, in this and in former lives. I need not be jealous of him. All I need is just to obey better, and then, in another incarnation or two, I shall be stronger and saner and more useful myself. If the other fellow makes mistakes that hurt me, some of them mistakes that I have learned, in some life or other, not to make, I don't have to charge them up to his naturally mean disposition, and dislike him. He too is learning not to make mistakes, through making them.

Then, the realization that I am in the middle of a very long journey through a just world, ought to bring a high kind of constructive patience. It ought to make me honest, really honest, because I know that this is a world founded on wonderfully just and honest laws, and because the inevitable results of sham and evasion and sharp practice are kindergarten lessons that I have been at for many life-times already. A complete mental certainty that I am coming back here, just as often as it is necessary, to learn strength and poise and the use of my will, should suggest to me that it is worth while to be economical of my resources, that it is the part of wisdom not to be spendthrift of time, vitality, opportunity. A knowledge of the laws of Karma and Reincarnation certainly does lead a man to look his failures in the eye and acknowledge them wholly his own.

It is healthy for a man to recognize that his spiritual nature, his highest self, is his real self; that his intellectual, rational mind is a lower self; that his psychical, emotional nature is lower yet; and that his physical body is as empty of traits and desires, as blameless, as his overcoat. I have trouble enough keeping patient with my pig-headed rational mind, but that is not a circumstance to the trouble of keeping on speaking terms with my stupid emotional nature. That emotional nature is my dolt-child, it wants only to experience, to feel. I find myself talking to it, the way one talks to a backward-boy, trying to make it

understand the conditions of life, the kind of friends, and the kind of unlearned lessons that it insists upon foisting on that innocent looking kid that I shall be when next I am a two-year-old.

Then, the great method of Karma and Reincarnation gives a clearer notion of what deity itself must be. It is rather necessary to think about deity once in a while, downtown; the game of cross-purposes and the intense competition would make a man cynical, if he had no conception of deity and of an orderly universe to use as a background for it all. It is restful to realize occasionally that an overbrooding power and intelligence and love has so planned this "Scheme of Things, entire" that each one of us comes into each lifetime under ideal conditions for transmuting some portions of the aboriginal dross of our nature into the gold of character.

A conviction of the truth of Reincarnation is our title deed to a sense of humor, to a sense of freedom, to a sense of perspective. When I first grasped the idea of Reincarnation and what it implied, I heartily wished that I might know enough about my last incarnation to know what my name then was, and where my then body was buried, so that I might go and sit on my own tombstone and drum my heels in pure joy of emancipation from that old fear of death. But Reincarnation points forward and not back. This victorious sense of proportion should banish the vague fears and dreads and worries of life. We can afford to smile—kindly and appreciatively—but still to smile at ourselves and at everybody else who is not afraid to be smiled at.

A triumphant sense of humor—not irony, satire or wit, but real humor—may be found throughout the teachings of every advanced soul. I cannot believe that Jesus was a sanctimonious soul who mostly wept. No man could be so great as Buddha without the peace of a great sanity in his heart, and Buddha is depicted with a wonderfully comprehending and humorous smile; the Bhagavad Gita, and the Upanishads fairly glow with the quiet humor of Krishna and other sages. The truth of evolution through Reincarnation gives us a right to the knowledge that on the high plane where the harmony of the universe can be heard as song, the humor of the universe may be felt as joy.

K. D. P.

---

*"Those who serve Him are radiant. Their faces reflect the sun of His Consciousness."*

BOOK OF ITEMS.

# INTELLECTUAL PROCRUSTEANISM\*

---

WHEN Doctor Van Vohris asked me to come to Muncie and talk to this Club, he said to me that its membership was made up of intelligent and independent thinkers. This appealed to me. I am interested in the really independent thinker. The independent thinker, while always in the minority, has always led the van in the World's progress. While this is true, one of the rarest of all things is the thinker who is not only independent but is also at the same time fair, open-minded and unbiased. Many a self-proclaimed independent thinker is simply a man who is in a state of rebellion and unrest. He is dissatisfied with generally accepted beliefs, teachings and doctrines, but when he gives voice to his protest we are apt to find that he is more of a "kicker" than thinker, and that he falls within one or the other of two classes:

First: He is a mere iconoclast or negationist, who, dissatisfied with the existing social fabric or with existing beliefs and creeds, would simply scuttle the ship in which we are embarked, or

Second: He is one who has formulated to his own satisfaction a different social scheme or a new creed or code of doctrine to which he thinks all should subscribe. He has a hobby of his own, and like the Scotchman, his "doxy" is "orthodoxy," and the other man's "doxy" is "heterodoxy."

The story of Procrustes and his bed, while of doubtful historical authenticity, is illuminative of the mental attitude of average humanity. Procrustes would have had all men fit his bed. If they were too short they must be stretched, or if too long must have enough of their anatomy amputated, so that they would just fit. It of course went rather hard with those whose physical proportions did not conform to the established plans and specifications. The old Greek robber chieftain was only applying to the physical man what the great majority of mankind have in all ages insisted on applying to the intellectual man. Strangely enough, while the Procrustean method of producing physical uniformity has been universally denounced as barbarous, there has been until comparatively recent years, almost equal agreement in all ages and among all peoples that his method was not only proper but commendable

---

\* Address by Hon. R. W. McBride, Ex-Judge Indiana Supreme Court, read before the Humanitarian Club at Muncie, Ind., February 14, 1909.



as applied to the intellectual man. Creeds have been formulated, and when any were found who did not appear to be intellectually adjusted to the bed thus made for them, the gentle surgery of fire and sword, thumbscrew and rack has been employed to bring about a proper adjustment.

The quality of such action for the purpose of establishing Orthodoxy in belief, does not differ essentially from the methods adopted by Procrustes to bring about Orthodoxy in size.

Socrates was compelled to drink the cup of hemlock because he was suspected of heresy. Jesus was nailed to the cross as a heretic Jew. Nero fattened his wild beasts with the flesh of heretic Romans, and the methods adopted by the Spanish Inquisition, by Calvin at Geneva when he caused the burning of Servetus, by Henry IV, and Henry VIII, of England, when hundreds of alleged heretics were burned at the stake, by the actors in the bloody scenes of St. Bartholomew's Day in France, and even by some of our worthy New England forebears, were all essentially Procrustean.

It is a manifestation of a spirit and a tendency common to humanity everywhere, that seems to need only opportunity to manifest itself. The sword of Islam drank the blood of hundreds of thousands, only because from the viewpoint of Mohammedanism they were heretics, while the Christian Crusaders of Europe battled in many bloody campaigns against those same Mohammedans because they had a different point of view.

The tendency of the human mind to formulate creeds or platforms of belief, and to insist that every other person must profess belief in them or be deemed heretic, has always seemed to me as irrational as it would be to adopt a standard size of hat or shoe and require all persons to make their heads or their feet fit the standard. It is essentially Procrustean.

During the century last past, there has been a marked tendency towards greater liberality. This has been especially marked during the last thirty years, although we still hear occasionally of trials for heresy.

It is my purpose to say something of a movement which, in my opinion, has been one of the most potent of these liberalizing influences, while at the same time one of the least recognized, viz.: the Theosophical movement. Please understand distinctly, however, that I shall simply endeavor to correct some widely prevalent misconceptions concerning the Theosophical Society and concerning Theosophy itself.

"Have you any of Bacon's works?" inquired a gentleman of the proprietor of a certain bookstore. "Nothing but 'The Swine Breeders' and 'Pork Packers' Manual'" was the reply. The answer

of this intelligent vendor of books may cause a smile, but he came quite as near the mark as do many quite intelligent people who attempt to discuss Theosophy.

Few words have been more misunderstood or more often misapplied in recent years, than the word "Theosophy." It is probable that the conception of Theosophy in the mind of the average individual is that it is a compound of mysticism and charlatanism, with a preponderance of charlatanism. Some imagine it to be another name for Spiritualism, as was made evident by an article in the *Indianapolis News*, some years ago, published on the first page under the flaming headline "Theosophy's Victim." The article reported the suicide of a young woman who had become insane on the subject of Spiritualism. There was nothing to indicate that the young woman had ever heard of Theosophy, but it was obvious that the intelligent headliner and others responsible for the makeup of the *News* supposed that Theosophy was only another name for Spiritualism.

Others imagine Theosophy to be a creed or code of doctrine to which one must subscribe to be an orthodox theosophist, and as this imaginary creed seems to them to contain some things not found in other established and recognized creeds, they fight shy of it lest they may be disturbed in some cherished belief. This is especially true of that class of religious people who are strong in theology, and whose ideas of Deity, the universe, of the present, the past and the future, and of the whence, the what, and the whither of man, are embalmed in certain theological formulæ.

The question "What is Theosophy?" is akin to Pilate's question addressed to Jesus "What is Truth?" Bacon says Pilate did not wait for an answer to his question. If he had, we might find in that answer an exposition of Theosophy. However, to those who understand the derivation of the word, the name itself tells what Theosophy *is* as the word means literally, the wisdom or knowledge of God, knowledge of things divine, knowledge of things concerning God. But while it is easy to tell what Theosophy is, it is a very different task to undertake to tell what *is* Theosophy. That is to say, what things we may with confidence say constitute true Theosophy. Before one can claim to speak with authority and to declare that this or that or the other *is* Theosophy, he must claim direct inspiration from Divinity. Only the tongue or pen that is inspired by the Infinite and Supreme Intelligence should attempt to pronounce "God's Very Truth," the knowledge and wisdom of God. As I can make no claim to inspiration, I shall not attempt the task. I can only speak from the standpoint of one who for more than twenty years has been a student trying to learn something of Theosophy. Sinnett's *Esoteric Buddhism*, published in 1883, was the

first publication of recent years to attract general public attention to the subject of Theosophy. It is probable that to the minds of the great majority of living people who have heard or read of Theosophy, the word suggests the system of philosophy outlined in that book, and elaborated in *Isis Unveiled*, *The Secret Doctrine*, and other works, by H. P. Blavatsky, W. Q. Judge, and others.

The impression also seems to be widespread that Theosophy is something that was previously unknown to the world at large, and that the claim is made for it that prior to the publication of *Esoteric Buddhism*, it was in fact esoteric and known only to the adepts and the initiates of the far East. This impression has doubtless grown out of the assumed identity of Theosophy with the system of Cosmogony, of Evolution, and of the Development of Humanity, outlined by Sinnett and Madame Blavatsky. It is claimed for this particular system of theosophic philosophy, that it was in part previously esoteric and known only to the initiates,—the adepts or “Wise Men of the East” and by them imparted to their “Chelas” or pupils under the veil of symbolism and allegory. Indeed, as the philosophy is given out in *Esoteric Buddhism*, *Isis Unveiled*, and *The Secret Doctrine*, it is claimed that the language used is largely symbolic, and carries a hidden meaning, so that it is in a measure still esoteric. It is also true that that philosophy belongs in the field of Theosophy and of theosophical study, but this does not necessarily justify an assertion of the identity of Theosophy with that particular philosophy.

Theosophy is ages old. While not always designated by the name of “Theosophy” we find it was taught in ancient India, Egypt, Assyria, Babylonia, Persia, Greece, and Rome, among the Jews and the Arabs, and on down through medieval times to the present. The Jewish “Kabbala” is, or is at least claimed to be, in large part theosophical, and so also of the “Sufism” of Arabia, while the Neo-Platonists of the early Christian Church were essentially theosophists. Indeed, the *Encyclopedia Britannica* tells us that the term “Theosophy” was used by the Neo-Platonists and early Christian thinkers, to express the highest knowledge of God within the reach of the human mind. History and co-temporary literature has preserved the names of scores of men who taught or professed to teach Theosophy or that which they claimed was Theosophy or Divine knowledge. Among the number we find the names of Apollonius of Tyana, Dionysius the Areopagite, Agrippa of Nettesheim, Paracelsus, Cagliostro, Swedenborg, St. Martin, Jacob Boehme, Oettinger, Tauler, Eckhart, Franz Von Baader, Schilling, and Molinos, and in quite recent years H. P. Blavatsky. Nor is a theosophical society by that name a new thing. In 1783 a theosophical society was

organized and was still in existence in 1788. Its special purpose was to promote the teachings of Swedenborg. Most, if not all, of the persons above named have at one time or another been denounced as frauds or as self-deluded fanatics, although now most of them are recognized as having been honest and sincere, even if mistaken.

The peculiar characteristic common to all so-called theosophical teachings, is that they are all based on the assumed existence of a Supreme and Divine Intelligence or Divine essence. Whenever and wherever Theosophy has appeared, and under whatsoever name or guise it has been taught, it has been the irreconcilable foe of materialism, atheism, and agnosticism. While varying in the form of expression, it has also and always assumed the universal reign of law as an emanation from that Supreme and Divine Intelligence, a law that is perfect, all-embracing, and self-executing, that reaches from the Infinitely great to the Infinitely small, that leaves no possible contingency unprovided for, and no possibility of ultimate injustice to any person or anything. Another feature common to all theosophical teaching is that man is an immortal spirit, that the body is only its temporary abiding place. The *Encyclopaedia Britannica* says:

"It is characteristic of Theosophy that it starts with an explication of the Divine Essence, and endeavors to deduce the phenomenal universe from the play of forces within the Divine Nature itself."

The same authority also says:

"The transcendent character of its Godhead definitely distinguishes it from the speculative philosophies which might otherwise seem to follow under the same definition. A historical survey shows, indeed, that Theosophy generally arises in connection with religious needs, and is the expression of religious conviction or aspiration."

People shy at the word "Theosophy," because they don't know and don't take the pains even to consider what Theosophy really is. The word is a "bogie." Many good people who shy at the name are themselves sincere seekers after that truth for which true Theosophy stands. They are, however, like the good woman who refused absolutely to allow the use of sodium chloride in certain culinary operations, and insisted that the only thing proper to be used was salt.

Ignorance and inertia are the two chief foes of Theosophy. In Physics, we give the name "inertia to that tendency of a body to continue in a given state." If the body is at rest, it requires force to overcome its inertia and set it in motion, while if it is in motion it requires force to overcome its inertia and make it stop. The same tendency

applies to mental states. Having acquired a certain mental bias, or having adopted certain opinions, it requires force to effect a change, and as in Physics, the more dense and heavy the body, the harder it is to overcome its inertia, so in the matter of mental inertia, the more dense the intellect the greater is the difficulty of overcoming its tendency to remain fixed. This tendency of the human intellect did not disappear when men reluctantly abandoned their belief in a flat earth, or in a sun and moon that moved around it and stopped and stood still at the command of a Jewish general, or of an earth that was only six thousand years old. Now all intelligent men know that Galileo was right, and they smile at the vaporings of the theologians of less than a generation ago in their attempts to discredit the revelations of geology.

Mental inertia, under the name of conservatism, has been a brake on the wheels of progress, a barrier obstructing the stream of human development. It held the cup of poison to the lips of Socrates; it nailed Jesus to the cross; it battered on the blood of the early Christian martyrs, and fed the fires of the Inquisition; it forced Galileo to recant, and Luther to rebellion. It populated the Bastille and for more than seventy years maintained human slavery under a government based on the proposition that all men were born free and equal. Under the influence of mental inertia, creeds act on the intellect like the bandages on the feet of the Chinese girl babies.

True Theosophy at all times and everywhere stands for truth. The student of genuine Theosophy cannot afford to be dogmatic, but should be always receptive of the truth. It is not as important to know whether the particular teachings of Swedenborg or of Madame Blavatsky are indeed Theosophy in the sense of being knowledge that came to them as direct emanations from the divine mind, as it is to know that there is a divine mind, a Supreme center and source of consciousness and intelligence. This is the fundamental assertion of Theosophy,—the foundation upon which all theosophical study must rest, and the only matter concerning which Theosophy is dogmatic. All who believe in this need have no fear of the study of Theosophy, as they have already embraced its entire creed. I shall not, in this paper, enter into any discussion of the teachings that have from time to time been put forth under the name of Theosophy. I believe, however, that they are all worthy of study. Of the Theosophical Society of these later years, I can speak with some confidence, as I have been a member of it for some twenty-three or twenty-four years. It was organized October 30, 1875, by Helena Petrovna Blavatsky, Colonel Henry S. Olcott, William Q. Judge, General Abner Doubleday, and others. The objects of its organization, as stated in its constitution, were:

“(a) To form a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste or colour.

“(b) To promote the study of Aryan and other Eastern literatures, religions, and sciences, and to demonstrate the importance of that study.

“(c) To investigate the unexplained laws of nature and the psychical powers latent in man.”

The motto adopted by the Society was:

“There is no Religion Higher than Truth..”

The government of the Society was vested in its members, and its constitution contained the following:

“Complete tolerance and freedom of action and belief shall be granted to each member or Branch, but no member or Branch shall have power to commit the Society to any religious, political or social dogmas.”

The Society, in the plan of its organization, left no possible ground for the formulation of doctrine or dogma of any character. It assumed the existence of four facts:

First—That in origin and ultimate destiny, all men of all races have interests in common, out of which in time a universal spirit of fraternity might be developed.

Second—That the most promising pathway to the hearts of men leads through the field of religion; that no one can be harmed, while all may be benefited, by a dispassionate, an unprejudiced and intelligent study of the various forms of religious belief, and that it is better to try to find upon how many points all men are agreed or can agree, rather than to seek out and emphasize the points of difference between them.

Third—That the Infinite Intelligence that rules the universe has left no possible contingency unprovided for; that law, all-prevailing and unerring, governs everywhere and everything, from the infinitely great to the infinitely small, and that many of these laws are as yet unexplained.

Fourth—That man is possessed of certain latent psychical powers that are worth investigating.

These purposes were not stated as matters of belief, but were assumed as facts, concerning which there would be no controversy in the minds of intelligent men.

At the time of Madame Blavatsky's death, May 8, 1891, the Society had branches in every civilized country, and its membership was numbered by thousands, while the so-called theosophical literature numbered several hundred volumes, ranging from pamphlets of a few pages to *Isis Unveiled* in two large volumes, and the *Secret Doctrine*, in three large volumes. The writings of Madame Blavatsky

were devoted to the exposition of a system of philosophy purporting to explain the origin and destiny, not only of humanity, but of the entire universe. She claimed no credit to herself for this philosophical system, and always insisted that she was a mere amanuensis, writing as she was instructed to write by certain "Adepts, Mahatmas or Masters." The remaining so-called theosophical literature was largely, if not entirely based upon the works of Madame Blavatsky. They contained nothing that could be called original except as they endeavored to elaborate or explain her teaching.

As one who was in touch with the movement during the life of Madame Blavatsky, I know that she would have been the last person to insist that the system of Theosophy given out by her should be accepted as a creed. I had some personal correspondence with her, and have in my possession at least one autograph letter from her. I also had the honor of presiding over the last Convention of the Theosophical Society, held in Chicago, prior to her death. Her health was such that she was not able to attend in person, but addressed a letter to the Convention which contained the following language:

"Let it be understood once for all, that there can be no such thing as a Theosophical Pope."

She endeavored to make as emphatic as possible the statement that the philosophy as given out was not intended as a dogmatic statement of doctrine that must be accepted by those who would be members of the Society. One of the fundamental teachings of that philosophy was that each individual must be responsible for himself, and that each must learn to *know* for himself. We cannot know things by proxy. In the building of character, we cannot build on the knowledge or beliefs of others. As a matter of necessity in the maintenance of organized society, we are compelled to act on evidence and accept a preponderance of evidence as establishing a given fact. This is considered necessary to give stability to the social fabric, but all men know that error and injustice often result. This rule is of doubtful value in the building of individual character. All of the potentialities for the complete and symmetrical development of each individual, are as fully bound up in him as are the potentialities of the mighty oak bound up in the acorn. While the development both of the oak and the man will be influenced largely by their environment and their opportunities, the potentially perfect oak and man sleep in the germ of the acorn or of the ovum. You cannot add to the real girth of the oak by tying strips of wood to its trunk, nor can you add anything to your intellectual or moral stature by merely affirming your belief in a statement of doctrine made by another. You must know. The real and enduring things,—all of

the things that accomplish results, are invisible. Without exception, the material things that we can see and touch are transient forms, subject to change and constantly changing. The things that work the changes can be neither seen or handled.

We may hire men to erect a building for us, and entrust to them the selection and placing of all of its material, but we cannot hire men to build a character for us, nor can the thoughts of others enter into and become parts of the structures of our own characters until we have made them our own, not by a mere affirmation of our belief in them, but by digesting and assimilating them.

As the visible forms with which we come in contact are only the outward manifestations of the workings of the invisible realities, if we wish to know the "eternal verities" we must learn to look beyond the form to that which builds and shapes it. These ideas run through the entire system of philosophy put forth by Madame Blavatsky. They are coupled with the claim that each man has within himself the key to all of nature's mysteries. Whether this system of philosophy does in fact furnish a solution of the mysteries of the universe and of life, it is at least worthy of study. Mere denunciation of new ideas ordinarily evidences no more than the inertia of fossilized prejudices and beliefs.

The fossil three-toed horse of the Bad Lands, if it could speak, would doubtless denounce as untrue the claim that its descendant the horse of to-day has only one toe, or if forced to admit the fact it would probably denounce the one-toed creature as a monstrosity and no true horse.

I shall not attempt to expound or discuss that philosophy. Nor shall I affirm its truth. I will only say that to my mind it furnishes a reasonable and probable explanation of many of nature's mysteries, especially in its exposition of the law of Karma, and its teaching concerning reincarnation, while its study gives one a conception of Divinity and of the Divine mind that is sublime beyond the power of expression.

It seems to me that the law of Karma especially involves a conception of the divine intelligence that is of surpassing grandeur. It has always been a mystery to me how intelligent men could be satisfied with a conception of a so-called omniscient and omnipotent God, who could become angry with creatures he had made because they had disobeyed his commands, and in his anger condemn not only the guilty but untold millions of their unborn descendants to an eternity of damnation. Anger so fierce and unrelenting that it could only be appeased after ages of misery and suffering, by allowing his son to take up the burdens of human existence and suffer and die an ignominious death, and even then when that supreme sacri-



fice had been made, to leave the manner of salvation so uncertain that today, after nearly two thousand years devoted to its study by millions of earnest and devout men, we find in the United States alone something more than one hundred and fifty different religious denominations, each of which profess Christianity, but each of which has a different understanding of the manner in which men may have the benefit of that salvation. It may be claimed that this picture is overdrawn, but an analysis of the creeds nominally professed, with their literature, will show that the indictment is not only backed by abundant proof, but that it might be drawn in many counts. I do not say, nor do I think, that many intelligent people of today do in fact entertain these beliefs. They take their creeds as they take the medicines prescribed for them by their physicians, without investigating the ingredients.

The law of Karma involves a conception of a Divine Intelligence that reaches through the unbeginning and unending eternities, leaves no possible contingency unprovided for, with no possible necessity for any change in the divine plan,—no possibility of divine anger, and no possibility of final injustice to any creature.

In the domain of Physics, men universally recognize and acknowledge the unvarying and unerring action of the law of cause and effect. Karma is nothing more nor less than the application of that law to the lives of men and of nations. It is that law which Jesus recognized when he declared that men must reap as they have sown. It involves of necessity, no idea of either punishment or of reward, but rather the idea that whatsoever comes to men comes as a consequence of what they have thought or done. It magnifies beyond measure our conception of God, and of his infinite wisdom. It does away with the barbarous ideas concerning the advent of Jesus among men and his mission, while it detracts nothing from the ineffable glory and beauty of his character, or of the divine purity of his teachings.

Of reincarnation I will only say that it seems to me to follow naturally and in a measure necessarily in order that Karma may do its perfect work.

Notwithstanding all this, the Society has been a potent factor in the revolt against intellectual Procrusteanism, and the system of philosophy put forward by Madame Blavatsky, not as a dogma, but as a possible and probable explanation of the universe, and of the "whence, what and whither" of man, whether accepted as satisfactory and conclusive or not, has cast a flood of light on many a dark and intricate problem.

R. W. McBRIDE.

# A SUMMARY OF THE SECRET DOCTRINE

---

## PART II

### THE SEVEN PRINCIPLES

WE have seen that the all-important point in the theosophical teaching, is the unity of all things with the Divine, and that only upon this foundation can the cornerstone of Universal Brotherhood be laid. For this idea of brotherhood does not mean an aggregate of more or less similar and sympathetic beings, it means the absolute *identity* of all the rays with the One Divine Ray, "the One manifested Life, the Breath of the Absoluteness." The differences that we see, the obstacles in the way of realizing this oneness of mankind, are all illusions, belonging to this material plane, and have nothing to do with the Real Man, the re-incarnating Ego, except in so far as matter affords him a stage as it were, on which to play his many parts, and through the trials and tribulations of the body and the soul to work his way up to the purified and perfected spirit.

There are two ways of studying the seven-fold nature of man, downwards from above, and upwards from below. We can take the descent of the soul into matter as our starting-point, and trace its gradual involution through ever-thickening veils of matter, till it becomes united with the physical body, or we can begin with the material, and follow the gradual ascent of the inner man, to spirit. With the brief sketch of evolution as taught by theosophy just given, it seemed necessary to begin again with the *highest* point in our study, and as the evolution of the Kosmos is governed by the same laws as rule the earth and man, the three schemes of evolution are inextricably interwoven and interblended at every point. With the gradual consolidation of the earth upon which man *as we know him* was to live, the consolidation of his physical body began, and the fourth Element, earth, made its appearance, with the senses fitted to function therein. There never was a time, we are told, when life did not exist upon this earth, but the life of those early periods, was without any of the characteristics by which we know it now. "Life precedes Form," says the *Commentary*, "and Life survives the last atom of Form," that is, the external body.

The seven fundamental transformations of the matter of the heavenly spheres, are given as: I. The homogeneous. II. The aeriform and radiant (*the gaseous*). III. The curdlike (*nebulous*). IV. The atomic, ethereal; (the beginning of *motion*, hence of *differentiation*).

V. The germinal, the fiery (differentiated, but composed of the *germs* only of the elements in their earliest states). VI. The four-fold, vapory (the future earth); and VII, Cold, and dependent (on the Sun for light and life).

When evolution has run through the whole cycle of seven "globes" (or states of matter and consciousness), on our Earth, that is one Round, and every Round, on the *descending* scale, is a grosser and more material copy of the preceding Round. On the ascending scale evolution spiritualises and etherealises, so to speak, the general nature of each "globe," so that when the seventh stage in whatever Round is reached, the nature of everything in process of evolution, returns to its first spiritual condition, *plus* each time a higher degree of consciousness. In the first Round, the globe having been built by the primitive fire-lives, had no solidity nor other qualities, save a cold brightness, neither form nor color; it was only towards the end of the Round that it developed one element, *Fire*, which from its simple *essence* became in our Round the FIRE we know. The first human types did not resemble the men of to-day either in form or nature, but in the first Round were only dimensionless images from the astral regions. Hence the term *men* would be here a very misleading one, and is used only as an equivalent for "thinking entities."

From the second Round, Earth began its real existence; it developed the second element, AIR, and individual Life, its second principle. The second corresponds to the sixth principle (the Spiritual Soul); the latter is life continuous; the former, life temporary.

The third Round developed the third element, WATER; while the fourth Round transformed the gaseous fluids and plastic form of our "globe" into the hard, crusted, grossly material EARTH. She will reach her true ultimate form only towards the end of the cycle, after the seventh Round. Our globe is so far only in its fourth state, the astral body of desires, of dark egotism, the progeny of the lower Mind. "It is not the human body that is the grossest of our principles, but verily the real animal centre, the animal Soul, for our body is but its shell, through which it acts."

It will only be in the fifth Round, as before said, that the fifth element, ETHER, will be as familiar to all men as air is now.

We have glanced at the different phases in the evolution of our earth and of the elements that make life possible in its different phases of existence, and we come now to the study of man as we know him, ourselves in short. This will be again a case of guide-posts to a road, rather than the road itself, the subject is so complicated, and the space so small. We must try then to indicate the most important points, and when we find ourselves hopelessly lost, patiently wait for more light. It will certainly come.

I. In the first place, we know that man is composed of a physical body, gifted with five senses now, and the promise of two more hereafter as the conditions of matter and consciousness become spiritualised, and enable man to function on higher planes. That there are even now occasionally human beings who have reached a point of higher development than their fellows, shows that these faculties will one day be the property of all, for the tide of evolution never recedes, it always seeks a higher level.

II. Next comes the astral body, the model upon which the physical body is built, as our great skyscrapers go up, first the mere outline of an office-building, till bit by bit the whole structure is filled out and completed, according to the architect's plan. But the analogy is defective in that the astral body, like the physical, is molecular, and does not *outline* in any way the physical body, but interpenetrates every part of it. To withdraw the astral body from the physical, is not the simple thing that many students believe, but really means the withdrawal of every astral molecule from its place in the physical body. The white corpuscles of the blood are formed from astral matter in the spleen, and can slip through the walls of the blood-vessels, or ooze out of a medium's side during a séance. They are the sanitary police of the body, devouring the bacterial germs. H. P. B. (in *Lucifer*, Jan., '89) calls the spleen "the physical vehicle of the Protean Double." As there are many kinds of astral bodies, with many names, it would be more exact to call the second principle "the *Linga Sarira*," but it seems unnecessary to be so particular here, and better to use the English name whenever possible.

It is the astral body that forms the bridge between our physical sensations and our consciousness. Just as a telegraph operator receives a message, and forwards it to the person for whom it is intended, so a sensation received by our nerves is transmitted by them to the brain, and thence to the corresponding seat of sensation in the astral body, whence it is reflected to the lower mind, and comes into consciousness. Science has never yet bridged the gap between the physical brain and consciousness, and only when the existence of many gradations of matter between the physical and the mental are accepted, will the problem be solved.

It is upon the model of the astral body that the physical body is built, and when it dies, the astral dies and disintegrates with it, more or less slowly. For this reason, among others, cremation is so desirable, as it frees the particles of the physical and astral bodies at once, instead of subjecting them to a long process of decay.

III. The third principle is LIFE, although it cannot properly be numbered, as it pervades every atom of the universe. In the very beginning of her teaching H. P. B. warned her pupils not to think of these principles as water-tight compartments, but rather to consider them

as having each its seven gradations, and all as interpenetrating and mingling with each other. Life is like the ocean, and we are like the drops of water that compose it, there is no possibility of saying that here one drop leaves off and another one begins.

The Life-principle, on our plane, is but the effect and result of the *intelligent* action of the "Host," or collective Principle, the manifesting Life and Light. The "nervous Ether" is the lowest principle of the primordial Essence, which is *Life*. The Sun is the storehouse of vital force, which is the *noumenon* of electricity. It is the action of cosmic electricity upon a compound or even a simple body, that produces life. When a body dies, it passes into the same polarity as its male energy, and repels, therefore, the active agent, which losing its hold upon the *whole*, fastens upon the parts or molecules, this action being called chemical.

The fourth principle, the animal Soul, completes the Quaternary, or fourfold man, and includes the passionate, instinctual, and emotional nature. It is called sometimes the body of Desire. It is this principle that binds us to earth-life. "It is not the human body that is the grossest of all our principles," says H. P. B., "but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor or medium, through which the beast in us acts."

The "breath of life" breathed into the nostrils of Adam, is life and the animal soul conjoined, it is these two together that make the "Vital Spark." When united to the lower part of the Mind, it becomes Kama-Manas, or the normal brain-intelligence, and joined to the Life-principle, it pervades every part of the body, as the vital force, or Vitality. During life, Kama has no form or body, but after death it takes a form composed of astral matter, and becomes what is known as the Kama-Rupa. It possesses consciousness of a very low order, and is always attracted to the lowest type of mediums. Such a Body of Desire is a very dangerous associate, and is the entity often spoken of as a "spook."

The persistence of the Kama-rupa after death, depends upon the character of the dying person. The more intellectual and spiritual his life has been, the less vitality will the Kama-rupa have, and it will quickly fade out into nothingness. But if during the man's life on earth, his animal nature was predominant, the Kama-rupa would last a long while after the death of the body. In case of sudden death or suicide, the person is doomed to fill out the measure of his days within the sphere of the earth.

The fourth principle then, which completes the fourfold man, the Quaternary, leaves him a perfect animal, with the potential higher qualities still undeveloped. Stanza IV, Part II of the *Secret Doctrine* gives us a wonderfully complete sketch of the evolution of the fourfold man up to the point where it was impossible to make further progress without Mind. "The Breath (that is, the human Monad) needed a form; the

Fathers (the Lunar Ancestors) gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Ancestors breathed it into its form. The Breath needed a mirror of its body (that is, an astral shadow); 'we gave it our own,' said the Creative Powers. The Breath needed a vehicle of desires (the emotional soul); 'It has it,' said the Drainer of Waters (the fire of passion and animal instinct). The Breath needs a mind to embrace the Universe. 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great (Solar) Fire. . . .

"(Nascent) Man remained an empty senseless phantom."

This is the summing up of occult knowledge in the poetic language of the East. Modern psychology would say that not until the processes of evolution had perfected the physical brain, could it become a fitting instrument for the use of the mind, but after all, to the psychologist mind is only a function of the brain. Very different is the conviction of the occultist. *The Voice of the Silence* says: "Have perseverance as one who doth evermore endure. Thy shadows (personalities) live and vanish; that which is in thee shall live forever, that which *Knows*, for it is the man that was, that is, and will be, for whom the hour shall never strike."

IV. The human Monad referred to in Stanza IV, Vol. II, as *the Breath*, is the reincarnating Ego, the Ray of the Divine Spirit, eternal and unchangeable, the string upon which are threaded the countless beads of the personalities, "that live and vanish." The Monad, Manas, the Man or the Thinker, is very clearly described in *The Key to Theosophy*. "Try to imagine a 'Spirit,' a celestial Being, divine in its essential nature, yet not pure enough to be one with the ALL, which union it can achieve only by passing *individually* and *personally*, that is, *spiritually* and *physically* through every experience that exists in the manifested Universe. It has, therefore, after having gained such experience in the lower Kingdoms, to pass through every experience on the human planes. This *individualised* 'Thought' is what we theosophists call the *real* human EGO, the thinking Entity imprisoned in a case of flesh and bones. Once imprisoned, or incarnate, the Mind is always dual, that is to say the *rays* of the eternal, divine Mind, considered as individuals, assume a two-fold attribute, their essential, heaven-aspiring mind (the higher Manas) and the human quality of thinking, or animal cogitation, rationalised, owing to the superior quality of the human brain, which is the lower Mind (or Manas)."

That is, to put it still more plainly, the mind is always dual, and when we are considering it as an individual Entity, is composed of the heaven-aspiring intellect, which we call the higher mind, and the reasoning power which we have in common with the animals (but in a higher

degree, owing to the superior development of the human brain), which we know as the lower mind.

This conception of the dual character of the mind, solves many problems in connection with the intelligence of animals, and enables us to realise that an animal may be possessed of a physical body, an astral form, vitality, instinct, even a large share of intelligence, and yet be devoid of the higher mind, the reincarnating Ego. As to vegetable or mineral monads, the more correct expression would be "the Monadic Essence" manifesting in that form of matter called the mineral (or vegetable) kingdom. . . . The tendency towards separation into individual Monads is gradual, and in the higher animals, comes almost to the point. "Man is a perfected animal, the vehicle of a fully developed Monad, *self-conscious*, and deliberately following its own line of progress, whereas in the insect, and even in the higher animals, the higher Triad of principles is absolutely dormant." (*Transactions Blavatsky Lodge*, I. 13.) Precisely the same thing is said in the *Secret Doctrine*, and in Vol II, p. 81, we have these emphatic words: "Between man and the animal—whose Monads are fundamentally identical—there is the impossible abyss of Mentality and Self-Consciousness." But we must remember that these higher principles are not *non-existent* in the animal, they are dormant or latent, to be developed in due time. "The animal has an astral body that survives the physical a short time, but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no Devachan, of course. It has the seeds of all the human principles in itself, but they are *latent*." (*S. D.* II, 196.)

The best analysis of the higher principles in man, put in the simplest way, is that given in *The Key to Theosophy*, p. 175, beginning with the higher Mind, in order to keep the sequence we have used hitherto.

V. THE INNER  
OR HIGHER EGO.

"The Inner or Higher Ego is *Manas*, the fifth principle, so-called, independently of *Buddhi*, (The Spiritual Soul). The Mind Principle is only the Spiritual Soul when merged *into one* with *Buddhi*. It is the permanent Individuality, or the Re-incarnating Ego.

VI. THE SPIRITUAL  
DIVINE EGO.

The Spiritual *Divine* Ego, is the Spiritual Soul or *Buddhi*, in close union with *Manas*, the Mind-principle, without which it is no Ego at all, but only the Atmic vehicle.

The HIGHER SELF is Atmâ, the inseparable Ray of the Universal and ONE SELF. It is the God *above* more than within us."

It will be evident, then, that the highest in us is that Eternal Existence which we share with every particle of Life and Intelligence in the universe, and that in conjunction with the Spiritual Soul and the Mind, makes up the trinity in Man, and forms the permanent Individuality or the Reincarnating Ego. Strictly speaking, there are but five principles in man, the lowest, the physical body, being an illusion, and the highest being that Breath of the Divine which over-shadows man, rather than forms a part of him. But for ordinary purposes, the sevenfold division is more convenient.

KATHARINE HILLARD.

(*To be continued.*)

---

*"If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it."*

---

*"Silence is wisdom, where speaking is folly; and always safe."*

---

*"Never give out while there is hope; but hope not beyond reason, for that shows more desire than judgment."*

---

*"They have a right to censure that have a heart to help; the rest is cruelty, not justice."*

---

*"Serving God concerns the frame of our spirits, in the whole course of our lives, in every occasion we have, in which we may show our love to his Law."*

WILLIAM PENN'S "Some Fruits of Solitude."



# A LOST CAUSE.

---

**I**N a narrow cell, the man condemned to die at sunrise sat motionless, as he had sat for hours, his face buried in his hands, his heart filled with a great despair.

It was not the thought of what the morning would bring that troubled him, for long ago he had made the sacrifice of his life and some inner voice had warned him that though the cause he fought for might triumph, he would find death through it;—but it was *alas!* not to be death in the hour of victory, but in the hour of defeat. For he had failed utterly, miserably; the cause he had given his whole life to, was irretrievably lost.

This thought it was which crushed him, down into the very dust, and filled his heart with anguish unspeakable;—not the misery of a personal defeat, but a deeper, nobler sorrow, arising from the knowledge that the cause he had made his own, which to him was the most sacred thing in life, which he had induced so many others to join and fight for, was lost—was dead, could never be called to life again.

Wearily, but searchingly, his mind travelled back over the past, scrutinizing each act and word of his own, of his most trusted followers, seeking to find in them some clue which might give him the reason of their failure,—for he felt they should *not* have failed and therein lay the sharpest sting of all.

Back over many years his memory wandered,—back to the day when in his childish mind the great idea began to germinate and he had, half unconsciously, pledged himself to the cause,—for which at sunrise he would die! It had grown with his growth and almost before boyhood had been left behind, he had gained a small knot of followers, filled with the same zeal as himself, convinced as he was that this cause was right, was noble, sacred even,—one to which they might fitly consecrate their whole life,—and it *was* right. Right itself they had fought for,—even now in the hour of supreme defeat the man's faith never wavered,—he only asked himself wearily how such things *could* be, how Wrong could be triumphant, Right defeated.

It was this absolute faith in the righteousness of his cause, which had animated his whole life and made him what he was. It had carried him over the hardships of his youth, the trials and disappointments of his early manhood, the anxieties and stress of these later years. This belief it was which had flashed from his eyes, coloured his voice, made him speak as though inspired,—had gradually drawn many hearts to him and made of him their Hero, almost, as they believed, their Saviour!

For he had had a great following, the best and noblest in the land; and for years he had taught and trained them, filled them with his own ideals, his own high beliefs. For long they had worked and waited together patiently, biding their time,—determined to strike only when the hour was fully ripe,—and always he had preached hope to them, hope and confidence, for, he declared, they were fighting for the Right,—for justice,—liberty; not for themselves but for others, and this being so they could *not* fail, such a cause must prevail against all odds.

How his heart had gone out to them, his children as he always called them, and truly they were more to him than sons in the flesh could have been;—and they—they had given him all their love, their faith, their confidence, and how had he repaid them? Where were his children now? His heart contracted at the thought, a hard sob shook his frame. Many of his followers he knew, (and these were the more fortunate) had died fighting; others, like himself, had been taken prisoners and must now, like him, be awaiting death, while the remnant were fugitives, hunted from place to place, tracked down like wild beasts, having lost everything but their bare life. Moreover they had not been alone, these followers of his,—all had loved ones dependent on them, whose fate he dared not think of, and in the silence of that dark night he seemed to hear hundreds of piteous voices crying out to him; mothers asking of him their sons, wives their husbands, young girls their lovers and brothers, little children their fathers, and he was powerless to help them.

Yet he knew he had done his best and utmost, had neglected no precaution, been guilty of no carelessness. His devotion to his cause had been whole hearted and selfless, he had fought only to liberate and raise his people,—but he had failed,—and in failing had doomed them to an oppression far greater than that from which he had sought to free them.

His mind travelled on over the coming years and realizing what they must bring to his beloved country, his self-restraint broke down, the heartbroken man sobbed aloud. . . .

At that moment he felt a touch on his shoulder and started hastily to his feet, for he thought it must be the gaoler come to tell him the night was nearly over. But to his amazement he saw that a stranger stood by his side; a man he had never seen before, yet whose tall figure and face full of dignity and power, seemed somehow familiar and filled him with confidence and a sense of peace. He would have spoken, but, stopping him with a gesture, the stranger grasped his hand and said:

“You must come with me, Friend, for there is something I would show you and our time is short.”

Even as he spoke the prisoner felt his cell vanish, disappear

beneath his feet,—for a moment he seemed to be rushing through space, then he felt ground beneath him and realized that he stood on some lofty mountain top, below which masses of clouds and vapour swirled.

“Look down,” said his guide, “and tell me what you see.”

The man gazed steadily in the direction pointed out to him; he saw the mists shift, dissolve and vanish and lo! at his feet stretched out half a world, flooded with sunshine. To his amazement he perceived that vast though this area was, every detail of it was clear to him. He could have counted the men moving about so busily on plain and mountain and in the crowded cities; could have told what each one was doing.

“I see,” he said simply, “many lands, some that I know, others unknown to me and in them I see men and women, living and working as they have always done.”

“Look again,” said the stranger, laying his hand gently on the prisoner’s shoulder.

A mist hid his view for a moment, when it cleared the light seemed stronger, more penetrating than before and in it he saw points of brightness, moving about on the earth. Looking at them more intently he perceived them to be splendid figures, men of royal stature, with radiant faces, clad in shining armour and aglow with strength and power. Around these warrior figures clustered the ordinary mortals, turning faces of love and gratitude towards them, calling down blessings on them.

Pointing them out to his companion, the prisoner asked who they were?

“They are the just and righteous Causes,” he answered, “that have triumphed in the world against great odds and have brought incalculable good to mankind.”

“Ah!” cried the man, “but my Cause was just also, was wholly righteous, why could it not triumph!”

He would have turned away in bitterness of heart, but his guide pressed his shoulder firmly and bade him look again, with clear eyes and earnest mind.

At first he noticed no change in the scene, but slowly he became aware of other presences, perceived other forms standing behind the shining warriors. Forms still greater and more majestic, but almost diaphanous, filled with such radiance, light and glory that at the sight of them his heart throbbed and his soul was filled with ecstasy. From one point to another his eyes wandered and saw everywhere behind the warriors these splendid, godlike forms; saw too that in some places the warriors were fighting, seemed hard pressed, and that always they

drew their strength from those others, who were stronger than themselves.

He turned impulsively to his companion and said:

"Master, who are these glorious ones, and what their mission?"

Tenderly the other looked down into his eyes and his voice came like music as he answered:

"They are the Souls of the Lost Causes, Friend, without whose help no Cause can ever hope to triumph."

"How can that be," exclaimed the prisoner, "for a lost Cause is one that has failed and is therefore dead and useless."

"There is no Death," came the grave answer, "what men call death is only change—into a fuller, more glorious existence,—which at this moment you are perceiving faintly and will know fully when you have cast aside this clogging, hampering cloak men call the body and set the great spirit free. Even so it is with Causes you say are lost and dead. No righteous Cause *can* die, no Cause for which men have fought selflessly, devotedly, for which they have laid down their lives and sacrificed what was dearer to them than life itself, can ever fail. Down in the world, it is true, and to the dull eyes of men and women they may appear to die and vanish,—but in reality they only change,—leaving the earthly sphere in order to gain Life, Life spiritual and immortal. Then from those Higher Planes they may return to earth again, purified, filled with strength and knowledge, made powerful to bless and raise mankind,—and without the help and inspirations of those Lost Causes, no Cause can hope to win."

Entranced, spellbound, the man hung on his words and from the very depths of his heart exclaimed:

"Master, could I but know my own Lost Cause was such as these, I should die more than content."

"Look behind you," was the answer, and looking he saw beneath him his own dear land and a cry escaped him, for he beheld it torn, ravaged, worse even than his worst dreams of it had been. Yet even as he looked he saw a spark of hope come into the eyes of his people, a moment ago so dull with misery,—heard them whispering together eagerly, noticed that they were all gazing at some distant point. Following their gaze his heart leapt within him, for there, greater than the greatest, more radiant than all the others, moving slowly towards the people came the Cause he had called lost. With it, yet of it, he saw all his dear companions; those who had fought and died for it! those who yet lived and suffered for it—all splendid, spiritualized, well-nigh unrecognizable, eagerly pressing forward to bring hope and help and blessing to their people,—and in the end a great and final Liberation.

With a cry of joy he stretched out his hands, sprang forward to join his comrades,—only to find the vision vanished and himself back in his narrow cell which the cold, grey light of dawn was filling!

\* \* \* \* \*

Ere long the great prison woke to a new day and throwing open the cell door noisily, the gaoler called to the prisoner that the guard had come to fetch him, but the Man who had Failed heeded him not, for with face buried in his hands he was weeping,—tears of purest happiness at the thought of his own Yost Cause.

E. M. S.

# ON THE SCREEN OF TIME

---

## HOW HISTORY IS MADE

THE subject of conversation was the political situation in France. Someone suggested that it is typical of the methods we revere that the sting is being taken out of Socialism, not by a Conservative, but by a Socialist—by M. Briand, the Premier: that this well illustrates the consideration for others, and the use of all that is best in others and in the views of others, which those methods always display.

“It would be interesting,” said the Student, “to watch the politics of Europe from the inside, and really to see the Master and his companions at work.”

We had a visitor with us. He was puzzled by the Student’s assumption. “Do you mean,” he asked, “that, in your opinion, the Master and his companions concern themselves with world politics? I have thought of them as working for and with souls.”

The Student explained—of course they work for and with souls; but is not this another way of saying that they work for the development of real men, of *whole* men, of men who will embody wisdom and power and love, and who will express the highest qualities of every race? It must be so, if perfection is the aim. And in that case, must not the different racial characteristics be worth preserving? Is not the genius of the French or of the English an important factor in the total character being evolved? Must not all national and international developments have a direct bearing upon the growth of souls? Perhaps, he suggested, this is easier to understand if we think of the soul as the sum of all the qualities that are worth while, and that we should like to become permanent, in human nature. “If the universe exists for the purposes of soul, why suppose that any part of the universe fails to serve those purposes, and why exclude the Master from participation in the activities of so vital a part as the intercourse of nations and the conflict of political beliefs?”

Our visitor—a young but intuitive and thoughtful member of the Theosophical Society—was quite open to conviction. But there was more that he wanted to know. “Do you mean,” he asked, “that they would interfere and impose their own wills upon the natural course of events?”

“You speak of them as if they stood outside of nature. They are as much a part of nature’s organism as the heart is a part of the body. They work with nature, as one of them once wrote. In the same letter,

as you may remember, it was said that they never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. 'The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. . . . And we, borne along on the mighty tide, can only modify, and direct some of its minor currents.' They are able, in other words, to divert some part of the world's energy into useful channels. To account for the results produced, 'men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars.' "

#### RIGHTS AND DUTIES

"So far as France is concerned," interrupted the Philosopher, "its history is full of events which can be explained in no other way. Consider, for instance, the achievements of Joan of Arc. Often, however, the event itself is small, and suggests the participation of unseen influence only to those who are familiar with the methods of which we have been speaking. Always, in some way, such participation makes for Brotherhood. . . . And that reminds me of an editorial by Ernest Daudet in the Paris *Figaro* of November 8th, which I happen to have brought with me. He speaks of the organization recently of a *Ligue des devoirs de l'homme*. I do not for one moment imply that this League is the outcome, directly, of the Master's efforts. But, as Daudet says, the formation of such a League is certainly one of the more hopeful signs of the times. He points out that France is suffering to-day from years of silence about duty, while rights have been proclaimed with abusive iteration. He quotes Lacordaire as saying that in morals as in logic there exists a certain number of universal and immutable principles, upon which all sane behaviour necessarily must be based, and that rights are merely the egoistic reflection of duties. There is the same difference between them as between earth and heaven—regarding earth, for the purpose, as an inverted shadow of the spiritual world. People have been poisoned, says M. Daudet, by oratorical flattery and by ceaseless declarations of their rights: they should be reminded that the famous pronouncement of 1789 is meaningless unless based upon the duties which the several clauses express in terms of right. Thus, when the Declaration assures to every citizen the right to do whatsoever will not injure others, the duty implied is consideration for the welfare of others. Emphasize that, instead of the 'right,' and the Declaration becomes spiritual instead of material. Brotherhood is impossible on any other basis. The letter which was published on the first page of the *QUARTERLY* of April, 1908, makes this very clear: and in my opinion—a personal opinion—the writer of that letter knew whereof he spoke. If you will allow me, I will read a brief extract:

“Theosophy says that for the realization of this Brotherhood [arising from the fact of “the oneness or identity of all souls with the Oversoul”], man must become a more spiritual being, must grow into closer contact with the soul where this condition perpetually obtains, and that all which makes man more spiritual makes of necessity for Brotherhood, and all which tends to make him more material, makes against it.’

“It was pointed out in the same letter that a ‘material attitude towards reform’ is a far greater bar to genuine progress than the things which it is sought to redress, and that any turning of men’s minds towards the body, and away from the soul, must be materialistic in its tendency.”

“I agree with you fully,” said the Student. “And how strange that such a view should be regarded as Conservative if not as reactionary! Somewhere on your shelves”—turning to our host—“I have seen a copy of Mazzini’s *Essays*. No one can deny him the title of consistent Revolutionist. And yet, in his essay on ‘Europe: Its Condition and Prospects,’ written in 1852, there is a passage which fits in so remarkably with what the Philosopher has been saying, that really it is worth reading.”

The book was found, and the Student turned quickly to the passage he had in mind. “Incidentally,” he continued, “Mazzini insists, and I think he is right, that the great French Revolution was not, philosophically speaking, a *programme*: it was a *résumé*. It did not initiate; it closed an epoch. Then he goes on, still referring to that Revolution—

“In its most characteristic manifestations, it has never gone beyond the point of progress already (intellectually) reached, the emancipation of *individuality*. This is why, after having embodied its idea in a *Declaration of the Rights of Man*, of the individual, it was only capable of ending in a *man*—in Napoleon. *Right*, that is to say, the individual asserting himself, was its life, its soul, its strength. *Duty*, that is to say, the individual submitting himself to the idea of a collective aim to be attained, never was its directing thought. That thought was the obligation, the necessity of fighting for the conquest of the rights of each; it made, so to speak, duty subservient to rights. It never rose in action to the height of putting forward a *Declaration of Principles*. Its definition of Life has always been—whatever efforts have been made to prove that it went beyond it—the materialist definition—the *right to physical well-being*. It is so even now. And Europe is now agitated and unconsciously led by the other eminently religious definition of life as a mission; a series of duties, of sacrifices to be accomplished for others, in view of an ulterior moral progress.’

“You have in that extract, as I see it, an admirable statement, by a radical, of what the world needs to-day: a Declaration of man’s Duties. The Declaration of Rights was accepted by millions as their own expression. How superb it would be if a Declaration of Duties could be

accepted with the same enthusiasm! It would not contain a single new idea. It would echo the declarations of every great Teacher of every race and epoch. But it could, to-day, be supported by a mass of philosophical explanation and of scientific knowledge which, in the memory of Europe and America, would be original—perhaps even illuminating.”

The Cynic objected: “How about the Will?” he questioned. “Men or women who proclaim their rights, who fight for their rights, who scratch for their rights, are inspired by the desire *to take*. It is an animal desire, and is therefore very powerful. What you suggest supposes a desire *to give*. From whence, quite suddenly, is so novel a desire to spring? Why, after ages of indifference, should humanity become possessed of a wish to do its duty?”

“You know as well as I do,” said the Sage, “how widespread is the desire to help—a vague desire, if you choose, but none the less sincere. Many of those who shout from the house-tops about the rights of others, are moved by this general impulse. Their heads are muddled but their hearts are sound. They see the misery of the more evident sort—imagining their own feelings into the circumstances of others—and, instead of regarding this as the symptom of some inner condition, they treat effect as cause and seek means to drive the symptom in. It is like hiding dust by sweeping it under the furniture. Whether social or physiological ailments are in question, the popular remedy at present is the same. Nevertheless, the desire to help exists; and if people could be made to understand, they would serve valiantly and well.”

“But it is difficult,” commented another. “A Declaration of man’s Duties would have to begin with the first duty he owes to society: with his duty to improve his own character. How prosaic, in comparison with waiving a red flag on a barricade! Tell people that a man who remains quietly at home, intent upon his daily avocation, upon its perfect performance, and upon the improvement of his own character by means of that performance—tell them that he is doing more to help humanity than a man of loose life who stumps the country on behalf of some reform, and, if they happen to approve the reform, they will think you almost crazy. . . . But I agree with the Sage: there are thousands upon thousands who possess the will: all that they need is understanding. Give them that, and a Declaration of Duties would meet with response as wide and as enthusiastic as that accorded to the Declaration of 1789. Meanwhile, to be logical, we have to admit that the best way to hasten the coming of that day, is quietly to do the thing we advocate. We must begin on ourselves.”

“I hate self-evident propositions,” said the Gael. “And there is no need to rub it in. Fifty times a day am I reminded, ‘Begin on yourself’; and I come here for rest! Don’t say it” (turning on the Sage): “I see



it in your eye—the only way to get rest is to accept the suggestion. I have accepted it. I am accepting it right now. What do you suppose I'd be saying to you if I were not, instead of talking in this placid, lamb-like way? The language I have in the other half of my brain! Really I respect it: it's gorgeous. Offer it up? Dear man—what a scandal in heaven. And I don't need an audience. It's all about you and your talk of Duty, and I'm going for a walk to admire it in peace."

#### A SIDE-LIGHT ON CHARACTER

And the Gael got up and left. It amused the Sage. "It takes him that way when he has been feeling particularly devotional. A sort of reaction, I suppose. Yet, it seems to me sometimes, that he feels devotional always, until he talks! Wasn't it Thomas à Kempis who said that he felt himself a worse man whenever he opened his mouth? But what the Gael calls his 'talks in his head' seem to be of a different order. Once he told me about them, and recounted a conversation which, so far as I can remember, ran somewhat as follows:

"'Big brother, why am I such an ass?'

"'Dear boy, God made you that way! Blame Him.'

"'But surely that is not true: I must have made myself.'

"'Yes; but God could have stopped it if He had wanted.'

"The Gael said he saw no answer to that so he changed the subject.

"'Big brother, why can I not always be as happy as I am now, in your presence; why can I not always have you near?'

"'Because you do not always want it, my son; you do not always want me.'

"And the Gael remarked that the simplicity of it reduced him almost to tears. . . . Well, most of us are queer; but the Gael is multiple."

"Who was the big brother?" asked the visitor.

#### HIERARCHIES IN NATURE

The Sage looked at him, and then replied with scarcely perceptible deliberation: "The Gael did not say. It may have been a part of his own consciousness. He spoke of it merely as 'a talk in his head.' But I think our western world takes a very narrow view of such things: it limits possibilities unwarrantably. It is unthinkable that in a universe which consists of matter in so many different states—of solids, liquids, gases and the ether to begin with—it is only in and through the solid state that consciousness can express itself. St. Paul reminded us that all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. He was cataloguing the elements of which the civilization of that day had knowl-

edge, and he apportioned creatures to each of the elements. Then he added: 'There are also celestial bodies, and bodies terrestrial.' Why not? And why only of one sort? May there not be room for sub-human as well as for super-human kingdoms—for those who have mastered and passed through the human stage, and for those who have not yet attained to it? May it not be that much of the triviality of the séance room, for instance, is due to some kind of elemental creatures, functioning, possibly, in and through one sub-division of the ether? And that the wretched medium, without knowing what he is doing, acts as a connecting link between that world and this—focussing, as it were, and also colouring, the undeveloped consciousness, or consciousnesses, of which I speak? Whether you feel inclined to accept that explanation of certain 'spiritualistic' phenomena or not, the fact remains that there is unbroken tradition pointing to the existence of such sub-human creatures, visible only to persons called clairvoyant, or to those who, without possessing that faculty naturally, become clairvoyant in special circumstances or when labouring under peculiar nervous stress.

"None of that, in the nature of things, can be healthy. It is not under the control of the will; it implies a negative instead of a positive condition, and it involves an approach to that plane of existence from below instead of from above. Mediumism leads to madness—never to knowledge.

"But if you reverse everything I have said, and apply it, reversely, to the spiritual world, it would follow that there must be beings of different orders who function in what St. Paul calls 'celestial bodies'—in immortal bodies, in 'resurrected' bodies. I speak of those who, while still living, have been 'raised from the dead' and who have put on 'incorruption.' I have been using the language of St. Paul, but you will find exactly the same doctrine in Buddhism and in all the great divisions of Hinduism: there is a natural body, and there is a spiritual body. Further, the spiritual body is evolved and is brought to birth, in the case of the really great, during the life of the physical body. For them, the passing of the physical body brings with it no break in consciousness. And by 'really great' I do not mean only the greatest: I mean great disciples as well as great Masters. They would at all times and in all places be just as conscious of the spiritual world, as we are conscious of the physical world; and they would have this consciousness together with our own. You will at once think of historical characters whose lives are explicable on no other basis. Our 'intimations of immortality,' our intuitive perceptions, our occasional recognition of unseen influence—all these are experiences which suggest the development of those higher powers or faculties which are latent in all men. My point is that there is no sudden jump: it is a gradual, though sometimes less gradual, evolution.

## PSYCHIC AND SPIRITUAL POWERS

"If you will grant the possible existence of such 'super-men' (*not* in the Nietzschean sense!), whether still functioning in physical bodies or only in bodies which, normally, are invisible, I do not see how you can avoid the conclusion that every spiritual aspiration must bring us into contact with the spiritual world and, therefore, with the men of that world. The widespread belief in saints, and in the efficacy of prayer to saints, must have some basis in fact. Ordinarily, of course, both cause and effect are seen through the prism of some elaborate theological system, which distorts and often stultifies. But suppose an unprejudiced and disciplined mind, so familiar with its prejudices, if exist they must, that it is easy to disentangle them from fact. Suppose an ardent and continuous aspiration towards the things of the spirit. Suppose, in brief, a highly trained, self-controlled and, at the same time, a spiritual nature, with a clear understanding, intellectually, of these things, regarding all of them as natural, and as capable of verification. Imagine, finally, that a number of people work together and are able to test results by comparison. Do you not see that investigation in a scientific spirit, and much real knowledge, should be possible?

"Please understand me, however; I am not speaking of psychic research—I am speaking of its opposite. Nor am I speaking of clairvoyant examination of physical or psychic things—a counterfeit of genuine experiment, and a counterfeit that ought to be branded as such on every possible occasion. It is deplorable that, in more than one instance, this perverted and misleading type of occultism (so-called) should have been circulated under the name of Theosophy.

"All that I have in my mind is spiritual development, based upon moral development, and leading to knowledge. Clairvoyance, clair-audience, and the rest, are the dark and dangerous shadows of the real. The faculty of intuition is the best clue to my meaning. Grant that it may become active continuously and you will see still further. Grant, again, that in our ordinary sense-experience, we receive millions of impressions which escape us, and you will perhaps be willing to admit that a trained observer of spiritual impressions may be able to register and profit by a great many which pass unnoticed by the ordinarily religious man.

"But the Cynic is thinking that *Light on the Path* contains an admirable statement of this subject, and that it provides us with a standard for discrimination—in a very brief form!"

The Cynic ignored the accusation. "You were talking," he said, "about the Gael. Do you imply that his spiritual faculties are open? His conduct, like mine, seems often to give you concern."

"If I were your wife," smiled the Sage, "I should be very much concerned; because, as I've told you before, some day your heart will break, and only then will you really be worth while. Yes, believe me, you will be a wonder—then. Meanwhile your barrier amuses you, and, so long as it does that, you must stay where you are—valuable, in any case, whenever you help to keep me to the point! . . . That the Gael has two sides to his nature, no one can deny. All of us have. That is why we love you, Mr. Cynic, in spite of your cynicism! To assert that his spiritual faculties are open, in the full sense, or in anything like the full sense, would be ridiculous. But my point is that the spiritual faculties of everyone who is sufficiently interested in spiritual subjects, say, to read the *QUARTERLY*, must necessarily be opening, and to some extent open. Why deny that to the Gael? Why deny him 'talks in his head' on a level higher, in any case, than his ordinary consciousness? Why deny *anyone* such experience? It should be our mission, rather, to help people to recognize the innumerable experiences—spiritual, I mean—which they allow to pass unnoticed, and which, even if noticed, they regard as of little value. Poor people notice more than the rich, partly because their outer experience is less crowded and their inner experience is less over-laid."

#### A BOOK OF MANY CLAIMS

The Student broke in: "I have been asked by the editor of the *QUARTERLY*," he said, "to review a book by Dr. Rudolf Steiner called *The Way of Initiation, or How to Attain Knowledge of the Higher Worlds*. Here it is. And honestly I have not the time to read it, and would not know what to say about it, even if I had. Yet it seems that Dr. Steiner has quite a following in Germany, and in some other European countries too; so we ought to review it, as the editor says. Now if one of you will read it for me, and will mark it in the margin, and will tell me what to say, I will gladly do the rest."

The suggestion was received with the contempt it deserved. But one of those on whom we rely most, finally opened the book and began to read it. The rest of us continued to talk about some details of the work. In a very few moments, however, the substitute reviewer—an old member of the Society, trained originally in the school of W. Q. Judge—looked up with the remark, "It is hopelessly psychic, and can lead to nothing but psychic and lower astral development. It is also very pretentious. Its ethics are good enough, up to a certain point; but its science is all wrong. Listen to this:

"Place before you the small seed of a plant. It is then necessary, while contemplating this significant object, to create with intensity the right kind of thoughts, and through these thoughts to develop certain feelings. In the first place, let the student clearly grasp what is really

presented to his vision. Let him describe to himself the shape, colour, and all other qualities of the grain of seed. Then let his mind dwell upon the following train of thought: 'This grain of seed, if planted in the soil, will grow into a plant of complex structure.' Let him clearly picture this plant to himself. Let him build it up in his imagination. And then let him reflect that the object now existing only in his imagination will presently be brought into actual physical existence by the forces of the earth and of light. . . . The real seed, therefore, contains something invisible which is not present in the imitation. It is this invisible something on which thought and feeling are now to be concentrated. . . . If that is accomplished in the right way—possibly not until after numerous attempts—an inward force will make itself felt. And this force will create new powers of perception. The grain of seed will appear as if enclosed in a small luminous cloud. The spiritualized vision of the student perceives it as a kind of flame. This flame is of a lilac colour in the centre, blue at the edges.'

"And so forth. Later, you are to contemplate human beings in the same way. Different colours. 'Yellowish red in the centre and reddish blue or lilac at the edges.' Impressions come and go, fade and reappear—ever so much like the cat's smile in *Alice!* What unhappy people—what idiots! Trying to work, of course, from below, instead of from above, and developing, consequently, all sorts of psychic illusions. Dangerous, too. Madness and a few other possibilities ahead of them. Not the glimmer of an understanding of what spiritual knowledge means. And pretentious—stupidly mysterious. What do you think of this? Those who know 'have allowed a greater portion of the occult training and the necessary warning to be published. Only so much is here imparted as this permission allows.' Apply personally for the remainder! For instance,—'The adept in occultism could, indeed, say much concerning these paths, much that might seem strange to an uninitiated hearer.' And this, with a preface by a friend, describing the author as an adept, and concluding with the pathetic exclamation, 'Behold a master of himself and of life!'

"The ethics are common-place when not misleading—notice a ridiculous *banalité* at the top of page 72, and the enunciation of a principle, a few pages further on, which would lead inevitably to isolation and death instead of to spiritual growth. Take it away, please: I've had enough. It makes me woozy!"

#### POPULAR ESTIMATES

The Student had been given his review, but was not satisfied. "How account for so considerable a following in Germany?" he asked.

"Why, anyone with psychic powers, who will talk about them, and who will help other people to cultivate them, can get a following," was the reply. "There is nothing strange about that. What do

most people want? Health, wealth, material prosperity, material results. A good fortune-teller could draw a larger following in New York City to-day than the greatest of spiritual directors. This will not always be so: but it is true of to-day. Look at some of the most prosperous movements in this country: what are they but subtle, when not bare-faced appeals to human selfishness? The larger the mixture of good in them, the more dangerous they are; and when they wear the cloak of religion or of occultism, as they so often do, it is time that we, in the name of both, protested. Imagine Christ or Buddha telling their disciples to meditate on the astral counterpart of physical objects; or to think of themselves as wealthy in order to acquire wealth! That is the test, and, if another be needed, compare such teaching with *Light on the Path*, as has been suggested already this evening. Just to take the taste of this thing out of my mouth, let us conclude with what *Light on the Path* advises:

“‘Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity; in the other you harden by the forcible passion for personal stature.’”

“That is only a brief extract; but it contains more religion, more occultism, and more Theosophy, than many volumes of such trash as floods the market under all three names. And if you mention *The Way of Initiation* at all, please tell the truth about it literally. We cannot wish to be unkind; but it is not kindness to pretend that a harmful book is innocuous. Doubtless it is well meant. The money-changers may have been excellent men. None the less, like ‘matter in the wrong place,’ they were driven out of the Temple.” T.

---

“*The upward step must be taken sometime if life is to become the sacrament that Jesus Christ has shown us that it should be. The demand to have surroundings made exactly to the order of the individual must be renounced, and there must be substituted for it the will to come into the line with the Divine ordering of the universe, before all the happenings and mis-happenings of men and things fall into their right relation to the soul.*”

JOAN M. FRY.



## ELEMENTARY ARTICLES

### HOW MAY WE HELP OTHERS

QUESTION 120 in the October QUARTERLY includes the following sentence, "I know very well that it is dangerous to try to help one who seems to succumb to calamity." I have found among Theosophists a common feeling that it is not safe to help one who is unfortunate because it would be "interfering with their Karma," and because you might have to share the bad Karma of the one you try to help. I do not know of any good foundation for this belief, on the other hand it seems to me that it is a superstition that Theosophists share with a great many other people. It is said that the founder of the Rothschild banking house made it a rule, and gave it as advice to the younger members of the firm, "never to have anything to do with an unlucky person," his belief being that you would share his bad luck. To fail to help another who is in need of help that we can render would be a double sin; it would be cowardly, and also a failure to perform a duty. "As we have opportunity let us do good unto all men," is a good motto to have. This does not mean that we are to neglect our own duty in order to do that of another, for that would be assuming the Karma attached to the duty, and at the same time not only releasing the other person from the responsibility, but robbing him of the benefits that would come to him by the performance of his own duty. But to help one who is in distress, or sick, or one who is trying to conquer a bad habit is quite another thing. We need not be afraid of "interfering with his Karma" if he is in real need of help, for it would seem to be his Karma to receive our help if we have an opportunity to render it. Of course, there should always be discernment between our own duty and that of another, but fear of danger from doing a good deed should never hinder a Theosophist from helping another. Nor should we confine our help to those who are ready to accept our philosophy and enter on the Path. The first aim of the Theosophical Society and the individual Theosophist is to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, and therefore to be ready to join hands with any individual or institution that is helping the elevation and advancement

of humanity. Therefore the first duty of a Theosophist is to be ready to help in any way he can, all who are in need, whether that need be physical, social, intellectual or moral. At the same time we must remember that all our help must be unselfish. If we help only people to whom we are attracted—those of our own way of thinking—or simply, to forward our own spiritual development, we show ourselves to be not only selfish, but guilty of prejudice and partiality.

To feel compassion is not enough, for the *Voice of the Silence* tells us that, "Inaction in a deed of mercy becomes an action in a deadly sin," and that, "Inaction based on selfish fear can bear but evil fruit." A true Theosophist seeks to cultivate unselfish love, and is ready to work for all who suffer and need help, not because he knows that every unselfish deed, every effort to help another, and every duty done for its own sake lifts him a step higher in the scale of being, transmuting something of the animal soul into the human and spiritual. No, not for this, but because his aspiration has awakened that higher self that prompts to philanthropy and to unselfish performance of duty. It is probably true that when one begins to try to live the life he is helped by the knowledge that in proportion as he benefits others he brings blessings to himself, but later that motive ceases to prompt him, and he will go on helping others whether he himself gains or loses by it.

Universal Brotherhood is no longer a dream meaning nothing for the present, and only a rosy prophecy for the future. He comes to feel that it is his first and main business in life to advance this great cause, and Theosophy teaches that this can only be done by a persistent self-sacrifice through every moment of waking life. We are told that the results of such a life and such a training are greater, wider and deeper than we can at present comprehend. One who knew has told us that, "He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother of whatever race, nation or creed whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered and does not undertake his defence, as he would undertake his own—*is no Theosophist.*" \*

As man develops, the consciousness rises higher and higher, from the personality to the individuality, and this gives an ever widening bond of fellowship between men, and an ever increasing tendency to think and to sympathise with others. As man seeks to develop himself he feels more and more saddened by the misery, poverty and sin that are all around him, and would gladly do something to lighten the heavy burden of the world, but knows not what to do or where to begin. Sometimes he tries, but the results discourage him, for he seems to do

---

\* *Lucifer*, Vol. I, p. 169.



more harm than good, and it seems to him a hopeless task. Theosophy comes as enlightener and helper here for it teaches how even the weakest of us may help. It states clearly that we can help by *right thought*, and then goes on to explain in a scientific way how this is accomplished. It teaches that there is an inner soul atmosphere from whose waves and vibrations the soul receives thoughts, ideas, and impressions; that through this aerial ocean mind communicates with mind. It is by means of this ethereal agent that the thoughts of the great and good, and pure may flow into our souls, so helping us to cast out evil thoughts and become pure and good ourselves. But we ourselves help to give character to this inner thought-world, for every thought we think, every action we perform, every word we speak is reflected in this translucent atmosphere as in a mirror. Not only the loving thoughts and words of the mother, but the cry of brutal rage, and the shrieks of misery that strike our earthly atmosphere, penetrate to, and are re-echoed and prolonged in this inner atmosphere, and through it affect other souls. Our silent, secret thoughts and our inner life are indelibly photographed on this, to us, invisible soul-atmosphere. So we are told that the fruits of murderous thoughts are seen in deeds of violence; that thoughts of selfish greed and ambition produce the sweatshop with all its horrors. But on the other hand it is true that an army of true thinkers can silently act on the surrounding world through this ethereal medium, and if persistent enough could chase away the discord and misery so prevalent in our cities, and so give us a better and happier world. In this way we can all help, for the silent aspiration for a better social organization, the deep, earnest desire for the brotherhood of man will have its effect because mind acts on mind.

The long pondered thought will produce results, perhaps by moving another soul who will be able to do far more than we can. The world is made up of units, and if every unit would come into harmony with the divine mind, the misery and discord that send pain vibrating through this sad and sorrowing world would be changed into a glorious song of joy. This much is clear, then, the man who betters his own life is bettering the atmosphere of the world. If we are making our own life purer we are making the moral struggle of the future easier for ourselves, and helping the upward trend of humanity. Let us remember, too, that our power to help in this respect is largely increased by our union with other souls who have the same object in view, as, for instance, the Theosophical Society. We are joined together to render definite service to humanity by the diffusion of noble and lofty thoughts, and so every faithful member of the society becomes one of the lifters of the world, and lifts with a mightier power than if he stood alone. Any band of earnest men and women who know the power of thought and plan and

think together will make far more progress than if they worked by physical agencies alone.

There are other ways, too, in which we may help others as well as by definite thought for particular persons or agencies. There is power in speech when it is the expression of a charitable spirit. Quite often a few words of sympathy and hope spoken to one in trouble have lifted the burden and given the troubled one a new start. Sometimes a word of warning kindly spoken has turned the erring one from the path of danger and led him to a new and better life, so saving him from much pain, and bringing joy to his friends. More than once in my own experience the expression of faith in one who had lost faith in himself has induced him to try again to conquer his bad habit, and finally enabled him to overthrow it. Every Theosophist is an optimist believing that the very worst people can be made better, and that good will ultimately conquer evil. So he goes on his way trying to help everywhere and never despairs if results are not what he expected. If we have not a great gift of speech, and have not trained ourselves to think intensely and with concentration, we may still do kindly deeds and let our love speak through these little acts in private life, and we may rest assured that the cup of cold water given in this spirit will get its reward. And further, if we can neither speak nor write there is plenty of good literature that we may put into the hands of others and by that means render immeasurable service, especially if the work is done with a sincere and earnest desire to help. Our own QUARTERLY, for instance, put into the hands of some who were not at all familiar with Theosophy, and given to others who knew a little but were antagonistic, has led them to inquire further, so they have had their views of life entirely changed, and themselves have begun to render service. If we can help to lead a man from a life of selfishness to one of service and sacrifice we have done him the greatest possible service. There are sick people who would have better physical health if they could be led to forget themselves and think about others and try to render some little service. It will often require great patience to lead our sick friends to see this, but it is worth while to try it. There are crowds of boys and girls to whom we may render service in many ways, but we may be especially helpful by giving to them some of the great truths that have come to us. No one who so desires will fail to find ways in which he may render the greatest service to his fellowmen, and when the opportunity appears we need not be afraid to use it.

JOHN SCHOFIELD.



# REVIEWS

*The Biblical Theology of the New Testament*, by Ezra P. Gould, D.D. (The Macmillan Co., New York). Not many years ago, we understand, the author was deprived of his incumbency for being heterodox, if not heretical. To-day, his book is recommended to theological students by the Examiners for the Diocese of New York. It ought, therefore, to represent the current view of orthodoxy.

Compare the author's view of the nature of sin, with the theories in vogue when the Theosophical Society was founded. "The loss," he says, "that the evil man incurs is in himself; it affects not what he has, but what he is. He loses his soul, or, as Luke puts it, he suffers the loss of himself. Sin is self-destruction, and in this sense the man who sins sets the powers of the universe at work against himself" (p. 22). And could anything be more theosophical than this?—"There is an esoteric teaching addressed to the disciples alone in regard to the fortunes of the Kingdom, and their own prospects in connection with it, but this does not include any of the teaching in regard to the law of the Kingdom, which is a common matter. . . . They (mankind in general) are dwellers in this world, but since it is now an alien world, their affections are to be concentrated on the spiritual order toward which the world tends. Combine this with the prayer taught by our Lord, that God's Kingdom may come, and his will be done here on earth as in heaven, and what does it mean, except that there is an ideal order not yet realized, but sure to come, because it is latent in humanity? And the thing that he enjoins on men is, therefore, faith, that is, the spiritual sense which puts men in connection with this spiritual order, and clothes them with its powers" (p. 41).

The author is wrong, of course, when saying that St. Paul "held strongly to the Pharisaic doctrine of a bodily resurrection, not of a spiritual immortality": but that is because he is not familiar with the teaching concerning the reality of the spiritual body, which was given in the Lesser Mysteries. How splendidly right he is, none the less, when saying that St. Paul "identified man himself, the *ego*, the personal principle, with the higher part of man, which is not invaded by sin. Sin is to him an alien thing which has usurped dominion over his actions, but against which the higher part, the man himself, rebels. . . . The principle of righteousness in him therefore does not have to be created, only discovered, and freed from the domain of the flesh" (p. 65). Better, this, than the old insistence upon the fundamental and inherent evil of our nature! We recommend this book, first to those who would know what Christianity is tending to become; and next to those who would hasten the day either by converting certain of the clergy or certain of their friends.

T.

The disappointment formerly expressed by prominent European modernists, that this movement has called forth no response among American Catholics, should be allayed. The Open Court Publishing Co. brought out last summer a book by an American priest, who signs himself "A Modernist." *Letters to His Holiness*

*Pope Pius X* is an honest attempt to educate American Catholics to the importance of the present crisis in the Church.

In Part I the author gives a detailed answer to the question: Why has the educated modern world rejected Catholicism? Not, as the Papacy has maintained because it is under the sway of Satan and Free-Masonry, but because the Church has persistently opposed the four great ideals of the age: Freedom of conscience, representative government, the separation of Church and State, and intellectual freedom. The crimes of "official, Papal, Roman Catholicism," from Inquisition days to our own, are recited with a wealth of detail and a painstaking accuracy that are, to say the least, convincing. The sole hope for a better day is a courageous and intelligent laity. The reforms which scholarship and spirituality demand are profound and perilous, but "with Truth set before an upright mind, and the Christ-ideal before a reverent heart, the result of religious thought and investigation cannot but be salutary and safe."

Part II, called Faith and Criticism is an effort to make clear the results of critical investigation of the Bible, and an inquiry into the nature of true religion. The conclusion, as might be expected, is an appeal for a more spiritual religion, founded on personality, character, and our interior relation to God. Disciplinary and administrative reforms in the Church are necessary steps in the attainment of this goal.

L. E. P.

*The Necromancers*, by Robert Hugh Benson, is a strong exposition of the moral, mental and physical dangers which threaten the medium and the séance haunter, and is especially valuable in that the phenomena are given due credence.

It is of interest to Theosophists since it shows the similarity of our viewpoint to that of a scholarly Roman Catholic.

*The Master-Singers of Japan*, by Clara A. Walsh, one of the *Wisdom of the East* Series, published by E. P. Dutton & Co. This artistically-bound little volume is a collection of Japanese masterpieces of poetry, translated with varying success by several well-known scholars, as Mr. D. T. Susuki and Lafcadio Hearn. It is always difficult adequately to translate poetry, and especially so in the case of Japanese, where we have the typical expression of a people whose mental processes and psychology are strange and almost incomprehensible to the West. The poems are little odes of five or six lines, full of hints and suggestions but half expressed, which do not bear translation. Examples will best show what exquisite little gems some of these poems are,—written, by the way, in the early eighth century, when only a few rhymes were being carved on the drinking horns of our forefathers.

#### ILLUSION.

That which we see in sleep,  
Is that alone a dream?  
To me the world itself  
Is not what it may seem,  
But just a phantasy!

To obtain the full thought, it is obvious that the translator sacrificed rhythm and diction. Again:

#### MOONLIGHT ON THE PINE-TREES.

Here, while I stand alone,  
Shadows mysterious thrown  
By the dark mountain pines  
Lie at my feet.

At the clear moon I gaze,  
 Muse in a thousand ways  
 On what my soul divines  
 Dimly of life.

The collection is interesting also as giving an insight into the mentality and point of view of the cultured Japanese. Such understanding of the Eastern mode of thought is more and more in demand, and this book is an entertaining and interesting contribution.  
 A. G.

*Routledge Rides Alone*,\* by W. L. Comfort. The heart of the reviewer sank very deep indeed the other day when he received a courteous note from Mr. Comfort which stated that he was forwarding a copy of the above named book for notice in the QUARTERLY and that its basic theme was the Ancient Wisdom of India. Occult novels are the *bête noir* of the theosophical reviewer. Since Bulwer Lytton no writer with sufficient talent to treat such high themes has turned his attention to occultism, if we except *The Idyl of the White Lotus*, which after all is hardly a novel. So it was something of a relief to find a distinctly readable book, belonging it is true to the class called sensational; full of battle, murder and sudden death, but acceptably written, full of élan, of go, and, beyond all, leaving that most dangerous of subjects, love, where it belongs in a novel. An occult novel is bad enough, but an occult novel which treats of occultism mixed up with love is simply impossible unless done with the genius of a Balzac or a Stevenson.

In this story the occultism, not very much of it, or of an obtrusive kind, keeps to itself, and the lovers have sense enough to know that they are lovers, they want to be lovers, and they have no secret hankering to immolate themselves upon the altar of their higher natures. They have the usual adventures which keep them apart for a decorous length of time and they are finally married by the "occultist" just before he follows his "guru" up into the mountains forever.

If Mr. Comfort knows anything about occultism or "Gurus," he manages to disguise his knowledge very completely. His "Guru" is the ordinary Indian faqueer, or fakir, who spends his time in Hatha Yoga practices, showing signs of occasional clairvoyance, and fails to convince us of his knowledge, power or the spirituality we have learned to associate with the name.

Leaving out the occultism and from the ordinary standpoint of a good story, we can conscientiously recommend the book to anyone who wants an exciting tale of adventure.

"The Cheapening of Religion," by James Fagan, *Atlantic Monthly*, October.

"The Seven Worst Sermons," by William Austin Smith, *Atlantic Monthly*, November.

Truly it is encouraging and hopeful to find in a secular magazine such appeals to the clergy as are made by Mr. Fagan and Mr. Smith. The appeals are not those by which the churches have been so long harangued—the call to arms for ballot and all other reforms. The strange and hopeful thing about these articles is that they sound a retreat from the streets; they call back the priest from his militancy to the solitude and silence of his church. Indeed, these two writers are so bold as to say that when the priest quits his spiritual stronghold he is imperilling those whom his duty it is to protect. Mr. Fagan writes on "The Cheapening of Religion," which has come about by confusing it with scientific and socialistic experiments. Once upon a time, he writes, the word religion meant "simply and solely the conscious relation between man and God, and the expression of that

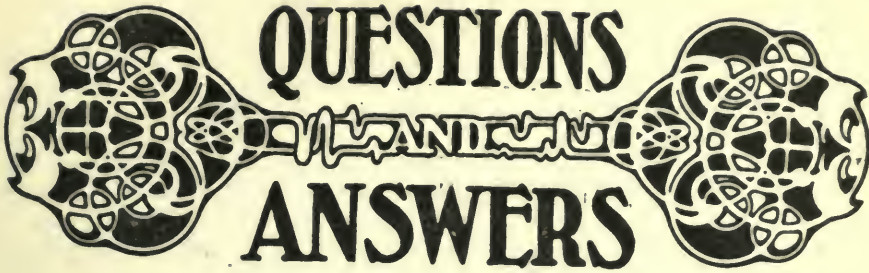
\* Published by J. D. Lippincott & Co., Philadelphia.

relation in human conduct." But now, "the liberal churches have thrown the word into the literary scrap-heap, have invited all manner of well-meaning people or associations of people, to make use of the word as they think fit, and to attach to it all manner of ethical, scientific, or socialistic systems by means of which future races may be more than thoroughly washed, fed, housed, measured and enlightened." The result of this confusing of terms is a "tendency to do away with religious observance, and to convert religion itself into a guess of constantly diminishing importance," so that clergymen even "apologise for introducing spirituality into human affairs until some kind of social justice has been secured." A recent sermon for the feast of St. Michael and All Angels corroborates Mr. Fagan's statement. The clergyman upon that day apologised for taking so *sentimental* a subject as angels—one that seemed to belong only to stage romance and fiction. Mr. Fagan quotes Phillips Brooks upon the ministry, and exhorts the priest to abandon all else and stick to his business of spiritual instruction. "God's purpose on the earth is man, and the primary and final concern of the Christian minister is human character." Once in the arena there is no help for it. The minister must come out for the open shop or against it. He must be socialist or anti-socialist. Sooner or later he must be female suffragist or anti-suffragist. He must come out for an eight-hour day or against it. Meanwhile, under these circumstances, his congregation being human, only a man-miracle could retain his spiritual jurisdiction."

"Let the minister choose whom he will serve. Let him specialise; and seeing that the primal and final concern of the Christian minister is human character, let him specialise at his own business, and stand to his guns."

Mr. Smith passes in review types of sermons which are hurtful and especially condemns a self-satisfied intellectualism that is little more than higher criticism diluted in seminary note-books. Both men write as if the things they condemn were waning; they have prevailed, they have done their harm, and the world is beginning a wholesome reaction. That is why the articles are hopeful. They incite to work for what is ahead. "The classic age of preaching is yet to come, when some great artist-preacher, as none has ever yet been, shall discover in his implement a 'new dimension of art.' There are signs that our century may see his appearing. . . . Humanity had never placed such high stakes upon civilisation as in the dreams of our age of science; but she is again discovering within her dark corridors the same old pathetic family skeletons of the race. So far, in answer to those high hopes, we have only gnawing hunger. Alas! Civilisation does not save. Here is matter for the pith of giant souls, of which we shall soon hear more, in literature as well as in the pulpit." C.

In an interesting work, *Tolstoi and His Problems* (Funk and Wagnalls Company), by Aylmar Maude, there is a paragraph which will particularly interest our readers. After telling of many works which Tolstoi caused to be translated into Russian, in order to shed light on his own and others' problems, Mr. Maude writes: "Among books not translated at Tolstoi's suggestion but commended by him, I recollect the philosophical writings of Shankaracharya, translated into Russian by Vera Johnston. . . ." These Russian translations were made, in part, from material which appeared in the Oriental Department, in Mr. Judge's days.



# QUESTIONS AND ANSWERS

QUESTION 124.—*How is it possible that we should get a continuous development from a chain of earth lives? We do not start where we left off or begin again on the lessons we failed to learn in a past incarnation; but we start again as babies, and go through the same meaningless routine with pretty much the same difficulties to overcome in pretty much the same order.*

ANSWER.—Because the real life, that of the ego, is continuous. But when it puts on a physical body it comes into relation with that law of ebb and flow which governs progress in the physical world. For there are two pupils in the school of life, the higher nature and the lower nature. They must learn together, but their tasks are not the same. While the body is being prepared, through the stages of babyhood and youth, as a suitable vehicle, the ego is not losing an opportunity; it has its own work.

Perhaps the laws that govern memorizing may throw some light on the situation. In the psychological laboratories they have discovered that the normal child learns a poem most readily by reading and re-reading it as a whole. By this method he outstrips the one who learns line by line, memorizing each line before passing on. The first child is working with the law of association, getting his picture complete and in sequence. The line by line memorizer works against that law, for, by the constant repetition of a single line, he associates the last word of each line with its first word, and so makes artificial difficulties for himself.

The reincarnating ego seems to learn its poem under the conditions approved by experimental psychology. It starts back, with each earth life, at the beginning, passes sketchily in review the lines already learned, and, when its vehicle is fully developed, takes up its real task, the portion not yet learned, just where it ceased at the close of the last earth life. I. P.

ANSWER.—This question is full of incorrect assumptions. How does the querent know that we do not start each life where we left off on the last one, or begin again to learn the lessons we failed to learn? The teaching is the direct contrary. It is true of course that in order to get here at all we have to go through a rather tedious physical development before we pick up the threads of our evolution, but once we reach maturity, the inference is that we do begin on just the same lessons and pick up the threads just where we left them at our death. Perhaps some confusion arises from a lack of comprehension of what are the lessons we are supposed to learn. They are not the practical things of life. We may have died in one life just as we were learning how to make pie. It is hardly necessary to suppose that our next existence will begin with a lesson in pie making. There are several million other ways of teaching us the same things that knowing how to make pie would have taught us. The point is not that we should know how to make pie but that our characters should be permanently impressed with the result, whatever that might be, of knowing how to make pie.

In a word, we incarnate in order to build up character, to develop our souls, to learn the fundamental virtues. The way in which we are taught these, the experiences through which we learn them, none of these circumstances matter. What matters is the eternal fruits of these experiences, whatever they may be. We can learn carefulness, patience, thoroughness, conscientiousness, by making bread as well as by making pie; so why resume the lessons in pie making which death may have interrupted when our new life contains endless opportunities to learn these same virtues in other and simpler ways. Nature would take the line of least resistance, and that might very well take us to a country where they had never heard of pie, but where many other things are made which we would have to learn to make.

From this point of view the early routine of each life ceases to be "meaningless," for our education and upbringing all helps us to learn life's lessons, to impress the eternal verities upon the center of our being until its very essence is permanently changed by what we have learned.

G. H.

ANSWER.—If this were true there would be no law of Karma and the doctrine that we reap what we sow would be false. The great law governs so that there is no "meaningless routine" in any life; we come back again to the lessons we have failed to learn. While a man may start again as a baby, he starts presumably, with a different climate and surroundings. In one life he may be born to the life of a mountaineer or a forester, while in another life he may live on the plains or the sea shore. One life may be lived amid the luxury and plenty of a tropical island, while he may next be born to a life of hardship, and ceaseless struggle with nature. He may be born into a home of wealth and culture, and in the next incarnation he may find himself in a home of poverty and ignorance, out of which he must come only by struggle. While in each case he begins as a baby and goes on through the different stages of life to old age, yet each life teaches its own lessons.

J. S.

QUESTION 125.—*The attitude of some writers for the QUARTERLY in regard to Socialism has often puzzled me. Why would not Socialism be the best possible basis for building up the sort of character and spirituality for which Theosophy stands? By removing the materializing and degrading tendencies of extreme poverty and of extreme wealth, it would give freer play to the higher aspirations of man. By removing the possibility of great personal wealth it would emphasize the idea of the State or of humanity rather than individual gain as a goal for which to work.*

ANSWER.—You can never make a good building out of bad bricks. Socialism teaches that all that is necessary to make man good is to change the conditions in which he lives, that man's moral character depends entirely upon his condition, and that if you change this you make him happier and better. Theosophy teaches the opposite—that if you correct the evil in the individual the social conditions will change for the better. Any theory of reform based on selfishness will fail. No one looks upon the wretchedness, misery and struggle of the masses with more compassion than the Theosophist, and no one is more anxious to cure the ills and right the wrongs of the multitude than he; but he has learnt by experience. We soon learn that to feed and clothe the body and help meet these urgent needs does not solve our problem. We expected by this to create conditions that would be favorable to moral and spiritual welfare, but instead of helping we have injured, we have made them more selfish and more clamorous for physical comforts and pleasures, while the moral and spiritual instincts have been dulled or silenced.



The Theosophist knows that present conditions are the results of evolution, the outcome of the working of the human race in past centuries and cannot be changed by magic. We are in these conditions because we have earned them and we must slowly work our way out of them. The Theosophist will co-operate wherever he can with all who are seeking to uplift and bless humanity. He will do his best to make men think not only of private weal, and private wealth, but also of common weal and common wealth, for that is the law of Brotherhood.

J. S.

ANSWER.—The whole question of the advisability of a socialistic system of government rests on the conception of pain. The Socialist believes that pain is an evil, and endeavors to remove it wholesale; the theosophist believes that pain is a blessing—a *necessary* evil which results in ultimate good. Because it is the reaction, upon individuals or groups of individuals, of natural laws which have been broken, to remove the pain before its lesson has been learned would be as disastrous as to remove the hurtful effect of fire or of sharpened steel upon the human body. Pain is a warning.

Or the matter may be expressed thus. Theosophists as well as socialists endeavor to remove pain, but the theosophist considers the socialist's program superficial. He thinks that it touches only the external effects of the real cause which is the breaking of spiritual law. He would cut deeper and procure enduring relief by removing the cause.

J. X.

ANSWER.—Socialism like Christian Science rests on the fallacy that what is true of the spiritual world is true of the material world also. Christian Science teaches that the law of health which is a valid law of the spiritual man is also a law of the physical man. Socialism likewise applies the spiritual law of unity of all souls to the material world, where the laws of diversity, competition, and strife prevail.

E. H. X.

ANSWER.—Theosophy recognises "a moral equality of mankind"; it believes that in any circumstance man is free to choose what he will do. This is the freedom of the will. The choice is the thing that counts, and that bears fruit of Karma. Socialism cannot perceive this inner, real equality, and therefore sets to work to arrange, against the order of Nature, an artificial, material, mechanical equality.

H. P. M.

ANSWER.—The theosophical movement is concerned especially with the progressive illumination of the soul, an illumination which finally results in its awakening to a full and permanent knowledge of its immortal and indestructible nature. The human soul is immortal, but it has to acquire self-consciousness of this fact by experience, generally through hostile environment, and through its association with the pairs of opposites. The law of Karma, including the adjustment of the actions in previous embodiments, determines and regulates the experience needed by each evolving entity. It is not the amount of property, wisdom, and power possessed by the personality which constitutes the apparent injustice, but the wrong use of these by the possessor. If altruistically bestowed in helping others, too much wisdom, power, or wealth cannot be had. But if selfishness is the dominant characteristic of the possessor he needs the tests and experiences of wealth or poverty to cure his selfish tendencies.

It seems that all experiences are necessary through many embodiments in order to attain the state of Adeptship. One cannot secure the results of any career without living its life. In the end one must be industrious in order to secure within himself the results of industry. The same is true of every factor connected

with life. One must be pure, chaste, loving, studious, helpful, diligent in order to reap the harvest of self-conscious character resulting only from a career actuated by these qualities. While Theosophy teaches the law of compensation, it also teaches the law of Karma and the fact of previous embodiments. The "All Seeing Eye" is ever upon us, and the Book of Life contains our records—those of this incarnation and of all previous ones. None of our experience is without educational results, nor could any be left without depriving us of the lessons learned thereby. Real socialism will prevail when men get rid of their selfishness and not before. But all present and past accounts of this and of previous embodiments must be adjusted before this can take place. Every life in space will have to go through the same course of education by experience in order to reach the goal of perfection.

Socialism obtains now on the spiritual plane, where there is a complete absence of the illusions of separateness and private ownership. Theosophists are engaged in the study and investigation of soul problems and are seeking knowledge of spiritual laws, which, when followed, will produce enduring results no matter what distinctions of wealth there may be. When all have acquired this spiritual knowledge—by following spiritual laws—there will be no more social problems, for justice, brotherly love, and efficiency will follow as a necessary consequence.

W. A. R. T.

ANSWER.—Socialism as understood by me only contemplates man's material welfare, and paradoxically arranges mankind into antagonistic classes. I fail to understand how this condition can ever be a basis for building character or real brotherhood, when the Divine Unity is not considered. The social fabric as designed by man himself, with its extremes of wealth and poverty, will continue as it is until man comes into a realization of his own individual responsibility, through the inherent Divinity within himself, and to a realization of the universality of all souls, irrespective of extremes in material conditions and of race, creed, sex, or color. Man cannot be cajoled, coerced, or legislated into an ideal existence. That must be a growth from within outwards, for the soul, which is real, is greater than its vehicle, which is an ephemeral material body. It seems to me that so-called Socialism is Utopian as constructed, for it lacks the recognition and application of universality in the spiritual meaning, and without such a basis it cannot be practical or convincing.

A. L. L.

ANSWER.—Socialism is a hindrance to spiritual development and to building up the kind of character which goes to eternity, for two reasons: first, it is too much concerned with externals, taking external conditions for causes when they are only a fleeting result, and also making of external conditions a goal, and so defeating the purpose of life; secondly, the establishing of the socialistic order of things is accompanied by watching and disparaging the other man's ways, and otherwise meddling with the duty of another, which is a most dangerous bent of mind for the performance of one's own duties and the appreciating of one's own delinquencies.

V. J.

ANSWER.—Socialism is excellent as a statement of the ills of society and as a protest against the selfish use of wealth and opportunity. When it becomes constructive the case is different. Socialists have not yet worked out their program well enough intellectually, nor have they sufficient practical experience to support it, to give us confidence that they can cure, or even ameliorate the ills to which society has always been heir. The social question is complex, and must be met by a complex system of adjustment. No simple panacea is going to do the work.

"Government ownership of the tools of production" sounds well, but are our present government owners so untainted by greed and dishonesty that we dare trust them with more power than they now have? Men—human men—it must be remembered, will always be behind any system, and on their ability and integrity the success of the system will always ultimately depend. What right have we to assume that the taint of these government owners would disappear if their sphere of influence were enlarged? Would a despotism of the working class be less onerous than that of the aristocracy or the bourgeoisie? If we are in the frying pan why get a panic and leap into the fire?

Slow, sane, experimental progress in social reform is what is needed, a reform instigated by sincere good will to all men and strengthened by the conviction of the organic unity of society and the consequent inter-dependence of all its parts.

Nevertheless, if the program of the socialist is founded on a fallacy, it is necessary, for the sake of fairness, to say that if he could be convinced of the utter unworldliness and sincere spirituality of those who warn him that a man's life consists not in the abundance of things that he possesses, he would be very much more likely to listen respectfully to their warnings and to put their doctrines to the proof. It is the old question of the pound of precept and the ounce of example.

L. E. P.

QUESTION 126.—*"Of course I can see the fallacy of the rampant, destructive type of Socialism, or the kind that centers a man's soul in his stomach, and says if he is fed and clothed properly all will be well. But there are some who are socialists because they are individualists, and that is the sort of thing I am trying to unravel. They say that the individual in the majority of cases has no chance to develop what is best in him under the present system. I haven't any doubt at all that this is true. In fact, I am getting more and more socialistic in feeling, and as it is against all my interests, environment and wishes to be so, I think that it may perhaps be an honest conviction that is drawing me."*

ANSWER.—We think not. We think it is sentiment which is drawing you; a sentiment which does honor to your heart, but neither to your head nor your religious faith. You say, indeed, your whole proposition rests upon the statement that the majority of individuals under the present system have no chance to develop what is best in them. Leaving aside for a moment the reply that if this were true the present system would be instantly changed by the powers which rule the Universe, and turning to the statement itself, we do not believe it is true. You say you do not doubt its truth. We do. We believe it to be absolutely and entirely false, and we believe that this mistake is at the root of nine-tenths of all successful socialistic propaganda.

Instead of its being true that hardship prevents development, we believe the facts of life, the results of universal experience point to the direct opposite being the case. It is only when we take a very short-sighted and a purely material view of life that we can believe that hardship prevents development. Such a view leaves out the spiritual structure of the universe; the basis upon which the whole of evolution rests; and it leaves out of account the element of time which is so important a factor in the problem. If we look at evolution from the point of view of milleniums instead of a few years, we necessarily alter our conclusions in many important particulars, and in none more important than in this question of the effect of hardship upon human development. But to get a proper perspective from which to view this matter we must dig deep into the laws of the spiritual world.

The object of evolution is the attainment of *self*-consciousness. At the dawn of evolution the soul was conscious, but not *self*-conscious. In order to become self-conscious the soul had to make for itself a vehicle or image in which it could be reflected, and it is the viewing of itself in this image which develops self-consciousness. Therefore it created the personality, vitalizing it with a portion of itself, and in order that it should have a sufficiently independent existence, the soul had to grant the personality a considerable element of free-will. With free-will there came into the world the breaking of law, and with the breaking of law there came into the world pain and suffering.

Pain and suffering, often spelt with capital letters, are not things in themselves as we are too prone to imagine. They are only results of things, results of the breaking of the laws of the universe. They have no independent existence and would instantly and forever disappear if we ceased to break the laws. Pain and suffering, all hardships of whatsoever kind, are nature's efforts to readjust inharmonious and disarranged forces which have been started by the free-will of individuals. If our wills acted in harmony with the Divine Will all pain and suffering would instantly disappear forever.

Nor is it proper to consider pain as a punishment, as we are wont to call it. We have gradually learned to associate an entirely wrong idea with suffering when we call it punishment. God never punishes, in the sense in which that word is ordinarily used. There is an automatic readjustment of the laws of the universe which too often causes us to suffer pain, but it is quite as incorrect to call this punishment as it would be to say of a stone flung into the air that the law of gravitation is punishing it by making it fall back to the earth. It may hurt the stone to fall back; it may even break it to pieces if the fall be far enough and if it should land upon something as hard or harder than itself; but why say that the stone is being punished? So with us. If we break a law, whether the law of gravitation, or any other, all the forces of the universe tend to correct our breach, and most often this causes us pain and we call it punishment. These are only words after all which we have given to processes of nature which accompany the working out of Nature's laws.

The Socialist would forcibly intervene in this universal process of nature and step between the man and the consequences of his breaches of Nature's laws. It can be done for a time, for nature is very patient. A stone flung into the air may catch upon some ledge of rock, or upon the roof of a house and stay there in apparent safety for many years. But it is not safe. The force needed to bring it back to earth is there always, latent, but ready to act upon the instant when restraint is withdrawn. Sooner or later that house will wear out and tumble down, or, if Nature became impatient, she might give it a little earthquake shake which would bring it and the stone it supports back to mother earth in the twinkling of an eye. So with political or legal efforts to enable us to avoid the consequences of our acts. They may be effective temporarily, but the forces which we started are there, ready to act the instant restraint is removed, and if there is too great delay, Nature may, and often has, brought the whole elaborate structure down about its creators' ears.

C. A. G., JR.

# T·S·ACTIVITIES

NOTE.—The Secretary of the Theosophical Society, Mrs. Ada Gregg, 159 Warren Street, Brooklyn, New York, will be glad to answer inquiries with regard to the aims and work of the Society, to furnish information as to the time and place of the local Branch meetings,—to all of which visitors are welcomed,—or to receive and forward applications for membership. Orders for theosophical books and publications may also be addressed to the Secretary.

## THE NEW YORK BRANCH

The regular fortnightly meetings of the New York Branch were resumed on October 15th, along the same lines as had proved so successful in preceding years. These meetings are held on alternate Saturday evenings, from half-past eight to half-past ten o'clock, in Room 47 of the Benedick, 80 Washington Square, East. The topic of the evening is presented in an address of about twenty minutes duration by the member chosen to lead the discussion. This is followed by shorter talks from others, each person present taking up that phase of the subject which appeals particularly to him. The whole is then the subject of general discussion and the meeting closes with a synthetic summary of the different aspects of the question considered.

The work of this Branch, through its numerous informal activities, had attracted so many inquirers, and so much misconception of the true nature and purposes of the Society had been found to exist among them, that it was decided to devote the first half of the winter's program to a discussion of fundamental principles. Accordingly, the following syllabus was constructed, dealing explicitly with the aims, character and history of the Society, but capable of being so treated as to reveal the underlying principles and to indicate their application to the problems of daily life. Thus in discussing the theosophic attitude and method, the effort was made not only to clarify the philosophical principles upon which they rest and to show how every department of the Society's work assumes the one and is carried on through the other, but also to apply these principles to our personal lives,—to our view and treatment of ourselves and of others, and to various types of ethical and social problems.

## TOPICS FOR THE REGULAR MEETINGS

- October 29. "The Purposes for which the Theosophical Society was Founded."
- November 12. "The Stated Objects of the Society, and the Basis of Brotherhood."
- November 26. "The Theosophic Attitude and Method."
- December 10. "The History of the Theosophical Society."
- December 17. "Theosophy and the Theosophical Society."
- January 7. "Madame Blavatsky and the Hidden Forces of Nature."
- January 21. "Contributions of the Theosophical Society to the Trend of Modern Thought."

February 4. "The Theosophic Spirit."

February 18. "The Theosophic Life."

In addition to these regular Saturday meetings, a well attended study class is conducted by the younger members of the Branch on alternate Friday evenings. This class meets at 80 Washington Square at half-past eight o'clock, and to it, as to the regular meetings, all who are interested are cordially invited to come. It has chosen as its text Mr. Johnston's translation of the *Bhagavad Gita*, and has the rare good fortune to have the translator present in person and so have at its command his thorough knowledge of the original texts and his wide acquaintance with the Indian Scriptures.

On all sides the Branch reports an openness of opportunity which widens year by year and is full of the richest promise. In every department of thought, and particularly in the new tide of spiritual life flowing through the Christian churches, there is evident an eager seeking for the message which theosophy and the theosophic life can bring. In consequence, over and above its own meetings, much of the most fruitful work of the Branch is done informally by its members through other organizations. But vital and far reaching as this work is and has been it can hardly be dealt with here.

#### THE DAYTON BRANCH

The same sense of new life and of deepening promise which is felt in the work of the New York Branch is manifest in the reports from the other American Branches. Thus we learn that the Dayton Branch has increased its membership and that its meetings are attended by a continually growing number of visitors, who come and "come again." "Every night new faces are appearing—the majority of which are of young people. We have been inviting those outside our organization to speak to us, and they *always* give us good theosophy, by whatever name they call it. We have grown more tolerant to our church friends. They come, and they come back again and again. We are trying to learn other peoples' language and have a greater respect for other peoples' opinion. We try to help them on their own ground. And our members are getting closer together. We have never missed a meeting during hot weather. Hot weather theosophy seems to be our best. Those behind our movement never go on a vacation,—and therefore we do not freeze up in summer and thaw out in winter."

The report continues telling of the assistance given the Branch by the press, and its cordial relations with the ministers of many of the churches. Here, as in New York and all over the world, the rising tide of the spiritual life is felt in Christianity.

These two reports are but typical of the many that have reached us from the Branches in America, in England, in Germany, in Norway and Sweden, and wherever the work of the Society is carried on. The old barriers have fallen, and our opportunity is limited only by what we ourselves are or can become. We set our faces to the new year filled with profound gratitude for the past, for the high privilege of service and of opportunity that is ours, and with the steadfast resolve to fulfill with all that in us lies, the obligations such opportunity and such privilege have brought.



*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.*

### THREE BOOKS ON THE MYSTERIES

ONE of the noteworthy things of this wonderful time of ours, perhaps its most vital and promising characteristic, is the growing general understanding of the place that the Mysteries and the Keepers of the Mysteries hold in the life of mankind and of the world. We are coming into a recognition, which every day makes fuller and deeper, that this visible humanity of ours, with its tragedies and comedies, and its vanity and its sorrow, is not left alone and unguarded, to stumble and sin amidst infinities. We are coming with ever-growing clearness to perceive the august presence of the Elder Brothers in the veiled background of our stage.

It will be a long time before we fully realize what the Elder Brothers are doing, and how much they are doing; before we can clearly discern their splendid share in our particular fates, and, at the same time, in the large movements, religious, political, national, in the world about us; before we can recognize the touch of the Masters in life and death alike. But we are making headway. We are moving in the right direction, moving forward at once with sureness and with speed. A little while ago this humanity of ours was like a crew of common sailors trying to navigate the ship, knowing nothing of navigation, of compass or sextant or chronometer, and unable either to see or to hear the captain and his officers. Now, some of the crew have waked up to the fact that we have the captain and officers aboard, and are determined not only to find and identify them, but further, so far as is possible, to make their presence and benign guidance known to all the crew. And those who are illumined by this determination have the heartening certainty that their right effort to do this will find cordial and effective co-operation from the captain and officers who, all the time, have had the real though unrecognized direction of the ship. To drop metaphor and parable: the life of each individual, and the life of mankind, will become infinitely more bearable, sane, illumined, holy and wise, in measure as we and

they discern the near presence of the Masters, and, discerning, begin to co-operate with the Masters in what, age after age, they have been trying to do.

As a step toward the Keepers of the Mysteries, we may begin by seeking to understand what the Mysteries are, and what part they play, and have always played, in the life and history of the world. The writer to whom is entrusted the arrangement of these "Notes and Comments" has on his table three books on the Mysteries, or on aspects of them; and some account of these, enriched by the light they inevitably shed on each other, with, perhaps, brief added comment, cannot fail to clear up in all our minds this great and vital theme, thus bringing us a little nearer to understanding the work and inspiration of the Masters of Life.

Two of these three books were published only a few months ago. The third is of older date, yet practically unknown, at least in English. And the three books have this in common: each presents with vividness and force one side of the Mysteries, while each has a marked limitation, due, it would seem, to seeing that one side too dominantly, and thus presenting it at the expense of other sides not less vital to an understanding of the whole august theme. We shall try, first, to give the essence, the positive contribution, of each of the three books; then to point out what seems to us the limitation of each; and, finally, perhaps, we may be able to gather the threads together, and to take a general view of the Mysteries, in the past and in the present, as revealed by our detailed survey.

The first of the three books is called *The New Testament of Higher Buddhism*, by Timothy Richard, D.D., Litt.D., of the English Baptist Mission to China. The essence and positive contribution of this book is its illuminating and enthusiastic account of certain aspects of Buddhism, belonging to what is called the Mahayana School, the School, that is, of the Great Vehicle. So admirable and germane to the Theosophical cause is much that Dr. Richard has to say, that we venture to quote at some length from his Introduction.

In the section entitled "The Leading of God in Contemporary Religious Movements," Dr. Richard says: "By comparing the dates of great conquerors, of great sages and founders of religions and civilizations, we find that there was a simultaneous movement operating, indicating that they were brought about by causes common to them acting universally. Thousands of years B. C. we find polytheism all over the world, attended by multitudes of religious ceremonies. About the fifth and sixth centuries B. C. there arose in China, in India, in Babylon, in Judea, and in Greece a large number of prophets and sages who laid



more emphasis on ethics than on religious ceremonies paid to a multitude of gods. From the beginning of the Christian era onwards for a thousand years, we find monotheism and ethics superseding ancient polytheism, in Europe under Christianity, in western Asia under Mohammedanism, in India producing the Bhagavat Gita, and in the Far East, China, Korea, and Japan, under Confucianism and New Buddhism. . . In our day we are face to face and side by side with the choicest and most enlightened souls, who, while realising the immanence of God, are striving to obtain a glimpse behind the veil into the transcendency of God and recognise the Divine current of spiritual force which inspires all nations and races with modern Life, Light and Love."

In comment on this, we may say, that, while we think Dr. Richard is unduly discouraged about the polytheistic ceremonies belonging to the period "thousands of years B. C.," which ceremonies were, in the main, most illumining dramas of the Mysteries, and no mere superstitions, and while we think Dr. Richard, moved, perhaps, by an unconscious bias, is in error in putting the Bhagavad Gita into the period after the beginning of the Christian era, yet we could ask for no better testimony to our thesis of the presence and operation of the Lodge of Masters than his recognition of the cyclic law guiding the energies of the "great sages and founders of religions and civilizations," the "prophets and sages" who made themselves felt at the same time in China, India, Judea and Greece. Nor could we demand a better definition of the Lodge force than that contained in Dr. Richard's sentence: "the Divine current of spiritual force which inspires all nations and races with Life, Light and Love."

We have only the highest commendation and admiration for Dr. Richard, when, comparing Christianity and Buddhism, he writes: "Both the Christians and the Buddhists regard their chief object of worship as Divine and full of compassion for human suffering. The Christians speak of their Saviour as voluntarily leaving the glory of heaven, where He was equal with God, and coming down, lower than an angel, to be man, suffering the shameful death of the cross for those who were so cruel as to crucify Him, and praying for them: 'Father, forgive them; for they know not what they do.' . . . When devout Buddhists read these sentiments, they find much that commends itself to them as of exceptionally high merit. On the other hand, when the Christian reads the vows of Amitabha (Dharmakara), which are here summarised as saying he did not wish to go to heaven if his followers could not enjoy the same perfections as he had. . . or when they read the twelve vows of the Buddhist Great Physician, namely, to descend to earth to make men godlike, to teach the new and living way, to save men from hell and make them holy, to befriend the friendless, to give hope to womankind, to feed hungry spirits with spiritual food, and clothe them with garments

of righteousness, (and the like)—when devout Christians read these sentiments, they will find much that will commend itself to them as of exceptional merit, and will remind them strongly of their own Great Physician. Thus both Christians and Buddhists, by dwelling on their respective ideals rather than on their respective imperfections, will find themselves inspired to co-operate and exert themselves more than ever before for the salvation of their fellow-men, and to study each other's most sacred books. There are dry bones in both religions. What is needed is the Creative Spirit of the Christians, called the Merciful Kwanyin by the Buddhists, to make these dry bones live again!"

Dr. Richard continues: "The time of universal intercourse dawned upon mankind with the advent of steam and electricity within the last century. With this there has arisen the feeling that the next step in religious evolution is not a monopoly of any one of these competitive religions but a federation of all, on a basis that acknowledges with gratitude all that is best in the past in different parts of the earth as Divine, and then finally following the one which surpasses all the rest in authority and in usefulness to the human race." In this thought, "not a monopoly of any one of these competitive religions but a federation of all, on a basis that acknowledges with gratitude all that is best in the past in different parts of the earth as Divine," we have an expression of a view fundamentally Theosophical; of the inspiring thought, indeed, that stands behind the Theosophical movement.

We should not quite agree with Dr. Richard, that, after this federation of religions, we are to make a choice among them, and finally follow one among them. In the "Notes and Comments" in our last number, something was said of this, when the words of an august personage were quoted, regarding the Theosophical Society as "the foundation stone of the future religions of humanity." Our personal belief is, that the federation of religions in the Theosophical spirit will be one of the forces which will illumine a certain number of the foremost living followers of each religion, bringing them to that point on the path where they can really discern and understand the laws of life and death, of resurrection and spiritual development; in virtue of this illumination, coming into the presence of the immortal Children of Light, they will thenceforth form a channel, an open road, as it were, between the two worlds, between the Lodge of Masters and our common humanity; this body of spiritual men will form the heart of our religions, each of which will thenceforth be able to teach, with sure practical touch, the science of holiness, the art of immortality, the verified truth of spiritual life. The solution of the future lies, we believe, in the formation of such an Inner Body of all religions.

In no sense would this conflict with the final words of Dr. Richard.

"There would be no difficulty in getting the most intelligent to recognise Moses and the prophets of Israel, Confucius and Mencius, the Sages of China, Mohammed, God's ambassador to the Arabs, as all sent of God. And the final step in religion is foreshadowed by the firm belief of Hindus, Buddhists, and Christians, that the supreme Saviour of men must be God Incarnate. Latently, if not expressed, Confucianism, Taoism, and Shintoism base their claim to obedience on the belief that their teaching is derived from Heaven, where alone Power, Wisdom, Justice, and Mercy are to be found in perfection. The Religion of the future which will satisfy all nations and all races will not be born of any party cry, but will be born from the habit of looking at the highest and permanent elements in all religions and gladly recognising all that helps to save man, body, soul, and spirit, individually or collectively, as Divine. The whole intelligent world is getting tired of the struggle concerning the different doctrines and practices of the various religions and their subdivisions into many hundreds of sects, but all are eager to know what light any or all of them can throw on...how to deliver all human hearts from the disease of selfishness and sin, that they may be made right with God and man."

After so much that is admirable and to our purpose in Dr. Richard's book, it may seem ungracious to hark back to the limitation in his view which we have already spoken of. Yet justice compels us to do so. The limitation is this: In the substance of his book, Dr. Richard gives us an admirable, eloquent, spiritual and inspiring account of Mahayana Buddhism, the New Testament, as he calls it, of the great Sakyamuni's teaching. Yet in that very title he reveals his bias, his failure, as it appears to us, rightly to understand the original teaching of Siddhartha the Compassionate. Dr. Richard falls, indeed, into the very error which has been so admirably and completely refuted by the author of *The Creed of Buddha*, in that superb work, which we commented on so fully in a former number. Like so many scholars, Dr. Richard believes that the original teaching of the Buddha was atheistic and nihilistic, and that it had no heart of spiritual life and light. He fails to understand the reality, as we deem it, of esoteric Buddhism; would deny, perhaps, that Buddha had an inner teaching.

There is, of course, a seeming support for this negative view, in the often quoted passage in which the Buddha, then at the point of death, declared to his disciples that he had kept nothing back, had not offered the people an outer doctrine merely, had not kept his hand closed on an esoteric teaching. But we believe that this support is only seeming; that the Buddha wished to impress on his hearers the fact that he was not, like the Brahmans, establishing a closed caste with hidden scriptures. But the evident indication of an esoteric Buddhism lies everywhere

through his teachings. For instance, does he not, in the Akankheya Sutta, describe the Four Trances, and the mystic powers, including spiritual vision, spiritual hearing, and the other powers of the spiritual man. The true esoteric Buddhism is, then, the new view of the world, which is revealed to him who has "mastered the Four Trances," the higher strata of consciousness, and who is in possession of the developed powers of the spiritual man. And that real esoteric Buddhism, which is implicit everywhere in the Buddha's teaching, and was not, therefore, kept back in a closed hand, is, we are convinced, the true source of the Mahayana, the "New Testament Buddhism," as Dr. Richard calls it.

But the matter goes a little further. Failing, as we think, to find the true source of the Mahayana, in the developed teaching of Siddhartha the Compassionate himself, and in the world-view which comes from not only hearing but following his precepts, Dr. Richard makes a suggestion as to the origin of the Mahayana which, we are convinced, is entirely misleading. The theology of the Mahayana school, he says, "is Christian in everything almost but its nomenclature. Ashvagoshā was the Apostle Paul of Buddhism, and lived only about fifty years after Paul. Where Ashvagoshā got his ideas we do not know. Some say from the Apostle Thomas, who is supposed to have been together with him in the court of Gondophorus or Kanishka. But we await further light on the historic meeting-place of Christianity and New Buddhism before more definite pronouncements can be made."

A little later in his work, Dr. Richard reaches a greater definiteness in his surmises, which expresses itself thus: "If it be, as it is more and more believed, that the Mahayana Faith is not Buddhism, properly so-called, but an Asiatic form of the same gospel of our Lord and Saviour Jesus Christ, in Buddhistic nomenclature, differing from the Old Buddhism just as the New Testament differs from the Old, then it commands a world-wide interest, for in it we find an adaptation of Christianity to ancient thought in Asia, and the deepest bond of union between the different races of the East and West, namely, the bond of a common religion." Here, we venture to think, Dr. Richard has allowed himself to be led away from the path of true criticism and true science. The remedy would be a thorough study of the ancient Upanishads, where he will find the fine essence of all the teachings which so greatly command his admiration in the Mahayana that he tries to trace them back to Galilee. This limitation, is however, no very great matter, and the corrective is ready to our hand. But the substantive gain of Dr. Richard's work is immense, and we heartily express our obligation to him.

We come now to the second of our three books, *The Apocalypse*

*Unsealed*, by James M. Pryse. The purpose of the book may best be set forth in Mr. Pryse's own words: "Every thoughtful student of the literature of the ancient religions, including that of early Christianity, can not but be impressed by the fact that in each and all of them may be found very clear intimations of a secret traditional lore, an arcane science, handed down from times immemorial. This secret body of knowledge is repeatedly alluded to in the New Testament, as also in the Upanishads and other ancient writings, in whose pages a few of the arcane doctrines are cautiously unveiled; and from the meagre glimpses thus afforded of the system it is clearly apparent that it was essentially the same in all the old religions and philosophies, constituting, in fact, their common esoteric basis."

Mr. Pryse further holds that "the Apocalypse is the key to the New Testament; more, it is in very truth the key of the Gnosis...much that is given in it had already been very clearly and openly stated in the writings of Plato (with which the Apocalypticist was evidently familiar) and of other Greek Initiates, as well as in the Buddhistic and Brahmanical scriptures...The Apocalypse is, as its title implies, an account of the initiation of Ioannes himself. In the subtitle he calls it 'the Initiation of Anointed Iesus,' that is, of his own illuminated Nous, the 'witness' for the universal Logos, as Ioannes in the material world, the 'slave' (*doulos*) of the true Self, is the 'witness' for the individual Logos."

With very much of this we are in hearty accord. We should like at this point, however, to enter a caveat. In an earlier page, Mr. Pryse writes: "Now, in plain words, what does this very occult book, the Apocalypse, contain? It gives the esoteric interpretation of the Christos-myth; it tells what 'Iesus the Christos' really is; it explains the nature of 'the old serpent, who is the Devil and Satan'; it repudiates the profane conception of an anthropomorphic God; and with sublime imagery it points out the true and only path to Life Eternal." So far Mr. Pryse. We should like, however, to put on record, as our personal opinion, that the Anointed Iesus, or Jesus, is not identical with the "illuminated Nous," or Higher Self, of Ioannes, the disciple John, except in so far as any Master is to be considered the Higher Self of his disciple. Nor can we let pass the phrase "the Christos-myth" without recording our personal belief that, while Christos may be used in a wide and general spiritual sense, it generally refers, in the New Testament, to that Master whom we know as Jesus; and, further, that the whole story of that Master, from the Incarnation (though the teaching of the Virgin Birth is materialised and misunderstood), through the ministry, to the Crucifixion and Ascension, is a true history of the life-work of a real Master, whose teaching to his disciples, so far as they understood it, is embodied in the Gospels.

We are further persuaded that this same Master, acting now in the "immortal body," of which Mr. Pryse has so much to say that is excellent, continued to watch over and guide his disciples throughout the period covered by the books of the New Testament, including the Apocalypse; which is, we believe, what Mr. Pryse calls it, a record of the initiation of John; but which is further, what he fails to bring out clearly, the record of John's initiation by the same Master whose visible life and work John had earlier depicted in his wonderful and mystic Gospel. And we are persuaded that, throughout the Apocalypse, John has recorded and preserved many genuine sayings of that Master, such, for example, as the superb passage which Mr. Pryse renders thus: "Because you say, 'I am rich, I have become rich, and I have lack of nothing,' and do not know that you are the worn-out, pitiable, beggarly, blind and naked one, I advise you to buy from me gold tried by fire—so that you may be rich—and white garments—so that you may clothe yourself, and the shame of your nakedness not be apparent—and eye salve to anoint your eyes—so that you may see. As many as I love, I confute and instruct. Therefore be emulous and reform. Behold! I am standing at the door and gently tapping. If anyone hears my voice and opens the door, I shall visit him; and I shall dine with him, and he with me."

The version which we have just quoted is, without doubt, very literal, and corrects certain errors in the Authorised Version. In that sense, it brings out an element of truth concealed by the King James version, and is, to that extent, a gain. Yet, it seems to us, in gaining one kind of truth, Mr. Pryse, through his method of translating, has sacrificed or overlooked another kind of truth; that essence, namely, which is contained in the rhythm of an occult book; what Mr. Pryse would, no doubt, call its mantra. And, whatever be the imperfections of the English Authorised Version, it has this supreme merit, that through much of it there is present this superb quality of spiritual rhythm, which should in no wise be tampered with. It seems to us that, just as behind such a work as *Light on the Path*, or *The Idyll of the White Lotus*, there stood the true author, the inspirer, the Master, compelling the spiritual sense into beautiful rhythms, so, behind a work destined to have such a world-wide influence as the authorised English Bible, the Master may also have stood, breathing into it those superb rhythms which give it literary immortality. In *Light on the Path*, or in *The Idyll of the White Lotus*, the characteristic rhythms are Greek, one might even say Homeric; for example, we may quote from the former such a sentence as this: "Look for the flower to bloom in the silence that follows the storm;" which is markedly dactylic; or, from the latter, "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself," where the second part of the sentence has the same quality. And with these we might compare such a sentence as this: "Behold I send you forth as sheep in

the midst of wolves; be ye, therefore, wise as serpents and harmless as doves;" or such a sentence as this: "Consider the lilies how they grow, they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." It seems to us that no amount of literalness will condone the destruction of such a rhythmical quality as this, and we cannot say that we are persuaded by Mr. Pryse's variant of the superlative phrase: "Behold, I stand at the door and knock."

For the most part, however, we are inclined to believe that Mr. Pryse has reached true conclusions concerning the Mystery teaching in the Apocalypse, and has successfully solved many riddles, including "the number of the Beast," the "six hundred, three score and six," and much of the arcane symbology to which such vast stores of industry have hitherto been uselessly applied. Mr. Pryse takes much the same view of the "second death" as was taken in certain articles in *THE THEOSOPHICAL QUARTERLY* two or three years ago, though he has evidently reached his conclusion along lines of his own. His book is a genuine and valuable contribution to the study of the Mysteries; especially valuable as showing the presence of the Mystery teaching, in essence and in detail, within the covers of the New Testament. Mr. Pryse rather turns the tables on such a scholar as Dr. Richard, who is tempted, as we saw, to derive all that is best in the Mahayana from St. Thomas; for Mr. Pryse shows that a part, at least, of the New Testament owes its very life to the presence of the older doctrine of the Initiates, the "just men made perfect," the sages and seers whom Dr. Richard so eloquently referred to in a passage we quoted at the outset.

In his Introduction, Mr. Pryse writes thus of spiritual seership: "When the *sushumna* impinges upon the brain there follows the lofty consciousness of the seer, whose mystic 'third eye' now becomes, as it has been poetically expressed, 'a window into space.'" This suggests a passage in another book, the third of the three which we had in mind in writing the subtitle of these "Notes and Comments." This is the *Popol Vuh*, the very ancient Sacred Book of Central America, edited and translated by Brasseur de Bourbourg, an autographed copy of which, by a fortunate coincidence, is at this moment before us. Before we quote the passage in question, we may say, by way of introduction, that, when the Spaniards came to Central America, immediately after the expeditions of Columbus, they found the so-called "Indians" in possession of a script, which might almost be called an alphabet, in which they had many books. Further, in the years immediately after the Spanish Conquest, some of the most intelligent and enlightened "Indians" learned Spanish, and the Latin alphabet, and re-wrote some of their ancient books in the Latin letters; while, at the same time, learned Spanish monks made dictionaries

and grammars, some of which, in the original Mexican editions, are still extant, and which embody an accurate and extensive knowledge of the old "Indian" languages.

Brasseur de Bourbourg, bringing these various instruments of knowledge together, has printed a text, and a translation in French, of one of these ancient books, under the title *Popol Vuh*, the Sacred Book. He gives an account of the vistas of antiquity revealed by it, and by the traditions which accompany it; with the migrations of the early races from certain lands to the east of Central America, whence they were displaced by natural cataclysms. Further, he declares, again and again, in passages which we would fain quote, did space permit, that the possessors of these ancient books had a system of Mysteries, which he compares to Masonry, and that this record is a symbolic account of certain of the events of the Mystery dramas, which were thus handed down and perpetuated to our own day, even though often quite misunderstood. This whole subject demands and deserves something more than the cursory treatment which we are compelled here to give it, and we may, perhaps, take it up again at a more convenient time.

But we cannot leave the subject without bringing out, first, the fact that we thus find evidence of the Mysteries in Central America, centuries ago, long before the beginning of our era, in Brasseur de Bourbourg's opinion; and, secondly, calling attention to the tradition that these Mysteries came to America from the East, that is, across the Atlantic. Our personal belief is, that they came, if not from Egypt, then from that now hidden source whence Egypt herself drew some of her arcane wisdom. But we must leave this as merely a suggestion, and return to our point of departure, the passage concerning the mystical "third eye."

In the *Popol Vuh*, there are many exceedingly interesting traditions of the early races of mankind, and the successive attempts to create, which strongly call to mind parts of *The Secret Doctrine*. One of these is as follows: "A wonder and a true marvel was their creation and the making of them, by the Creator, the Former, the Engenderer, by Him who gives being: having the appearance of men, they were therefore men; they spoke and reasoned, they saw and heard, they moved about and handled; men perfect and beautiful, whose faces were as the face of a man. Thought dwelt in them and they saw, and as soon as they raised their eyes, their vision embraced all things; they knew the whole world, and when they looked, their vision turned in an instant from the vault of heaven to behold again the surface of the earth. Things most hidden they beheld at will, without need of moving beforehand; and when they turned their vision toward the earth, they beheld all that it



contains. Great was their wisdom; their genius extended over the woods and the rocks, over the lakes and the seas, over the mountains and the valleys; men truly worthy of admiration.

"They saw everything under heaven; then they gave thanks to the Creator and the Former, saying: Truly we offer you all thanks. We have received being, we have received mouths, we have received faces, we speak, we hear, we think, we walk; we perceive and know as well what is far off as what is at hand. We see all things great and small in heaven and upon earth. Thanks then be to you, we have been created, O Builder, O Former; we exist, said they, thus giving thanks for their being and their formation. They completed the measurement and the survey of all things that exist, to the four corners and angles of the heavens and the earth.

"But the Builder and the Former heard this with displeasure. Therefore they took counsel anew, saying: What shall we do with them? Let their vision be contracted, so that they may see only what is on the surface of the earth. They will be as gods; therefore let us mar a little our handiwork, that they may lack something; else they may wish to equal Us who have made them, Us whose wisdom extends afar and comprehends all. Thus spoke the Heart of the Heaven, the Storm-god, the Thunderer, the Former. Then a mist was breathed over the pupils of their eyes by the Heart of the Heaven, and their vision was veiled like the face of a mirror when it is breathed on; thus the apple of their eyes was darkened; they saw only what was close at hand; this alone remained clear to them." Tradition says that the pristine spiritual vision thus veiled can once more be awakened by the Mysteries, and that this is the mystical "third eye" spoken of by the latest translator of the Apocalypse.

Thus, like some strange bouquet of flowers gathered from the Himalayas, from the Nile, from Yucatan, we bring together our fragmentary evidences of the Mysteries; seeking thus to show their universal presence and inner identity among all the races of mankind. They shine, here and there, like lamps behind a curtain; a curtain which hides from view the august Guardians of the Mysteries. But it may be that, for this age of ours, the curtain may be somewhat withdrawn; the mirror purified of the film that was breathed upon it, may once more give back pure light. What solace for mankind, whether in living or in dying, to know something of the immortal Guardians, ever close at hand and rendering effective service, even though they be hidden behind the veil.

# FRAGMENTS

---

WHEREVER you have the intensely religious spirit made self-conscious you have Theosophy, regardless of forms or names. For Theosophy has nothing to do with forms. It is a spirit.

On the lower side Theosophy is a certain attitude towards life; on the higher side, a spirit of complete surrender and dedication to the Divine. As St. Paul says, "I live, yet not I, but Christ liveth in me." There speaks the Theosophist; and whosoever so speaketh and liveth is a Theosophist, whatever form of religious belief he may hold, whatever label he may wear.

But this must be conscious and intelligent on his part; no general seeking, no vague relation. Men may attain great heights of spirituality, but undeterminedly and almost unaware. The Theosophist on the other hand is fully aware; knows whither he is going, and why; and has started with open eyes upon that "small, old path, that stretches far away," under his Master's guidance.

To become a Theosophist is to experience the "new birth from above."

"Verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The Churches, therefore, should say, like the prophet John, standing and calling in the wilderness (of material life) "I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I...he shall baptise you with the Holy Ghost and with fire."

The Theosophist is he who has received this second baptism. He truly is twice-born. No man is a Theosophist in the mere fact of being a Fellow of the Theosophical Society, nor because he holds any philosophy, or system of metaphysics.

All such conventional and intellectual definitions can have no place in that which is vital and dynamic,—a question of exterior adjustments, of interior relations above all, concerning those things which in very fact and essence the man *is*; not in the least what he may appear to be, nor what he may possess.

If only we could make this clear, not merely to the outside public, but to our own members! He is a Theosophist who has been "born again," who has been baptised "with the Holy Ghost and with fire," whose life is "hid with Christ in God." When our Fellows realize this, they will be slower to claim a title than which there is none higher for a man to bear. This it is which gives Theosophy its wonderful, drawing power, in spite of the misunderstanding, calumny, and ridicule which

at all times have surrounded it; in spite of the far more hurtful mis-interpretation of those who blindly claim to be its adherents.

This it is which causes each Theosophist to become a magnet to which all spiritually minded men instinctively turn. It draws the dawning spiritual perceptions as the sun draws the flower, and awakens it to light and life and perfection of bloom.

"I, if I be lifted up shall draw all men unto me," said the Master. But it is not his message which draws; it is the divine potency of his life and of what he is.

In the depths of the throbbing heart of life an infinite Peace abides. That Peace we seek, having found the Path. It is not the peace of a passing content, but of a whole hearted resignation; not the peace of circumstance or condition, or of any outward thing whatsoever; nor, of mind, nor of heart; but the Peace of the Spirit and of Eternity. To it failure and success alike are equal, since there can be but success; discord and harmony as existing in this lower world of contrasts, forming, each, needful portions of the one great Symphony of Silence with which the higher world is filled. We hear that to which we listen; that to which our attention is directed, we perceive. May the Father give us right power to hear and see!

"He that hath an ear let him hear what the Spirit saith unto the Churches."  
CAVÉ.

---

*"No one can have a true idea of right until he does it; any genuine reverence for it till he has done it often and with cost; any peace ineffable in it till he does it always and with alacrity."*

MARTINEAU.

# THE ALTAR OF LIFE

---

IN the observation of Man, and his destiny, there is one indisputable fact with which we are at once confronted; it challenges our attention; we cannot evade it; we cannot escape it. This fact is:

There is one factor common to all men, one thing with which all have to deal, and which each has to master,—in some degree at least; this common factor is Life.

We all live, and must live on, in one mode or another, in one form or another, upon one plane or another, until we understand Life and become masters of Life at some one, or more, of the many points with which we are confronted: when we have achieved such knowledge we enter upon still wider modes of existence and partake still more fully of Life. And this truth is applicable to every mode of existence, to every form of Life. The universe teems with lives; no created thing can turn from Life and lay it down, dreaming of an end. No man that ever lived has ever seen Death. We have only seen Life changing its mode of action.

Take, for example, the new born child. It has at once to master the power of breathing upon a new plane of matter, in a new mode: this it does master, or it turns back into the unseen. Then it must acquire powers of digestion, of assimilation, of hearing, of seeing, of walking; finally, of thinking and the use of the wonderful brain. In all this, there is some sub-consciousness at work, with which we have but small acquaintance, and with which we are not at the moment concerned. Our present point is this: the child, in its growth and development runs through a wide gamut of experience, and acquires powers upon various planes of Life: when it is fully grown, it enters upon a still wider area of achievement, for now it must learn how to think,—how to think *rightly* in relation to its environment and how to adapt its thought to its aims in Life. So that Life tests and teaches, teaches and tests as we pass along its spiral; and this is true of every life in any world: it must be true of all, being true in any.

This being so, we set out upon the great adventure with one sure clue in our hands. For Life is at once the great adventure and the hidden secret, the beginning, the goal, the prize. Whatever our desire, we obtain it *by living*, and by utilizing that which Life has brought to us; even when we fail, it is still through having lived, but in a sense obstructive to our true desire and hope. That our very bodies fall out of line and “die” so soon, being so vulnerable to disease, age, and the like, is because of the misuse of Life, because the congeries of Lives within them tend to a fuller, separated Life of their own.

Look at it as we will, Life meets us at all points, and must be understood, and then mastered by us. The man who succeeds,—whether in a material sense, or in the sense spiritual,—is the man who has grasped to some extent some group of the Laws of Life. Life has many planes and values, and it depends upon the man himself,—and upon the nature of his desire,—whether he succeeds or fails. He who attains has done so because he has understood how to set about making his effort; the man who fails has not known how to apply his Life powers to the end he had in view. So evident is this, that if we will consider mankind and their efforts, we are soon able to discern why the one fails, and why another has met with success. Achievement comes through the right effort having been made,—and made persistently,—in the right way. And on the other hand the failure has come about because the man has failed to understand some of the Laws of Life. And yet these Laws are all simple—so simple. For this very reason, perhaps, the crowd has passed them by.

As we study Life, we are at once struck with this primary fact: All the true powers of Life are *spiritual* powers. It is not the material with,—or in which,—a man works, nor is it the environment in which he lives which achieves his ends. We have innumerable instances of persons born and living amidst poverty and ignorance, whose great success has lain in the accumulation of wealth. We have read in the pages of history how the deep scientific secrets of the world have often been revealed as by magic to some simple student, one of reverent mind who really found what he sought, not through his mental equipment, but through the intuition of the quiet and trusting heart. Courage, not cannon, has won the day of battle. Endurance has outstayed the host of foes—even the ice, the cold, the sirocco, the whirlwind and all the irate wardens of Nature. When Saul the persecutor journeyed to Damascus, and, being struck down upon the way by a great light, arose as Paul the Christian teacher, was it some material power that wrought that change which has echoed down the centuries? Or was it rather some spiritual Life that smote his heart as he lay prone, and thereby converted him? In a word, it is the *spiritual* qualities wielded by mankind that win each prize of Life; even the most sordid miser has won his luxury of possession by the exercise of an adamant will that faced hunger, thirst, desires and wants to gratify the master passion. He exercised the will by the means of which the Saints have attained—but *he* misapplied it. And so, too, it is not the preacher who converts his fellow men, but his Life speaking through his words to the hearts of his hearers.

When we have grasped this great truth,—that all the powers of Life are *spiritual* powers, we are ready to take another step onward. We wish to exercise these powers, to prove them, to exert them to some desired end. This brings us to a moment of vital import; for now we

face a choice. In what direction will we apply them? "Under which King?"

Whatever the decision, we make a fresh discovery—as must be when Life itself is the great adventure and all its secrets are fresh joys. We find that we are deficient in the spiritual power necessary to the attainment of our object, whatever that may be: we lack the weapons necessary to our battle. We have not the courage, or the self-denial needed; we are poor in perseverance, in hope, in self-trust, or what not else; above all, we are beggared of faith. This last lack is by far the most serious, for faith,—faith in our destiny, in our self, in the possibility of attainment,—is an absolute essential to success. No man or woman undertakes to reach to eminence in the material world, who has not a burning belief that success is possible,—is even sure and certain,—and to himself or herself. Each time that Jesus of Nazareth was entreated to confer some miraculous boon, what was His answer? Did He not say: "Dost thou believe that I can do this thing?" Without faith,—faith in His power and His compassionate will to exercise that power,—the longed-for gift could not be bestowed. At the root of all power lies faith. If we are wanting in faith, we must acquire faith, somehow, or we are undone.

But there is yet another power, going hand in hand with faith and equally necessary: that power is *will*. We speak in modern phrase of the "will to live," and yet how rarely do we remember the strict accuracy of this phrase. We have seen what a vast work we accomplished while we were still in our infancy; we did so under the guidance and the imperious mandate of the "will to live" deeply hidden in the soul. Where we fail, our will and our faith are lacking; we may not be able to touch the weak spot within our nature with the finger of introspection, but it is there: nothing is impossible to the soul which has these two spiritual powers in their fullness, whether that soul work "in heaven" or upon the gross and crude material of the earth. You and I alike do all that we do by virtue of these twin, spiritual powers; that which we do not *will* to do, and do not believe we *can* do is not done by us: we stand aside and behold others among our fellows bearing away the prize.

There is still a third necessary power, and it also is a spiritual potency. I refer to the power of the imagination. This it is that the old mystics and alchemists called the creative power, the "image making power." By the exercise of this power, we are able to contemplate the goal to which our thoughts and our efforts tend, and to render an account of that goal to ourselves, to say whether or no it seems a possible thing to us. Each one of us unconsciously uses this power each time a new thing is attempted, no matter how small it may be; we embrace it with our imagination and see it as if it were already done, in the mirror of the mind, before we attempt to do it at all. And when we have not used

this power, our action is abortive; the deed drops, still-born, from our sphere.

Thus we see that our common Life, so far as it is known to us, is governed, ruled, conducted by the use of spiritual powers, no matter in what direction, or upon what material these are used by the human spirit. It remains to be seen in what direction these powers are most wisely and most successfully used. Let us then consider the question of Life.

We,—each one of us,—are acquainted with fragments of Life only. Life as a great Whole escapes our mental vision, because it is too vast for the mind to conceive. Again, we are only able (humanly speaking) to take note of limited areas of Life: there are regions of land and water, of air and ether, of sunlight and darkness; formless worlds, conditions of substance, immense spaces of experience and of consciousness alike, of which our human thought has never dreamed. Each man concerns himself only with those phases of Life which stand nearest to his diurnal consciousness, which are most immediate to his own experience, and upon these he uses such powers of discernment, of understanding, of mastery or of avoidance as it may please him to use—or to neglect. We live in narrow sections only; our sight reaches only to the rim of near horizons, and our god-like powers, hidden in embryo within us, are atrophied for want of recognition and use.

Is this as it should be? Does it not behoove us to ask ourselves why, and for what purpose, we are here at all? Why are we embedded in material life as the oyster in its shell, with perhaps some least infiltration of the vast spiritual ocean into *our* surrounding shell? Surely the answer to this question is a simple one. We are here for the same reason which is operative in all that we do or leave undone: we are here because we wished, and hence willed, to be here. Some say that this cannot be true, and that we,—all of us,—often find ourselves in situations which are painful, distressing, unwished for; repugnant, even, to every fibre that quivers within us. That may be so, in the *immediate* sense. But if it be true that every effect has a cause, and that all causes must work themselves out in the sphere of their creator, then we are indeed bound to concede that the distasteful situations of Life have been brought about by ourselves; in some deeply hidden fashion, 'it may be,' but still caused by ourselves, and by no other. Action and re-action being equal and contrary in direction, we need not marvel at the many transformations of Life.

If, on the other hand, you say that effects may exist without a cause, and that the cause and its creator—its evolver, rather—are not inter-related, why, then, Life is not consecutive, and is not governed by law or order at all. And to this you, not improbably, will refuse to assent. Or you live amid a mad confusion.

So let us consider that we willed to be where we stand today, and that

the human spirit within each one of us has obtained satisfaction, experience, opportunity and teaching by the situations in which we find ourselves; that, given the free exercise of our will and choice, our lives are now as that spirit willed the environment to be. Could we but discover and have touch with that inner spirit, all would be well with us, for we should understand that every event of our lives is an opportunity, is helpful and is willed by our soul. Denial of our purely personal desires, of the whims and wants and cravings of the human mind would then appear to us in a truer aspect; we should discern a *spiritual* purpose beneath the denial, and the will of the soul in bringing about each experience through which we pass would be seen in its true aspect, in its Life-renewing and Life-sustaining power. We should all at once leap into the comprehension that the "will-to-live" comprizes the whole of Life—Life in its entirety and its unity; that the will of the soul is towards the Whole, and not towards the circumscribed parts. We are the heirs of Universal Life, and towards that immeasurable Whole the human spirit hastens, even as the strong runner runs his race in joy.

But we are in truth circumscribed, and by a jailor of our own choice. Our mind it is that shuts us away into a region of exceeding definiteness and precision, where only the things visible to the gross senses are apprehended. The testimony of these senses is what we term "reality": all other testimony is excluded as being "unreal." An odd error, this, for us to make, since the unseen things of Life, the things that escape the senses, are really those which we value most! Happiness, contentment, love, peace, joy—these are our treasures, nor would we part with the least portion of these for material possessions of any sort, were we bidden to choose. We value the material possession only in the degree in which we suppose that it can obtain for us the longed-for and rarer treasures of the heart; once sure that the material wealth will beggar us of these higher values, we are willing to cast away the visible power for the invisible ones. Who would desire wealth of any kind, once he were sure that it would make him utterly miserable? Even those who crave material and lower things are looking,—all unknown to their own minds,—for the spiritual riches, really. The ambitious man wants power; could he but see that self-control is the greatest of powers, he would concentrate upon that, casting away all lower forms. He who seeks passion, in time embraces the deepest discontent; he endures all the miseries of satiety and one day learns that not lustful passion but a very passion of divine and all compassionate love was that of which his spirit whispered him, while he so blindly sought. Every possession which men so eagerly desire, and so perseveringly pursue, has thus its hidden lesson. We see the forms of our desire changing continually in the kaleidoscope of our lives, weaving patterns ever brighter and more splendid, until at last we come upon that mysterious and rapturous moment in which



we see that what we so ardently seek,—that perfect happiness pursued with age-long desire,—is Life itself; it is the Soul.

Behind all manifestation there lies, invisible but imperial, the Soul, the Mover, the Ruler of Life. This it is which the heart of man desires; this it is of which the human spirit sings in the ambient spaces of our dreams. The Soul is everywhere; and Life is the altar of the Soul.

Once this mighty secret in its divine simplicity dawns upon our eager imaginations, how changed are all the issues of our daily lives. Life becomes holy to us. In each moment of the diurnal round we find a meaning, a beauty, an aid. For now we understand that the high Soul seeks us even more ardently than we seek it; it is the hidden lover of all mankind. Life is the method and manifestation of that Soul which we seek, and our portion of Life is the daily bread which we entreat at the hand of the Father in Heaven.

Life, then, continuous and eternal, is the altar of the Soul. What will we lay upon that altar? What shall be our daily sacrifice? What the bread for which our petitions arise?

Each one of us must answer these questions for himself. But answer them each one must. Aeons of delay, if you will; the hour will strike for each when the answer must be found, and *consciously* found. What is our burnt offering, consumed in the fires of our lives? What do we bring to the altar of the Soul? Is it our patience? Is it our faith? Our love? Are we consecrated to the service of the Soul? Do we eat, as Krishna said, only the food which remains from the sacrifice? Or do we refuse our hearts and our treasures to the altar? Is it our discontent, our desire, our passion and our greed that we cherish, and is it at the altar of self that we worship, rather than at that of the Soul? If this we do, we do but cheat ourselves. The human spirit will not be so cheated. At the end of ages it will still make its claim upon us. In the long, long course of time, as men know time, the hour comes when we must acknowledge the Soul.

Why not, then, acknowledge that great Soul here and now? Are we happy as we now live? Let us look into our hearts.

The heart of man is the source from which all his energies flow; all his powers have their rise in his heart. So, too, at the Heart of Life abides a sweetness and a power which all feel, but which few recognize. Denied of most, derided by many, unperceived, often, by those whose intuition dumbly hints at its presence, this silent bounty pours forth upon the careless world, mellowing the whole round of Nature.

What is its source? Why comes it? Whither does it go?

These questions the ages, rising and falling, have not answered. But here and there among the human hosts men and women have sensed, as by some finer mode of perception, the outpour of this sweetness. Some of these have essayed to convey it to the listening world in the highest accents of art, of music, of song. Thus a volume of noble sound has

some down to us. But the soundless song, the spheric music, has escaped expression. Then there are others who have felt the music in their hearts and who have tried to render its sweetness in terms of action: the patriot, the mother, the children of self-sacrifice one and all have heard it thus, distilling its essence into the cold, material life. Still others there are,—the best beloved children of the Soul,—who have pressed the meaning of the silent music close and closer to their hearts, living it out day after day, until their lives keep time with the eternal harmony: some of these lives are glorified, they are made identical, they are merged into light, they become one with the hidden lover in the heart. In these a boundless compassion is the outward sign of the interior light. All others are orphans: they wander to and fro among lifeless forms and cast moulds of thought, casts which the free and fluid life forces have broken and thrown aside. And yet they clutch at empty creeds and ancient formulæ. And why? Because in the general and instinctive movement towards some abiding form of happiness, we all feel the joyful impulse of the Soul, even when our actions most seem to deny it. Humanity is indeed orphaned if it deny the Soul. Each orphan feels that he has a right to which he was sealed from the hour of his birth, a right to some real and entire joy, and that Life—the Life encountered at each turn of the days and the nights—(*Oh! those nights*)—has beggared him of this. Bitter is the complaint of the disinherited. When wordless, then most bitter. It fills the earth and reverberates back from the stars through the thin and chilling air. Some there be, indeed, who enjoy Life in matter; these say that they are joyful, that they voice no complaint; but the challenge of their lives summons Fate to the bar and forms her worst arraignment. Now and again some lover of his kind, some great captain clad with war, some golden hearted hero, some saint on earth who lives for God alone, some statesman modelling the life of his era and handing the pattern down the centuries, some

“——singer, hidden  
 In the light of thought,  
 Singing songs unbidden,  
 Till the world is wrought  
 To sympathy with hopes  
 And fears it heeded not”——

—these think to have found happiness, to have touched that unalloyed delight which looks out from the eyes of childhood and which the fullness of nature continually presages. But all who find the treasure lose it. Under the subtle alchemy of Life, happiness breaks up at the purely human touch; some volatile, spiritual essence escapes; the precipitate thrown down is sorrow.

Why should this be so? Is there, then, no permanent substratum to human joy? Is the fabric of heart's delight but the chill of nightmare,

the mist of dream? The weaver within the breast of man can he weave no more enduring web than these? When the human dreamer wakes, the glory has faded from off the inner sky and Life lies cold and grey about him until some other will-o-the-wisp beckons again across the morass and lures him on, and on. Again he pursues. Again he grasps and misses—what? A shade! Again he stumbles, falls, arises,—and stands disillusioned under a steely sky. Ever and ever he seeks, because without some hope of happiness—whatever the kind or mode—mankind cannot live. Man lives on, because he hopes for something, he knows not what; he hopes something may arrive, something may change into the happiness he feels must await him, at some turn of the road; no matter how low or degraded its form, or how elemental its nature, he believes that it exists for him, it must find him one day—and he lives on. So he waits; he finds, or seems to find; he touches—and that which he possesses is but a wraith of joy; the spirit and the soul of happiness have fled.

Must this reiterated process be a barren one, *of necessity*? Surely not: that is as if we were to say that the formula of Life yields an ash, but no result. This can only be the case under the hands of a tyro, one unlearned in the science of Life. He who studies Life at close, inner range and *impersonally*, and who reverences while he studies, finds that we are in truth happy only when we lose ourselves. Self-consciousness is the grim spectre haunting all mankind, barring the way of escape into the wider universe. If this be so, it were wiser to take a broader and a fresher view, starting anew upon this vital search. It seems most difficult for us to do this, as if some fear, like a drawn sword, barred the way. And in truth each man does fear to lose himself, to lose that fixed body of thought which represents each to himself. Yet what if this which we so fear to lose be actually an enemy which, octopus like, strangles that shy and vital essence which we seek? What if our self-consciousness enmeshes and confines the Soul?

How, then, to find the Soul? Each man must do this for himself. But each must obtain some hint from Life, the Life about him and of which he is a unit, the Life of which he forms a part. The clue is near at hand. Life emits a light by which it reveals itself. Life is common to all: Why, then, does each use Life as if he were set apart? Life is *impersonal*, but we use it *personally*. This simple fact—once we recognize it, alters the whole focus of Life. Viewed from this new standpoint, the path is seen to be straight and cleared of all its mazes.

One wise in the science of Life once said something to the effect that the spiritual is neither personal nor impersonal; it is not an abstraction: but seek to find *the impersonal in the personal*, and there is the spiritual; your difficulty is solved.

With this in mind, our maze still winds, but is a maze no more. All our actions, when we relate them to the larger, the Universal Life,

become symbols; within the action is a spiritual, an impersonal meaning which ensouls, as it were, the action, and so relates it to the great Life.

To take a concrete and a very simple example: a woman sweeps a room. She is doing this because she is paid to do it, and so earns a livelihood; or she does it because it is a part of her daily home duty; it has to be done, it is a part of her work. So, she sweeps, doing it well as to the mechanical part of its nature, and but little more. Another woman comes, taking up the same work, but as she sweeps, a pure motive is singing at her heart: she is doing this work as if to the Lord; in her heart, her intent, her will she is doing the life work He has given into her hand; the Lord decreed her necessity and her labour, and the deed is done as if for Him. Can we not see the difference in spiritual dynamics between the first worker and her who hath swept the house and found her piece of silver, rejoicing and praising God? The difference of the forces engendered by each is enormous and wide. The one, working personally, living as to herself, was shut in by an airy barrier, imponderable but rigid as the barrier between element and element; the constriction of a lower order of force shut into a vicious circle, revolving around herself. The second woman, sensing with fine intuition the omnipresence of that Divine Life which we sometimes call "God," works as one bowed to Its Rule, vowed to That Service; and thus serving in this impersonal manner, she becomes a co-worker with the Supreme: through her life the spiritual forces are freely playing, divinely working out their appointed ends far, far beyond her visible sphere of action; and she herself, in her degree and place, is evolving from her apparent limitations the spirit that ensouls every atom of Life.

And so with any other action. As we eat, drink, work, play, stand, sit, fall, rise, give, take, every single action symbolizes something of the Universal Life. That largest Life is mirrored in the least deed of man or woman; their *intent* in each deed declares the nature of their alliance, whether with Evolution or with Devolution. He who seeks the hidden meaning within his daily actions and who views them in the light of their inner significance, raises no barriers, enters no entanglements, and finds a light emanating from Life which does illumine the darkness of his Consciousness, does purify it from the haunting ghosts of self-consciousness, does lift and strengthen his heart and wash clean the tablets of the mind.

"That life is carnal in which our spirit, meant for God, is dragged at the chariot-wheels of our lower life; and that is spiritual which is ruled and mastered by the Spirit. Secular business is spiritual if it is ruled by the divine Spirit according to the law of righteousness. Politics are spiritual, commercial and municipal life are spiritual, and everything that develops our faculties is spiritual, if we will allow the divine Spirit to rule in all according to the law of righteousness, truth and beauty."

And then so many come, asking, "What, *precisely*, do you mean by

the term Spirit?" They, it would appear, would like to touch, taste, see the Spirit. Surely there are very few amongst us who cannot discern the spirit of an act, the spirit in which it is done, and whether it be a spirit of truth and of mercy, a spirit of wide and deep bearings and of outlook upon Life. Or is it still true what some of the elder alchemists said, that "the discernment of spirits" is a rare gift? And readers have looked solemn and wise, thinking that ghosts were meant!

Dealing in this wise with our personal lives and finding the impersonal significance within them, we come by degrees to the perception that Life is in reality an altar, whereupon we lay our sacrifices, offering up the *personal* motives, desires and viewpoint upon that altar of the Soul. So offering, our sacrifice is accepted—and then real Life begins. We learn of Life all that we need to know. Our self-consciousness no longer imprisons the inner nature. The soul within, freed from the tangled nets of personality, looks about the inner world, sees, comprehends, and then—Ah! my friends, have you ever seen the butterfly, freed from the cocoon, sitting stunned in the shade awhile; and then,—the breath of the wide, free Life touches it, and oh! the rapturous dash into the blue ether, the wide and ever-widening circles of Life as God meant it to be! When the inner Life begins, and the inner joy is tasted, Life,—your Life, my Life;—has become an indivisible portion of the Universal Life, an altar of the Soul.

Shall we not, then, lead our lives as priests serving at a mighty altar? Shall we not be consecrate? Shall not our daily life be to us as the daily bread from the hand of Divinity? For if we can so envisage Life, our narrow horizons vanish like mists gathered up by the sun; in the place of a fretted and paltry existence, now fevered by a selfish hope, now chilled by a selfish despair, we shall find ourselves secure, joyous, vibrant with faith, ripened and enriched with compassion which shall wear a spiritual likeness to the Compassionate Law and Soul from which it sprang. Each moment shall be freighted with a splendid meaning: our very human sorrow shall be sanctified with courage and trust. In the smallest act we shall feel the touch of a spiritual purpose, the breath of a diviner sphere—beyond our ken, perhaps, but not beyond the intuitive insight of our faith. There will be nothing small, nothing petty or mean or circumscribed in our lives as we shall then live them, for each event will be irradiated with Life.

Our present consciousness is mainly of the lower self, the self almost wholly concerned with Life upon a gross plane. We are largely ignorant of, or indifferent to the Life of higher regions; we have tasted, but we lack the courage to pursue with unfaltering will the Life which wells up in the heart. When we feel the touch of that Life we taste happiness; but all too soon we seek to *perpetuate some chosen form* of happiness; we wish to find our delight there where we are used to perceive it,—that is, in consolidation, in perpetuation, in possession, in inertia, in rigid

crystallization around some preferred mode of living, of experience. Then great Life, the All-Compassionate, arises and breaks our puny mould. Happy are we if we perceive the Compassion within the seeming disaster, and know that all which we lay cheerfully upon the altar of Life partakes of the nature of sacrifice;—that all willing sacrifice is already of the Soul.

At the core of Life the Soul, the unknown lover, waits. Nothing so small but the heart of it harbours the Presence. The planets know it well; the ion is its chosen home; it sings in the corn, it aspires on every wing, but its goal and prize is Man,—Man the orphaned one. Divinely it yearns towards him, trembling into music in his heart. Since the heart of Man,—his source of Life,—is the interpreter of this Light, how blessed are we if we hearken to the aspirations and the inspirations of our hearts, and translate them into our daily actions.

J. W. L. KEIGHTLEY.

---

*“Nan-yung Khû hereupon took with him some rations, and after seven days and seven nights arrived at the abode of Lâu-tsze, who said to him, ‘Are you come from Khû’s?’ ‘I am,’ was the reply. ‘And why, Sir, have you come with such a multitude of attendants?’ Nan-yung was frightened, and turned his head round to look behind him.”*

*Indirectly explaining his question, Lâu-tsze said to him afterwards: “Can you flee from the allurements of desire? Can you become a little child? . . . [A little child] is calmly indifferent to things, and follows their current.” In reply, Nan-yung asked, “And are these all the characteristics of the Perfect man?” Lâu-tsze replied, “No. These are what we call the breaking up of the ice, and the dissolving of the cold. . . . The Perfect man does not allow himself to be troubled by the consideration of advantage or injury coming from men and things; he does not . . . form plans, or enter on undertakings; he flees from the allurements of desire, and pursues his way with an entire simplicity. . . . He whose mind is thus grandly fixed emits a Heavenly light. In him who emits this Heavenly light men see the True man. When a man has cultivated himself up to this point, thenceforth he remains constant in himself. When he is thus constant in himself, what is merely the human element will leave him, but Heaven will help him. Those whom their human element has left we call the people of Heaven. Those whom Heaven helps we call the Sons of Heaven. Those who would by learning attain to this, seek for what they cannot learn.”—The Writings of Kwang-Tsze, in “The Texts of Tâoism, Vol. II, pp. 78-82.*

# PATANJALI'S YOGA SUTRAS

TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON

---

**L**ET it be clearly kept in mind that what is here to be related of the spiritual man, and his exalted powers, must in no wise be detached from what has gone before. The being, the very inception, of the spiritual man depends on the purification and moral attainment already detailed, and can in no wise dispense with these or curtail them.

Let no one imagine that the true life, the true powers of the spiritual man, can be attained by any way except the hard way of sacrifice, of trial, of renunciation, of selfless self-conquest and genuine devotion to the weal of all others. Only thus can the golden gates be reached and entered. Only thus can we attain to that pure world, wherein the spiritual man lives, and moves, and has his being. Nothing impure, nothing unholy can ever cross that threshold, least of all impure motives or self-seeking desires. These must be burnt away, before an entrance to that world can be gained.

But where there is light, there is shadow; and the lofty light of the soul casts upon the clouds of the mid-world the shadow of the spiritual man and of his powers; the bastard vesture and the bastard powers of psychism are easily attained; yet, even when attained, they are a delusion, the very essence of unreality.

Therefore ponder well the earlier rules, and lay a firm foundation of courage, sacrifice, selflessness, holiness.

## TRANSLATION OF BOOK III, PART II.

**28. Perfectly concentrated Meditation on the center of force in the lower trunk brings an understanding of the order of the bodily powers.**

We are coming to a vitally important part of the teaching of Yoga: namely, the spiritual man's attainment of full self-consciousness, the awakening of the spiritual man as a self-conscious individual, behind and above the natural man. In this awakening, and in the process of gestation which precedes it, there is a close relation with the powers of the natural man, which are, in a certain sense, the projection outward and downward, of the powers of the spiritual man. This is notably true of that creative power of the spiritual man which, when embodied

in the natural man, becomes the power of generation. Not only is this power the cause of the continuance of the bodily race of mankind, but further, in the individual, it is the key to the dominance of the personal life. Rising, as it were, through the life-channels of the body, it flushes the personality with physical force, and maintains and colors the illusion that the physical life is the dominant and all-important expression of life. In due time, when the spiritual man has begun to take form, the creative force will be drawn off, and become operative in building the body of the spiritual man, just as it has been operative in the building of physical bodies, through generation in the natural world.

Perfectly concentrated Meditation on the nature of this force means, first, that raising of the consciousness into the spiritual world, already described, which gives the one sure foothold for Meditation; and then, from that spiritual point of vantage, not only an insight into the creative force, in its spiritual and physical aspects, but also a gradually attained control of this wonderful force, which will mean its direction to the body of the spiritual man, and its gradual withdrawal from the body of the natural man, until the overpressure, so general and such a fruitful source of misery in our day, is abated, and purity takes the place of passion. This overpressure, which is the cause of so many evils and so much of human shame, is an abnormal, not a natural, condition. It is primarily due to spiritual blindness, to blindness regarding the spiritual man, and ignorance even of his existence; for by this blind ignorance are closed the channels through which, were they open, the creative force could flow into the body of the spiritual man, there building up an immortal vesture. There is no cure for blindness, with its consequent overpressure and attendant misery and shame, but spiritual vision, spiritual aspiration, sacrifice, the new birth from above. There is no other way to lighten the burden, to lift the misery and shame from human life. Therefore let us follow after sacrifice and aspiration, let us seek the light. In this way only shall we gain that insight into the order of the bodily powers, and that mastery of them, which this sūtra implies.

**29. By perfectly concentrated Meditation on the center of force in the well of the throat, there comes the cessation of hunger and thirst.**

We are continuing the study of the bodily powers and centers of force in their relation to the powers and forces of the spiritual man. We have already considered the dominant power of physical life, the creative power which secures the continuance of physical life; and, further, the manner in which, through aspiration and sacrifice, it is gradually raised and set to the work of upbuilding the body of the spiritual man. We come now to the dominant psychic force, that power which manifests itself in speech, and in virtue of which the voice may carry so much of the personal magnetism, endowing the orator with a tongue



of fire, magical in its power to arouse and rule the emotions of his hearers. This emotional power, this distinctively psychical force, is the cause of "hunger and thirst," the psychical hunger and thirst for sensations, which is the source of our two-sided life of emotionalism, with its hopes and fears, its expectations and memories, its desires and hates. The source of this psychical power, or, perhaps we should say, its center of activity in the physical body is said to be in the cavity of the throat. Thus, in the Taittiriya Upanishad it is written: "There is this shining ether in the inner being. Therein is the spiritual man, formed through thought, immortal, golden. Inward, in the palate, the organ that hangs down like a nipple,—this is the womb of Indra. And there, where the dividing of the hair turns, extending upward to the crown of the head."

Indra is the name given to the creative power of which we have spoken, and which, we are told, resides in "the organ which hangs down like a nipple, inward, in the palate."

**30. By perfectly concentrated Meditation on the center of force in the channel called the "tortoise-formed," comes steadfastness.**

We are concerned now with the center of nervous or psychical force below the cavity of the throat, in the chest, in which is felt the sensation of fear; the center, the disturbance of which sets the heart beating miserably with dread, or which produces that sense of terror through which the heart is said to stand still.

When the truth concerning fear is thoroughly mastered, through spiritual insight into the immortal, fearless life, then this force is perfectly controlled; there is no more fear, just as, through the control of the psychic power which works through the nerve-center in the throat, there comes a cessation of "hunger and thirst." Thereafter, these forces, or their spiritual prototypes, are turned to the building of the spiritual man.

Always, it must be remembered, the victory is first a spiritual one; only later does it bring control of the bodily powers.

**31. Through perfectly concentrated Meditation on the light in the head comes the vision of the Masters who have attained.**

The tradition is, that there is a certain center of force in the head, perhaps the "pineal gland," which some of our Western philosophers have supposed to be the dwelling of the soul,—a center which is, as it were, the doorway between the natural and the spiritual man. It is the seat of that better and wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to

concern himself with the things of his immortality. This is suggested in the words of the Upanishad already quoted: "there, where the dividing of the hair turns, extending upward to the crown of the head"; all of which may sound very fantastical, until one comes to understand it.

It is said that when this power is fully awakened, it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: "I counsel you to buy of me eye-salve, that you may see." It is of this same vision of the great Companions, the children of light, that another seer wrote:

"Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither,  
Can in a moment travel thither,  
And see the Children sport upon the shore  
And hear the mighty waters rolling evermore."

**32. Or through the divining power of intuition he knows all things.**

This is really the supplement, the spiritual side, of the sūtra just translated. Step by step, as the better consciousness, the spiritual view gains force in the back of the mind, so, in the same measure, the spiritual man is gaining the power to see: learning to open the spiritual eyes. When the eyes are fully opened, the spiritual man beholds the great Companions standing about him; he has begun to "know all things."

This divining power of intuition is the power which lies above and behind the so-called rational mind; the rational mind formulates a question and lays it before the intuition, which gives a real answer, often immediately distorted by the rational mind, yet always embodying a kernel of truth. It is by this process, through which the rational mind brings questions to the intuition for solution, that the truths of science are reached, the flashes of discovery and genius. But this higher power need not work in subordination to the so-called rational mind, it may act directly, as full illumination, "the vision and the faculty divine."

**33. By perfectly concentrated Meditation on the heart, the interior being, comes the knowledge of consciousness.**

The heart here seems to mean, as it so often does in the Upanishads, the interior, spiritual nature, the consciousness of the spiritual man, which is related to the heart, and to the wisdom of the heart. By steadily seeking after, and finding, the consciousness of the spiritual man, by coming to consciousness as the spiritual man, a perfect knowledge of consciousness will be attained. For the consciousness of the spiritual

man has this divine quality: while being and remaining a truly individual consciousness, it at the same time flows over, as it were, and blends with the Divine Consciousness above and about it, the consciousness of the great Companions; and by showing itself to be one with the Divine Consciousness, it reveals the nature of all consciousness, the secret that all consciousness is One and Divine.

**34. The personal self seeks to feast on life, through a failure to perceive the distinction between the personal self and the spiritual man. All personal experience really exists for the sake of another: namely, the spiritual man.**

By perfectly concentrated Meditation on experience for the sake of the Self, comes a knowledge of the spiritual man.

The divine ray of the Higher Self, which is eternal, impersonal and abstract, descends into life, and forms a personality, which, through the stress and storm of life, is hammered into a definite and concrete self-conscious individuality. The problem is, to blend these two powers, taking the eternal and spiritual being of the first, and blending with it, transferring into it, the self-conscious individuality of the second; and thus bringing to life a third being, the spiritual man, who is heir to the immortality of his father, the Higher Self, and yet has the self-conscious, concrete individuality of his other parent, the personal self. This is the true immaculate conception, the new birth from above, "conceived of the Holy Spirit"; of this new birth it is said: "that which is born of the Spirit is spirit: ye must be born again."

Rightly understood, therefore, the whole life of the personal man is for another, not for himself. He exists only to render his very life and all his experience for the building up of the spiritual man. Only through failure to see this, does he seek enjoyment for himself, seek to secure the feasts of life for himself; not understanding that he must live for the other, live sacrificially, offering both feasts and his very being on the altar; giving himself as a contribution for the building of the spiritual man. When he does understand this, and lives for the Higher Self, setting his heart and thought on the Higher Self, then his sacrifice bears divine fruit, the spiritual man is built up, consciousness awakes in him, and he comes fully into being as a divine and immortal individuality.

**35. Thereupon are born the divining power of intuition, and the hearing, the touch, the vision, the taste and the power of smell of the spiritual man.**

When, in virtue of the perpetual sacrifice of the personal man, daily and hourly giving his life for his divine brother the spiritual man, and through the radiance ever pouring down from the Higher Self, eternal in the Heavens, the spiritual man comes to birth, there awake in him those powers whose physical counterparts we know in the personal man.

The spiritual man begins to see, to hear, to touch, to taste. And, besides, the senses of the spiritual man, there awakes his mind, that divine counterpart of the mind of the physical man, the power of direct and immediate knowledge, the power of spiritual intuition, of divination. This power, as we have seen, owes its virtue to the unity, the continuity, of consciousness, whereby whatever is known to any consciousness, is knowable by any other consciousness. Thus the consciousness of the spiritual man, who lives above our narrow barriers of separateness, is in intimate touch with the consciousness of the great Companions, and can draw on that vast reservoir for all real needs. Thus arises within the spiritual man certain knowledge which is called intuition, divination, illumination.

**36. These powers stand in contradistinction to the highest spiritual vision. In manifestation they are called magical powers.**

The present translator is not quite certain of the meaning of the difficult sentence of which the above is offered as a translation. It appears to be this: The divine man is destined to supersede the spiritual man, as the spiritual man supersedes the natural man. Then the disciple becomes a Master. The opened powers of the spiritual man, spiritual vision, hearing, and touch, stand, therefore, in contradistinction to the higher divine power above them, and must in no wise be regarded as the end of the way, for the path has no end, but rises ever to higher and higher glories; the soul's growth and splendor have no limit. So that, if the spiritual powers we have been considering are regarded as in any sense final, they are a hindrance, a barrier to the far higher powers of the divine man. But viewed from below, from the standpoint of normal physical experience, they are powers truly magical; as the powers natural to a four-dimensional being will appear magical to a three-dimensional being.

**37. Through the weakening of the causes of bondage, and by learning the method of passing, the consciousness is transferred to the other body.**

In due time, after the spiritual man has been formed and grown stable through the forces and virtues already enumerated, and after the senses of the spiritual man have awaked, there comes the transfer of the dominant consciousness, the sense of individuality, from the physical to the spiritual man. Thereafter the physical man is felt to be a secondary, a subordinate, an instrument through whom the spiritual man works; and the spiritual man is felt to be the real individuality. This is, in a sense, the attainment of full salvation and immortal life; yet it is not the final goal or resting place, but only the beginning of the greater way.

The means for this transfer are described as the weakening of the causes of bondage, and an understanding of the method of passing from the one consciousness to the other. The first may also be described as

detachment, and comes from the conquest of the delusion that the personal self is the real man. When that delusion abates and is held in check, the finer consciousness of the spiritual man begins to shine in the background of the mind. The transfer of the sense of individuality to this finer consciousness, and thus to the spiritual man, then becomes a matter of recollection, of attention; primarily, a matter of taking a deeper interest in the life and doings of the spiritual man, than in the pleasures or occupations of the personality. Therefore it is said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

**38. Through mastery of the upward-life comes freedom from the dangers of water, morass, and thorny places, and the power of ascension is gained.**

Here is one of the sentences, so characteristic of this author, and, indeed, of the Eastern spirit, in which there is an obvious exterior meaning, and, within this, a clear interior meaning, not quite so obvious, but far more vital.

The surface meaning is, that by mastery of a certain power, called here the upward-life, and akin to levitation, there comes the ability to walk on water, or to pass over thorny places without wounding the feet.

But there is a deeper meaning. When we speak of the disciple's path as a path of thorns, we use a symbol; and the same symbol is used here. The upward-life means something more than the power, often manifested in abnormal psychical experiences, of levitating the physical body, or near-by physical objects. It means the strong power of aspiration, of upward will, which first builds, and then awakes the spiritual man, and finally transfers the conscious individuality to him; for it is he who passes safely over the waters of death and rebirth, and is not pierced by the thorns in the path. Therefore it is said that he who would tread the path of power must look for a home in the air, and afterwards in the ether.

Of the upward-life, this is written in the Katha Upanishad: "A hundred and one are the heart's channels; of these one passes to the crown. Going up by this, he comes to the immortal." This is the power of ascension spoken of in the sūtra.

**39. By mastery of the binding-life comes radiance.**

In the Upanishads, it is said that this binding-life unites the upward-life to the downward-life, and these lives have their analogues in the "vital breaths" in the body. The thought in the text seems to be, that, when the personality is brought thoroughly under the control of the

spiritual man, through the life-currents which bind them together, the personality is endowed with a new force, a strong personal magnetism, one might call it, such as is often an appanage of genius.

But the text seems to mean more than this, and to have in view the "vesture of the color of the sun" attributed by the Upanishads to the spiritual man; that vesture which a disciple has thus described: "The Lord shall change our vile body, that it may be fashioned like unto his glorious body"; perhaps "body of radiance" would better translate the Greek.

In both these passages, the teaching seems to be, that the body of the full-grown spiritual man is radiant or luminous,—for those, at least, who have anointed their eyes with eye-salve, so that they see.

**40. From perfectly concentrated Meditation on the correlation of hearing and the ether, comes the power of spiritual hearing.**

Physical sound, we are told, is carried by the air, or by water, iron, or some medium on the same plane of substance. But there is a finer hearing, whose medium of transmission would seem to be the ether; perhaps not that ether which carries light, heat and magnetic waves, but, it may be, the far finer ether through which the power of gravity works. For, while light or heat or magnetic waves, travelling from the sun to the earth, take eight minutes for the journey, it is mathematically certain that the pull of gravitation does not take as much as eight seconds, or even the eighth of a second. The pull of gravitation travels, it would seem "as quick as thought"; so it may well be that, in thought transference or telepathy the thoughts travel by the same way, carried by the same "thought-swift" medium.

The transfer of a word by telepathy is the simplest and earliest form of the "divine hearing" of the spiritual man; as that power grows, and as, through perfectly concentrated Meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences.

**41. By perfectly concentrated Meditation on the correlation of the body with the ether, and by thinking of it as light as thistle-down, will come the power to traverse the ether.**

It has been said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. This would seem to mean, besides the constant injunction to detachment, that he must be prepared to inhabit first a psychic, and then an etheric body; the former being the body of dreams; the latter, the body of the spiritual man, when he wakes up on the other side of dreamland. The gradual accustoming of the consciousness to its new etheric vesture, its gradual

acclimatisation, so to speak, in the etheric body of the spiritual man, is what our text seems to contemplate.

**42. When that condition of consciousness is reached, which is far-reaching and not confined to the body, which is outside the body and not conditioned by it, then the veil which conceals the light is worn away.**

Perhaps the best comment on this is afforded by the words of Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

The condition is, briefly, that of the awakened spiritual man, who sees and hears beyond the veil.

**43. Mastery of the elements comes from perfectly concentrated Meditation on their five forms: the gross, the elemental, the subtle, the pervading, the essential or objective.**

These five forms are analogous to those recognized by modern physics: solid, liquid, gaseous, radiant and ionic. When the piercing vision of the awakened spiritual man is directed to the forms of matter, from within, as it were, from behind the scenes, then perfect mastery over the "beggarly elements" is attained. This is, perhaps, equivalent to the injunction: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this."

**44. Thereupon will come the manifestation of the atomic and other powers, which are the endowment of the body, together with its unassailable force.**

The body in question is, of course, the etheric body of the spiritual man. It is said to possess eight powers: the atomic, the power of assimilating himself with the nature of the atom, which will, perhaps, involve the power to disintegrate material forms; the power of levitation; the power of limitless extension; the power of boundless reach, so that, as the commentator says, "he can touch the moon with the tip of his finger"; the power to accomplish his will; the power of gravitation, the correlative of levitation; the power of command; the power of creative will. These are the endowments of the spiritual man. Further, the spiritual body is unassailable. Fire burns it not, water wets it not, the sword cleaves it not, dry winds parch it not. And, it is said, the spiritual man can impart something of this quality and temper to his bodily vesture.

**45. Shapeliness, beauty, force, the temper of the diamond: these are the endowments of that body.**

The spiritual man is shapely, beautiful, strong, firm as the diamond. Therefore it is written: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and I will give him the morning star."

**46. Mastery over the powers of perception and action comes through perfectly concentrated Meditation on their fivefold forms; namely, their power to grasp, their distinctive nature, the element of self-consciousness in them, their pervasiveness, and their objectivity.**

Take, for example, sight. This possesses, first, the power to grasp, apprehend, perceive; second, it has its distinctive form of perception; that is, visual perception; third, it always carries with its operations self-consciousness, the thought: "I perceive"; fourth, sight has the power of extension through the whole field of vision, even to the utmost star; fifth, it presents its reports as something objective to consciousness. So with the other senses. Perfectly concentrated Meditation on each sense, a viewing it from behind and within, as is possible for the spiritual man, brings a mastery of the scope and true character of each sense, and of the world on which they report collectively.

**47. Thence come the power swift as thought, independence of instruments, and mastery over matter.**

We are further enumerating the endowments of the spiritual man. Among these is the power to traverse space with the swiftness of thought, so that whatever place the spiritual man thinks of, to that he goes, in that place he already is. Thought has now become his means of locomotion. He is, therefore, independent of instruments, and can bring his force to bear directly, wherever he wills.

**48. When the spiritual man is perfectly disentangled from the psychic body, he attains to mastery over all things and to a knowledge of all.**

The spiritual man is enmeshed in the web of the emotions: desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers, with a divine scope and energy, working together with divine Companions. To such a one it is said: "Thou art now a disciple, able to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to



self-knowledge, thou hast seen thy soul in its bloom and recognized it, and heard the voice of the silence."

**49.** By absence of all self-indulgence at this point, also, the seeds of bondage to sorrow are destroyed, and pure spiritual being is attained.

The seeking of indulgence for the personal self, whether through passion or ambition, sows the seed of future sorrow. For this self-indulgence of the personality is a double sin against the real; a sin against the cleanness of life, and a sin against the universal being, which permits no exclusive particular good, since, in the real, all spiritual possessions are held in common. This twofold sin brings its reacting punishment, its confining bondage to sorrow. But ceasing from self-indulgence brings purity, liberation, spiritual life.

**50.** There should be complete overcoming of allurements or pride in the invitations of the different regions of life, lest attachment to things evil arise once more.

The commentator tells us that disciples, seekers for union, are of four degrees: first, those who are entering the path; second, those who are in the realm of allurements; third, those who have won the victory over matter and the senses; fourth, those who stand firm in pure spiritual life. To the second, especially, the caution in the text is addressed. More modern teachers would express the same truth by a warning against the delusions and fascinations of the psychic realm, which open around the disciple, as he breaks through into the unseen worlds. These are the dangers of the anteroom. Safety lies in passing on swiftly into the inner chamber. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

**51.** From perfectly concentrated Meditation on the divisions of time and their succession comes that wisdom which is born of discernment.

The Upanishads say of the liberated that "he has passed beyond the triad of time"; he no longer sees life as projected into past, present and future, since these are forms of the mind; but beholds all things spread out in the quiet light of the Eternal. This would seem to be the same thought, and to point to that clear-eyed spiritual perception which is above time; that wisdom born of the unveiling of Time's delusion. Then shall the disciple live neither in the present nor the future, but in the Eternal.

**52.** Hence comes discernment between things which are of like nature, not distinguished by difference of kind, character or position.

Here, as also in the preceding sūtra, we are close to the Kantian

doctrine that distinctions of order, time and space are creations of the mind; the threefold prism through which the thing-in-itself appears to us distorted and refracted. When the prism is withdrawn the thing-in-itself returns to its primal unity, no longer distinguishable by the mind, yet clearly knowable by that high power of spiritual discernment, of illumination, which is above the mind.

**53. The wisdom which is born of discernment is starlike; it discerns all things, and all conditions of things, it discerns without succession: simultaneously.**

That wisdom, that intuitive, divining power is starlike, says the commentator, because it shines with its own light, because it rises on high, and illumines all things. Nought is hid from it, whether things past, things present, or things to come; for it is beyond the threefold form of time, so that all things are spread before it together, in the single light of the divine. This power has been beautifully described by Columba: "Some there are, though very few, to whom Divine grace has granted this: that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the inmost part of their mind being marvelously enlarged."

**54. When the vesture and the spiritual man are alike pure, then perfect spiritual life is attained.**

The vesture, says the commentator, must first be washed pure of all stains of passion and darkness, and the seeds of future sorrow must be burned up utterly. Then, both the vesture and the wearer of the vesture being alike pure, the spiritual man enters into perfect spiritual life.

Thus are described the birth, the growth, the powers and endowments of the spiritual man, with that high state to which, through purity, he attains.

*(To be continued.)*

---

*"Infinite Pity, yet also infinite rigour of Law!—It is so Nature is made. But a man who does not know rigour, cannot pity either. His very pity will be cowardly, egoistic—sentimentality or little better."*

CARLYLE.

# THE ORDEAL

---

I HAD gone to bed tired after a long day of exacting work, and I had reached that borderland, between waking life and sleep, where the life currents begin to flow in soft and regular waves, when the mind's activity is stilled and when the field of consciousness is dim and faint. Suddenly I felt the Power. From some deep recess of my being it welled and flowed in ever-increasing volume. I knew the Master was at hand for that is a sign of his appearance. Steadily it rose until my whole being thrilled with its vibrant life. To this point I had often gone before, for it was an accustomed experience, but this time it continued with augmenting force until I had to hold myself together by act of will, for its mighty waves threatened to engulf my consciousness.

Then, out of the darkness and silence within, came a voice which said "Thy hour has struck! Summon thy forces and come with me—unresisting."

"Master," I replied, "thou art the force upon which I have relied, and thou art here. What other forces can I summon?"

"My son, I may not help thee in the ordeal now before thee. Thy own power must be thy sole resource. It is for this hour that I have been training thee for years and thou wilt find, I trust, that the anguish thou hast endured so patiently will bear rich fruit. But the Brethren await. Come!"

I felt a thrill of pain shoot through me, like the breaking of adhesions which bind a stiff joint or muscle; then a sensation of movement, as if slipping out of some old wrappings, and in an instant I was standing free. I could not see, but I could feel a light and life surrounding me which gave me courage. Then the Master took my hand and again said. "Come!" A sensation of incredibly rapid motion followed for a short time, and then I found myself at rest, alone. I knew the Master had left me to face whatever might betide. For a few seconds, as we reckon time, during which I tried to calm my anxious mind, dismiss my growing sense of apprehension, and quiet the beating of my heart, all was dark and still. I waited expectantly, and all the stories I had read of the trials and tests of disciples came streaming into my mind. I did not know whether to expect some sudden call upon my strength and courage, or some long drawn out strain on faith or love. The activity of my mind increased from moment to moment until it flew wildly from thought to thought, which came crowding into the field of consciousness so fast as to tumble over one another. I endeavored to curb this useless and distracting jumble, but found that it was beyond my strength. I could not concentrate my mind. I tried to force myself

to think of the Master, to repeat prayers or bits of the devotional book I love; but some power greater than my own was pushing these other thoughts into my mind. That gave me a clue to what was happening. I kept up my efforts to stop the flow of outside thoughts; I resisted all I could; and I watched and waited. I soon noticed that the thoughts began to change their nature. At first they had been about the tests and trials of the neophyte, which, after all, was appropriate enough to the occasion. Although preventing concentration at least they were comparatively harmless. Soon, however, they took on a distinct quality, a purely personal note, difficult to describe. It was no longer general recollections, but what was going to happen to *me*: would I succeed; were my fellow disciples going through the same test, would I do better than they did; would they fail and would I succeed; or by chance would they succeed and would I fail? Then followed envious, jealous thoughts: I remembered all their faults, my mind became a cesspool of objectionable ideas, tending to glorify myself at the expense of others. This went on until I was horrified at my ability to give countenance to such a mass of uncharitableness. Then suddenly my heart sank with horror as I discovered that this hideous maelstrom was all of my own creation. I recognized all these thoughts as my own, and I remembered when and where I had given many of them birth. But this consciousness brought its own remedy, for my very horror enabled me to rally my will, and I forced my mind to receive and hold thoughts of an opposite character. I remembered my kindly feelings, my hopes for my fellow disciples, my desire for their success, my efforts to help them, the many ways in which they were superior to me, their special virtues and excellences of character and soul. For a time, it seemed to me a long time, my mind was a battle ground of these contending thoughts, my own creations; and the good and generous battalions won. They gradually met and pushed out of my consciousness every unkind, envious or jealous thought that sought entrance, and I knew that the first test had been passed.

The conscious strain relaxed and I had time to breathe freely and to wait the next onslaught of the enemy, which I now knew was only the other part of myself. Soon I got the clue to the direction from which the attack would come, and I trembled, but braced myself for what I felt was to happen.

Into my mind began to pour a frightful stream of sensual thoughts; every evil and prurient story I had ever heard or read, every lewd sight or picture, every coarse or impure feeling, every experience I had ever lived that was tinged with this poison. And this time it was not merely thought, but the curtain of darkness which had walled me round, gradually lightened and, as if by some perfect cinematoscope, picture after picture was thrown into relief in vivid colors and with living forms. I knew the things were not real, were but reproductions of my own past

fancies and imaginings, but they looked real and were indescribably vivid and alluring.

The series went on for an interminable time, as did the thoughts that accompanied them. I knew that I must keep myself *separate* from them, that I must preserve my consciousness of being outside and different from them, while at the same time I knew that they were my own past creations. I knew that if for one single instant I lost my sense of individuality and thought one of these thoughts in the sense of identifying myself with it, I would be lost. If for an infinitesimal part of a second, one of them became *my* thought, instead of a phantasmagoria conjured out of the past, I would have failed.

I knew, too, that the only protection against this failure was my own past efforts to purify my mind and heart; the countless times I had deliberately and consciously expelled impure thoughts and throttled impure desires; the power created by self-imposed discipline; by acts of denial, restraint and control. My will was, for the time, the plaything of those contending forces, and I a frightened and ashamed spectator of the struggle.

But again the higher won. The whole mass of evil forces seemed to concentrate into a final image of the most indescribable and alluring beauty, and when that failed to move me, the whole vile crew faded away and again for some moments I was left in peace.

The silence lasted longer than before and for quite awhile I had no indication of what the next trial would be. I grew uneasy, restless, troubled. I wondered if there was something I should do. My uneasiness increased; I grew afraid; I felt cold chills chase each other up my spine. I felt an evil force surrounding me that grew and grew. Vague forms of horror, awful shapes, suggestions of fearsome things, intangible ideas of terror, floated before my mind's eye. What, thought I, had I to summon from my past, to do battle with this new enemy? I searched my consciousness in vain; this was a new experience. And then I knew that this was not a negative struggle like the other two. I was not a mere spectator, waiting the issue of a fight between contending forces. This time it was a battle between me and the forces of evil in the world. I, the real inner I, was an active, not a passive participant. The thought increased my terror, but served to stimulate my will. As if in response to my resistance, the power opposing me seemed to double in volume and intensity. It surrounded me on all sides, and hemmed me in, coming closer and ever closer, until I had a feeling of being stifled. My heart beat wildly, sweat streamed from every pore, and my breath came in deep irregular gasps. I knew I could not keep up such an effort long.

Then gradually, out of the darkness, a face took shape and became clearer and clearer and approached nearer and nearer; a face of such indescribable malignity, such relentless cruelty, such cold intelligence,

such irresistible will, that I screamed with terror. I could feel my blood and brain slowly freeze. The wall of evil crushed down upon me more and more. I became frantic, mad, as those burning eyes approached. For one wild instant I tried to *ignore* the presence, as I had once heard a disciple advised to do, and I fancied I saw a gleam of amusement pass over the calm of that icy countenance. I ignore it? Ye gods!

Nearer and nearer it came until the pressure ate into my very soul and turned my will to water. A merciful oblivion began to steal over me, and yet I knew that if it overpowered me I would be lost. My very consciousness grew dim. I can only describe it by saying that my light began to go *out*. I knew it was the end.

I shrieked wildly to my Master for help; and yet I knew that he could not respond. I knew that I, alone, had to fight and conquer that awful power, and I knew that it could sweep me aside as a whirlwind scatters autumn leaves. I was lost. Some weakness in the past, some lack of preparation, some failure of strength or will, left me defenseless, and I wondered why my Master, knowing this, had brought me to the test. Then instantly I knew that this could not be true. That somewhere, somehow, there was a power that was superior to this, that could combat it, could sweep it aside as easily as it could demolish me. This thought gave me strength to think. I knew that the good powers in the universe were stronger than the evil powers: I knew that these good powers would help me if I let them, if I gave them a means by which they could manifest. So gathering all my remaining strength of body, mind and soul, I made one, wild, desperate effort, inward and upward, to reach this ocean of beneficent Power. There was an instant of exquisite agony, a rush of mighty forces, a blinding light, and—I broke through. The evil forces disappeared as if by magic and I heard the sound of my Master's voice, saying, "Well done." Strains of triumphal music filled my ears. I lay, face downward, too weak to move, on the steps of an altar, before which stood my Master. He had been within three feet of me during all this awful time. At each side, were seated many of his august companions, while behind me, as I afterwards discovered, were scores upon scores of the lesser brethren, filling the body of the room.

But what followed I may not reveal. The first two tests I have described are the third and fourth through which the neophyte must pass. The last one belongs to a different category.

MEN-TEK-NIS.

# THEOSOPHY AND SECULAR LITERATURE

---

## V

### GOETHE'S FAUST

GOETHE was one day fretting with Eckermann because people were persistently sending letters to inquire what idea he meant to embody in his poem. "From heaven, through the world, to hell would be something," he exclaimed. His words are suggestive. The *Faust* presents some of the experience of the great orphan, man; it depicts acts and scenes along the Way that leads out from Eternity back to Eternity. This dramatic poem, issuing out of the eighteenth century only a few years after the death of Burke in 1797, sets forth another portion of truth that humanity needs. In his much needed work in defense of government and order against revolutionists, Burke often becomes over-zealous, and sees these things as ends. With all his splendid gifts Burke had not the saving comic sense, and sometimes is ludicrous in his denunciation of opinions different from his own. Goethe follows upon Burke as a timely corrective; for, by showing that evil has a disciplinary value, he implies that good is not its own end.

Goethe takes as hero of his drama a man of aspiration who is stumbling along the way. The poet's object of course is to bring his hero forward to the journey's end, and he can accomplish this only by showing that there is a divine sanction, as it were, for sin. "All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted" ["I cried to the Lord, saying, 'Why should I be thus, seeing I was never addicted to commit those evils?' and the Lord answered, 'That it was needful I should have a sense of all conditions, how else should I speak to all conditions!' and in this I saw the infinite love of God." *George Fox's Journal*]. Aspiration will bring man to evil and through it: "Man will err, so long as he struggles onward" (*Es irrt der Mensch, so lang er strebt*). But "a man of earnest endeavor through all defeat and dismay believes steadfastly in the right outcome of his effort." Sin is thus not a fixed Satanic principle, but mistaken strokes of the prentice as he learns to master his tool. This, Goethe declared, is the central thought of the drama, and he puts the message upon the lips of angels.

Wer immer strebend sich bemüht,  
Den können wir erlösen.

Goethe found his theme suggested in the Old Testament drama,

*Job*. His purpose was to make a new application of the principles that are there clearly enunciated, but that are not always appreciated. The unknown author of *Job* was bold enough to make evil the means by which the patriarch is brought to God. *Job*, the lordly dweller in the land, had long worshipped the God of his fathers in all punctiliousness, and deserved, he thought, good treatment in return. But that traditional and national god was not a Reality to *Job*—only a word sounding in his ears. Cast out from sleek comfort, and brought to face suffering and sorrow, *Job* curses the Master of the show who

plays

Upon this chequer-board of Nights and Days:  
Hither and thither moves, and checks, and slays,  
And one by one back in the Closet lays.

Not till he has broken his god of tradition, and ceased from his god of rhetoric does God fire *Job's* heart. The bitter experience with evil is the travail pain out of which comes forth the new creature that sees God with its eye. In a brief "Prologue in Heaven" Goethe skillfully recalls the Old Testament drama, and hints at the final victory of the modern *Job* whom Jehovah now gives over to be tested by "*his servant*," Mephistopheles. "I do not hate you and your fellows," Jehovah good-humoredly says to his imp.

Herr Faust, Doctor and Professor, is a type of the eighteenth century in its triumph which is failure. The philosophers of the *éclaircissement* taught that man was to find his duties and pleasures within the "flaming ramparts of the world"—in a very definite universe that had imposed no infinite obligations upon its rational creature. Dr. Faust has for years devoted himself arduously to study of "things and the mind,"

Philosophy, Law, Medicine,  
And Theology as well!

He has freed himself from all fear of hell and the devil, and, after much toil of ingathering, he sits down now to a "Feast of Pure Reason." But he finds his banquet nothing more than mummy skins and corpse bones. A true eighteenth century mind, a "Benthamee," Carlyle would say, would find satisfaction if not nourishment in that repast. Dr. Faust is more than an eighteenth century rationalist. "Two opposing natures dwell within me, and each seeks to be freed from the other's restraint." His higher nature revolts, protests against the mind and its limitations, and stretches lame hands toward unseen heights he cannot reach.

O for wings to lift me from cold earth  
And bear me to the fire-hearted sun.



For Dr. Faust, as for Dante, the road sunward is longer than he thinks and different. He has for some time been at work upon a translation of the New Testament, and has accomplished his task as far as the fourth Gospel. The very first sentence of St. John perplexes him. As a higher critic he feels that the traditional writing, *logos*, is incorrect, and must be amended. It is not rational to think "the Word" was "in the beginning." He considers various readings which seem more rational, and concludes that what St. John really wrote is this: "In the beginning was *the tangible Deed* (im Anfang war die *That*). As he contentedly thus writes down his translation, Mephistopheles of the prologue steps forth into the room, in the guise of a scholar. In answer to the professor's query after his name, he replies: "I am the spirit of negation." The professor is to learn his lessons with this master, a debased Vergil, as it were, who has been cast out from the service of Beatrice.

Their compact is simple. The professor is weary of books. Cultivation of the intellect has ended in intellectual paralysis. Arduous investigations have brought dust and ashes to the scholar. He requests Mephistopheles to take him out among men where he can live their lives, learning their joys and pains. He hopes he may somehow escape the prison of himself by making their experiences his own—win a certain enlargement by bringing their personalities into his own. He does not expect happiness from this, but a sensation less deadening than his former life afforded. The compact is made. The devil pledges himself to serve all the doctor's whims, and makes but one small proviso: the moment Faust finds satisfaction and joy in the new life, that moment their relation changes—Faust must then serve the devil.

Several scenes follow and culminate in the Gretchen episode. They are so vivid that they are read by many as the cantos of the *Inferno* are read—in forgetfulness that they are details of a whole. The picturesque contrast of a red-suited fiend and yellow-haired innocence at the spinning-wheel has given rise to a belief that the Gretchen tragedy was Goethe's goal. It is only one experience—a finely executed episode—planned by Mephistopheles. The drunken revelry in Auerbach's Keller had no attraction for Faust, and Mephistopheles then arranged a love affair; his hope was by this early to capture his victim, or, perhaps, to lead Faust, through remorse, to suicide. One line of the Gretchen episode is significant. As Faust foresees the consequences of his act, he exclaims: "This victim is a sacrifice to Hell." The intrigue does not end as the devil expects. Instead of contentment or remorse there is repentance, and a rising to life on a higher level.

The death of Gretchen ends *Part One*; *Part Two* begins with the repentance and the after life. Very many years intervened between the writing of these two parts. Goethe wrote the second part shortly before his death in 1832, *sensu amore*; he was driven to it by admiring friends who esteemed his powers greater than he knew them to be. Goethe was

unable to carry out the design he had partly outlined, so that the diffuse, wearisome and fantastic *Part Two* is little more than *poudre aux yeux*. Carlyle and others try to find subtle symbolism in its mad imagery. Occasionally, a fragment in this barbaric hodge-podge suggests large and great things. The dialogue about the "Mothers" is such. Goethe uses that symbol for those forces or beings that are familiar to us through Plato—the archetypal Ideas. "They (the mothers) are Goddesses who sit nobly enthroned in solitude. No space surrounds them, nor does time have existence there. . . . To mortal men they are wholly unknown, and even beings higher than men, think and speak of them with difficulty. No road leads to their august abode. For they dwell in an untrod land which no foot shall ever tread. Who enters that strange land, sees nothing before his eyes, has no sound in his ears, nor any ground beneath his feet." "Yet," Faust replies to his companion, "in that strange and vacant land I shall find the All of things." Literary folk find much of interest in the marriage of Faust to Helen of Troy; they say this represents the union in Goethe of classical and romantic art. The boy Euphorion, born of that marriage, somehow stands for Lord Byron. So, one student after another has left an obligation to put meaning into the many thousand lines. In truth, they were never articulated, and contribute nothing to the allegory. Phantasmagoria!

Toward the end of the last act Goethe takes up threads again, and puts in a few pages all that he was able to tell of the continued journey. The two companions have travelled over earth, and the compact still holds. Faust's one hundredth year finds him lord of a large domain. One area of this domain is worthless on account of the breaking of the sea; a pestilent swamp mars another tract. The aged landlord is eager that his laborers shall complete two great projects—a dike to exclude the sea, and trenches to drain the marsh. The significant thing about Faust's enthusiasm is this: He knows he shall receive no profit from these improvements; he makes them *for the benefit of others* whom he shall never see. He stands in extreme feebleness on the terrace directing the work. The flown years fly again through his mind. He contrasts his lively interest in things of earth with his former desire to fly from the world toward the fire-hearted sun. He pictures the thousands who will live through his labors. Contemplation of their activity brings the fatal words to his lips. "This is joy indeed," he murmurs, and in murmuring falls to the ground. *Service for others* brings deliverance from the devil. For as Mephistopheles rushes forward, at those words, to claim his due, he finds only a corpse; and hosts of angels fill the air, bearing off Faust's spirit.

Goethe said he could close his drama no otherwise than through the imagery of the Church. He models the last scene of all upon mediæval frescoes. In this scene there is a shadow of resemblance between Goethe's symbols and Dante's. The angels fly with Faust's spirit to

a steep mountain filled with holy folk who toil toward the summit. Suddenly the Blessed Virgin hovers over the mount, and one of her attendants, Gretchen, prays that the new born Faust may be entrusted to her for instruction in the new life. The petition is granted, and the spirits ascend to the new life of the spheres. As they disappear, voices there above chant a mystic chorus: "All visible things are types and symbols of real things unseen."

Alles Vergängliche  
Ist nur ein Gleichnis;  
Das Unzulängliche  
Hier wird's Ereignis.

Goethe's failure is unmistakable. His poem, vaguely conceived, and very imperfectly executed, comes to an end with the birth of the spiritual nature, the heavenly man. He indeed suggests that there is a new plane of experience for the heavenly man. But the thought seems never to have entered his mind that he should write a third part to his poem for setting forth the new life. If he had had the intention, the confusion of *Part Two* is surely warrant for saying he could never have brought his design to execution.

There is another significant thing in the *Faust* that has not been mentioned—its magic. Many romantic writers, as Hawthorne and Poe, have told strange tales of occult doings. Things occult interest them because they are picturesque and startling. They have no more understanding of occult laws and forces than other artists have of things divine when they add Zeus or Venus as charming ornaments to picture or poem. Goethe is not of that number. His magic is more than picturesque. He seems to have won knowledge of the "hidden unity in the Eternal Being," to have been familiar with the idea of a Planetary Spirit, and other occult tenets. Every one remembers from *Sartor Resartus* the words of the *Erdgeist* to Faust.

In Being's floods, in Action's storm,  
I walk and work, above, beneath,  
Work and weave in endless motion!  
Birth and Death,  
An infinite ocean;  
A seizing and giving  
The fire of the Living:  
'Tis thus at the roaring Loom of Time I ply,  
And weave for God the Garment thou seest Him by.

This finer knowledge comes after long discipline in the spiritual life, we are taught. A mark of spirituality is constructiveness. One cannot

say that Goethe's life was constructed.\* And that mark, as rhetorical structure, is not upon his works—*Faust* in verse, *Wilhelm Meister* in prose. His occult knowledge seems then illegitimate gain. It brings to mind sentences from *Esoteric Buddhism*. "The 'progress toward absolute evil,' arrested by the cataclysms of each race in turn, sets in with the acquisition, by means of ordinary intellectual research and scientific advancement, of those powers over Nature which accrue even now in adeptship from the premature development of higher faculties than those we ordinarily employ. . . . It is enough to say that they [the powers] are such as cannot but be dangerous to society generally, and provocative of all manner of crimes which would utterly defy detection, if possessed by persons capable of regarding them as anything else but a profoundly sacred trust. Now some of these powers are simply the practical application of obscure forces of Nature, susceptible of discovery in the course of ordinary scientific progress. . . . Such powers in the hands of persons willing to use them for merely selfish and unscrupulous ends, must not only be productive of social disaster, but also for the persons who hold them, of progress in the direction of that evilly-spiritual exaltation, which is a far more terrible result than suffering and inconvenience in this world." Is Goethe a type of those who through sheer intellect, divorced from spiritual aspiration, "progress toward absolute evil"? Emerson seems to have answered affirmatively when he wrote that Goethe was "incapable of a self-surrender to the moral sentiment." "I dare not say that Goethe ascended to the highest grounds from which genius has spoken. He has not worshipped the highest unity; he is incapable of a self-surrender to the moral sentiment. There are nobler strains in poetry than any he has sounded. There are writers poorer in talent, whose tone is purer and more touches the heart. Goethe can never be dear to men. His is not even the devotion to pure truth; but to truth for the sake of culture. He has no aims less large than the conquest of universal nature, of universal truth, to be his portion: a man not to be bribed, nor deceived, nor overawed; of a stoical self-command and self-denial, and having one test for all men,—*What can you teach me?* All possessions are valued by him for that only; rank, privileges, health, time, Being itself."

C.

---

\* Consider, in contrast, this passage from George Fox's *Journal*. "Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as people come into subjection to the Spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

# WILLIAM SHARP=FIONA MACLEOD

---

IN the THEOSOPHICAL QUARTERLY for January, 1907, there appeared an account of a curious case of double personality, as studied by Dr. Morton Prince of Boston, who called his book *The Dissociation of a Personality*. The personality in question was that of a young lady of 23, an extremely delicate person of neurotic heredity and very unhappy childhood, who seemed at intervals to be possessed by not one, but *four* different intelligences, who completely monopolised the "real Miss Beauchamp's" consciousness, and only after a long struggle of some six years, were the intruders finally expelled by the aid of a complicated system of hypnotism and suggestion.

And now an entirely different case comes before the public, still a case of double personality, but this time the secondary personality, if we may use the expression, of a much finer and more spiritual type than the first one. William Sharp had been known as a writer for some years, and possessed a wonderful gift of charm that attracted to him many of the prominent poets and essayists of his day, notably Dante Rossetti and his gifted sister Christina, George Meredith, Tennyson, Dowden, Philip Bourke Marston, the Janviers, Stedman, Stevenson, and many others, in England and America. He married his cousin Elizabeth Sharp, after an engagement of nine years, in October, 1884; she had an income of \$175 a year, and he, to use her own picturesque phrase, "had \$150 in his pocket." Their relatives furnished a little house in West Kensington for them, and they began their new life with high hopes. Their busy pens had to work incessantly to keep the wolf from the door, and it is no wonder that much of William Sharp's writing at this period could only be called hack work. But there were glimpses of something higher always hanging about him, memories of childhood, and strange and beautiful dreams, the seeds as it were, that were to blossom into wonderful flowers of legend and poetry later on. He was born in Paisley, but his father loved the West Highlands so well that he took a house every summer somewhere between the mountains and the sea. Here William's old nurse Barbara, told him wild stories of Vikings and the heroes of ancient Celtic sagas, whose adventures he loved to enact. During his sixth year, the family had a house for the summer on the great heather-clad hills of Loch Long, where the boy especially delighted in a little pine wood nestling on the hill-side above the house. It was a holy place to him, he felt there was some great power behind the beauty he saw; behind the wonder of the wind, and the sunshine and the silences

he loved, that made him long to be one with it all. And so he built a little altar of rough stones under a swaying pine, and laid white flowers upon it as an offering. Sometimes he threw such offerings, with many more of his childish treasures, into the loch, hoping to move the mysterious sea-god whom his nurse told him dwelt there, into appearing to his little worshipper. It is interesting to remember that George Sand, as a little child built an altar of stones under the trees, and laid her childish offerings on it.

There was little or nothing in Sharp's early writings to suggest the psychic side of his life, but everything in his personality; and it seems strange, now that the secret is out, that any of his friends could have read *Pharais* and not have seen William Sharp's hand in every line of it. But he was apparently busy with monographs on the poets and criticism of many kinds, as well as poems, elegiac and lyric. In 1893 he sets down in his diary that he has written "the first part of a Celtic romance called *Pharais*." In Rome he had found "the desired incentive towards a true expression of himself," says his wife, "in the stimulus and sympathetic understanding of the friend (E. W. R.) to whom he dedicated the first of the books published under his pseudonym." During the writing of *Pharais* the author began to realise how much the feminine element dominated in the book, and he decided to issue the volume under the name of *Fiona Macleod*, "which flashed ready-made" into his mind. Mrs. Janvier, one of the first of the few friends let into the secret, asked him "why he chose to send forth good work under the signature of a woman?" He answered, "I can write out of my heart in a way I could not do as William Sharp, and indeed I could not do so if I were the woman Fiona Macleod is supposed to be, unless veiled in scrupulous anonymity. . . . My truest self, the self who is below all other selves, *must* find expression, yet I cannot, save in this hidden way." And later he wrote: "Sometimes I am tempted to believe I am half a woman, and saved by the hazard of chance from what a woman can be made to suffer if one let the light of the common day illuminate the avenues and vistas of her heart."

*Pharais*\* was published in 1894, and created a sensation in the literary world. A few keen-eyed critics suspected Sharp of its authorship, but the world-at-large clung to their discovery, or what they *thought* their discovery of the predominant feminine element in the book, and refused to believe that a man could have woven so fine and delicate a web of poetic legend.

The next year *The Mountain Lovers* was published, and Sharp fled from the gloom of London, "that vast reservoir of all the evils of civilised life," to the fresh keen air of Arran, the smell of the pines, the heather, and the bracken, and the salt weed upon the shore. Here, in the vast

---

\* Paradise.

solitudes, his other self became more and more real to him. "There is something of a strange excitement," he wrote to his wife, "in the knowledge that two people are here; so intimate and yet so far-off. For it is with me as though Fiona were asleep in another room. I catch myself listening for her step sometimes, for the sudden opening of a door. It is unawaredly that she whispers to me...It seems passing strange to be here with her alone at last." The illusion was kept up furthermore by the presentation of various copies of *Pharais* and *The Mountain Lovers* to Meredith and other literary lights, and Sharp went so far as to write of "his cousin, Miss Fiona Macleod" to Edward Clodd, president of the Omar Khayyam Club, of which Sharp had just been elected a member. To the *Glasgow Evening News*, which had cast some doubt on the existence of Fiona Macleod (seeming to consider her as a sort of Celtic "Mrs. Harris") Sharp wrote: "Miss Fiona Macleod is not Mr. William Sharp, Miss Fiona Macleod is not Mrs. William Sharp, Miss Fiona Macleod is—Miss Fiona Macleod." And the better to guard his secret, he kept up a simultaneous fire of articles by Wm. Sharp, which effectually masked the new and startlingly original legends and poems by F. M., of which he and his wife continually spoke and wrote to each other as of something entirely outside of themselves. So when his wife was in Italy, he wrote to her: "There can be no question that F. M.'s deepest and finest work is in this *Washer of the Ford* volume (just published). As for the spiritual lesson that nature has taught me, and that has grown within me otherwise, I have given the finest utterance to it that I can...Than *The Last Supper* I shall never do anything better. Apart from this intense inner flame that has been burning within me so strangely and deeply of late—I think my most imaginative work will be found in the titular piece *The Washer of the Ford*."

To the writer *The Last Supper* is the finest thing Sharp wrote, and his friend T. A. Janvier wrote to him: "The stories seem to be the result of some outside force constraining you to write them...Of all in the book, my strongest affection is for *The Last Supper*. It seems to me to be the most purely beautiful and the profoundest thing that you have done."

The central story of *The Archer* was one of the tales which the author valued most, and a curious coincidence happened concerning a part of it. That "arbitrary fantasy" is the record of a dream, or vision, which the author had at Tarbert. In a letter from Mr. Yeats received shortly after, the Irish poet related a similar experience which he had had,—a vision of a beautiful woman shooting arrows among the stars. "That night she appeared to Symons who is staying here, and so impressed him that he wrote a poem on her, the only one he ever wrote to a dream." By this time Fiona was corresponding with many of Sharp's friends, and some of her own, and to Ernest Rhys the Welsh poet, she wrote in December, 1906, parrying his questions in a very

characteristic and charming way. "Fiona," she told him, "was the Gaelic diminutive of Fionaghal (Flora). For the rest—I was born more than a thousand years ago, in the remote region of Gaeldom known as the Hills of Dream. There I have lived the better part of my life, my father's name was Romance, and that of my mother was Dream. I have no photograph of their abode, which is just under the quicken-arch immediately west of the sunset-rainbow. You will easily find it. Nor can I send you a photograph of myself. My last fell among the dew-wet heather, and is now doubtless lining the cells of the wild bees. All this authentic information I gladly send you!"

It was a tremendous strain upon William Sharp to keep up with the two sides of his nature, because while he wished F. M. to develop under the veil of secrecy he had thrown about her, he was anxious that the reputation of W. S. should be maintained. The needs of the two natures were not always alike, and sometimes created a complex condition, that ended in a nervous collapse.

In 1899 *The Dominion of Dreams* was published, and W. S. writes to a friend: "This book is at once the deepest and most intimate that F. M. has written... If ever a book (in the deeper portion of it) came out of the depths of a life it is this; and so, I suppose, it shall live—for by a mysterious law, only the work of suffering, or great joy, survives, and that in the degree of its intensity... In one of the stories in this book, *The Distant Country*, occurs a sentence that is to be inscribed on my gravestone when my time comes\*: "Love is more great than we conceive, and Death is the keeper of unknown redemptions." This is the last sentence (except a quoted proverb) of *The Distant Country*, and Fiona herself says of that tale, if tale it can be called, that there is nothing in her writings "to stand beside it as the deepest and most searching utterance on the mystery of passion." And elsewhere she says: "I no longer ask of a book, is it clever or striking, or is it well done, or even is it beautiful, but—out of how deep a life does it come. That is the most searching test... Do not speak of the spiritual life as 'another life'; there is no 'other' life; what we mean by that is with us now. The great misconception of Death is that it is the only door to another world." And again: "There is a great serenity in the thought of death, when it is known to be the Gate of Life."

"It was our habit, when talking to one another of the F. M. writings, to speak of 'Fiona' as a separate entity," says Mrs. Sharp,—“so that we should not be taken unawares if suddenly spoken to about 'her books.' It was William's habit also to write and post to himself two letters on his birthday—letters of admonition and of new resolutions, which he would give to his wife with a smile, saying 'Fiona is rather hard on me, but she is quite right.'”

\* And he had his wish.



In December, W. S. and his wife were together in that most beautiful place in the world, Taormina in Sicily, and on a drive in the mountains, when the beauty of a warm April day suddenly changed to snow and a piercing wind, the poet's enfeebled frame received its death blow. Four days afterwards, he suddenly leant forward with shining eyes and exclaimed in a tone of joyous recognition, "Oh the beautiful 'Green Life' again!" and sank back with the contented sigh, "Ah, all is well."

The title of F. M.'s romance, *Green Fire* was taken from a line in *Cathal of the Woods*, "O green fire of life, pulse of the world, O Love!" And the deeper meaning of the expression "Green Life"—so familiar to all who knew F. M.—is suggested in a sentence at the close of the book: "Alan knew that strange nostalgia of the mind for impossible things. Then, wrought for a while from his vision of green life, and flamed by another green fire than that born of earth, he dreamed his dream."

Shortly before he died, William Sharp had prepared letters to be sent after his death to several friends whom he thought might be offended by his reticence as to F. M., telling them that he and he only was the author—in the literal and literary sense—of all written under the name of "Fiona Macleod." "It is a mystery which I cannot explain," he wrote, "perhaps you will intuitively understand or may come to understand. 'The rest is silence.'"

In surveying the dual life as a whole, Mrs. Sharp says that she found that "W. S." was the first to find himself, while his twin, "F. M." remained passive, or a separate self. But when "she" awoke to active consciousness, "she" became the deeper, the more impelling, the more essential factor. This severance and the resulting conflict, sometimes caused the flaming of the dual life to become so fierce that "Wilfion"—as Mrs. Sharp called the inner and third Self that lay behind that dual expression,—realised the necessity of bringing the two separated selves into some kind of conscious harmony. This is what he meant when he wrote in 1899 to Mrs. Janvier (who was in the secret), "I am going through a new birth."

Although the difference between the two literary expressions was so marked, they had one thing, at least, in common, the psychic quality of seership. As F. M. he dreamed dreams, and "got in touch with ancestral memories of his race," and as W. S. he also saw visions from his childhood up, and a few of his friends knew him as psychic and mystic, who knew nothing of him as Fiona Macleod. W. B. Yeats, the Irish poet, and one of Sharp's intimates, considered him as the most extraordinary psychic he had ever encountered. He really believed that Fiona Macleod was a secondary personality, "as distinct as those one reads about in books of psychical research." W. S. could set himself to work normally, but for the F. M. self, he had to wait upon mood, or seek conditions to induce it. But the psychic, visionary power belonged exclu-

sively to neither; it influenced both, and was subject to laws he did not fully understand.

"I remember from early days," writes Mrs. Sharp, "how he would speak of the curious 'dazzle in the brain' which preceded the falling away of all material things and precluded some inner vision of Great Beauty or symbolic import—that would pass as rapidly as it came."

"Once he saw in waking vision those Divine Forges he had sought in childhood. On the verge of the Great Immensity that is beyond the confines of space, he saw Great Spirits of Fire standing at flaming anvils. And they lifted up the flames, and moulded them on the anvils, into shapes and semblances of men, and the Great Spirits took these flaming shapes and cast them forth into space, so that they should become the souls of men."

In fact the phenomena in the Beauchamp case were physical-psychical, those in Sharp's case were psychical-spiritual. Mrs. Mona Caird wrote of him: "He was almost encumbered by the infinity of his perceptions; by the thronging interests, intuitions, glimpses of wonders, beauties, and mysteries which made life for him a pageant and a splendor such as is only disclosed to the soul that has to bear the torment and the revelations of genius."

"And I would add," says Mrs. Sharp in the last sentence of her book,—*"to quote my husband's own words—ever below all the stress and failure, below all the triumph of his toil, lay the beauty of his dream."*

KATHARINE HILLARD.

---

*"Every duty we omit obscures some truth we should have known."*

JOHN RUSKIN.

---

*"Exactness in little duties is a wonderful source of cheerfulness."*

F. W. FABER.

# “FRAGMENTS OF A DUAL CONSCIOUSNESS”

---

THE *Hibbert Journal* for October, 1910, contains an interesting and important article on dual consciousness. The author is a Catholic, in her early youth an agnostic. She narrates with “scrupulous accuracy” a series of incidents in which under stress of danger or strong effort of will, her normal personal, fearful consciousness has given place to a consciousness at once impersonal and fearless, free from limitations of time and place, and unmoved, or even triumphant, at the near approach of death. Instances also are recorded where she seemed to hear through her ears what she knew she did not so hear, phrases which gave her some peace and courage—“just enough to make the situation bearable,” and which, as she says, “had a meaning which expanded with my life and understanding.” Cases of second sight, too, are recorded as having come within her personal knowledge.

The article is interesting, as every honest and sane record of mystical experience must be; it is important in that it marks a turning point in the methods of psychical research from the *cul-de-sac* of the seance room and of the investigation of brain states to the investigation of states of consciousness *per se*, in accordance with the more fruitful methods of Hindu psychology. The double nature of consciousness can be explained, it is suggested, by a consideration of the principles of man as given in Sinnett's *Esoteric Buddhism*. The normal personal consciousness is identified with Lower Mānas, the super-normal consciousness with “Higher Mānas—Spiritual man.” The seven principles of man are enumerated, and it is evident that the author possesses a fair general impression of their functions in union with Higher or Lower Mānas.

From an article on *Philosophical Theories and Psychical Research*, by James H. Hyslop, in the same issue, we learn that “in the last analysis, it is the existence of a collective and organic mass of facts that establishes any scientific truth, and psychic research is no exception to this. The crucial evidence in it is not any single incident, however valuable such may be for silencing an objection, but a collective mass of incidents having an organic unity that makes any opposing hypothesis applying to the individual incident seem unreasonable.” In the interest of such a collective mass of incidents, I offer some facts from my own experience, which may fairly be classed with those of Miss Cole as “fragments of a dual consciousness.”

In my early youth I passed through a period of religious doubt and questioning which was, I think, more intense and distressing than most are called to endure. The details are not of special interest; let it suffice to say that it was against the theory of life and of the universe expressed

in Calvinistic theology that my spirit first took arms. Actively antagonistic to that system, I had no other to fill the void it left. I was in a state of positive despair. Moreover, the situation was complicated by certain conditions which shut me off not only from human sympathy, but from the possibility of an outlet to my distress of mind through any kind of activity—physical, emotional or intellectual. Everybody and everything was taken from me. I was obliged to face that particular “abyss of nothingness” in complete isolation. At that time I remember distinctly thinking that, if there were any super-human power in the universe interested in developing in me the qualities of self-control, poise, patience (in all of which I was conspicuously deficient), that power could not possibly have conceived a more ingenious scheme for the development of those qualities than the set of circumstances in which I was then involved. Since I have been occupied with the study of theosophy, I have smiled often at the ingenuous penetration of my thought.

This state of things continued for years. Once only I had a sudden strong conviction that things would be all right if I could only stick it out. What the “all right” might mean or what the sticking it out might involve, I did not know, but the conviction carried the force and calm of a message of authority. Consequently it strengthened my grit, and the memory of it long served to keep alive the feeling that perhaps the whole thing was not so mad and purposeless as it appeared. Having renounced hope of finding any response to my doubts and questions among friends or acquaintances, I searched the faces of strangers for one who would understand, sure that, like Coleridge’s Ancient Mariner, I should know my wedding guest at sight, and with equal insistence force him to listen to my tale. One such I found—a clergyman of the right sort, to whom these things were understandable if not understood, and on the sympathetic inspiration he gave, I lived for about two years. But it was not until I chanced upon *Sartor Resartus* that I knew there were others who had struggled in the same deep waters, yet who had come through to a farther shore.

During this entire period there was manifested a tendency to compose poetry—bad enough poetry, let me confess, but nevertheless rhyme or blank verse, coming often as easily as any prose. In the spring of 1891 I had occasion to write a poem of some length on the motto, *Per ardua ad astra*—through trials to the stars. Though it amounts to nothing as literature, for the style reflects clearly the immaturity of my age, it is a fairly good symbolic explanation of the introduction to the life of occultism, a life (and a philosophy) of which at that time I knew not even the name, but the preliminary steps of which I was already unwittingly and unwillingly taking. In spite of—no, rather because of—my evident immaturity, I believe it to be a fragment of another, a supra-normal consciousness.

The poem consists of a prologue, three songs, a summary, and an epilogue. The prologue I give for the sake of clearness.

“Death silence ruled the world, as night assumed  
 The sceptre of her power, and the sky,  
 Mourning for a departed day, hung dark  
 And lowering o’er the earth. The universe  
 Was bowed beneath the pressure of some woe  
 Too great for speech. I listened, while the wind  
 Sighed my own thought, and the o’erhanging clouds  
 Rolled and thundered with its awful weight.  
 Then, stung by despair, I groped blindly on  
 Not knowing whither, till struck down, I slept.  
 Slept? rather waked, for every sense grew clear  
 And pulses of celestial music beat  
 And quivered in the growing threads of light.  
 Ever in soothing undertones the music grew  
 With the increasing light until  
 I knew it for a voice.  
 Then all the stars took up the glorious strain,  
 And murmured with the wind accompaniment  
 To one gladsome song. ‘Sing on forever  
 Heavenly voice,’ I cried, ‘and I will listen.’  
 So e’en in saying this, I caught the thought  
 Of that celestial music.”

Then follow the songs of the constellations. Orpheus tells how, “a child of heaven born of earthly pain,” he reached the stars through love and the aspiration of art—music. Hercules attained through work. Andromeda sings of her triumph through sacrifice. The epilogue points to faith “our keener sight,” symbolised by the polar star, which will guide us into those realms which are the goal of all human striving. To anyone familiar with occult philosophy or even with *Sartor Resartus* no commentary is needed. The Everlasting No, the Centre of Indifference are in the prologue. The rest of the poem is a series of variations on the theme which Carlyle has named The Everlasting Yea.

It was characteristic of this period that whatever I wrote came to me, whole or in parts as the case might be, but ready made, preceded nearly always by more or less trying throes of birth. There are two instances, however, of complete poems which came suddenly and quietly after I had retired for the night, one just before, the other just after I had fallen asleep. I cannot remember which was which, and I did not make a note of this. One was a song or hymn for a special occasion which I had wished for some time to write. It contains four verses, six lines in each verse, and the rhymes are rather complicated. As it is without special significance I will not give it. The other also came

without preliminary effort, and the memory of the incident is still vivid, though it is now twenty-one years since it occurred. I was seized with a sudden intense feeling that there was something in my consciousness to be written down. I leaped from my bed, rushed to my desk, grasped a torn piece of letter paper and a pencil, and wrote to dictation. I wrote just as fast as my fingers would move, listening intently, and under the terrible pressure of a fear that what I failed to get could never be replaced. The voice which dictated was perfectly clear: the "clear, penetrating, and quiet" of *The Hibbert Journal's* contributor describes it accurately. I did not see the ideas pictured in words or in symbols; it was a voice I heard, but soundless—I *heard* nothing. All this I remember as clearly as though it had happened yesterday, and I should not hesitate to stake my reputation for sanity on the accuracy of these statements—were they verifiable. When I had finished writing I saw that the paper was covered, and there was not room for another line. But the poem was complete. I then read and wondered what it all meant. It incited a sort of mild interest, but I did not understand one sentence from another. I noticed, too, that the metre was one I had not before used, and, so far as I remembered, or now remember, was unfamiliar. Later the conviction dawned on me slowly that the poem was a prophecy of my inner life, a conviction which I have since learned to call a fact. But I did not quite believe it at first. I was interested, merely, to see whether it would so turn out. At length I copied it into a note book and dated it with year and month. From time to time I reread the poem, wondering if it really would turn out to be a prophecy, and always a little sceptical. Particularly was I a sceptic regarding the prediction that I should be Christianized. I was very antagonistic to the prevalent church Christianity, and, by conviction, something of a scientific materialist. For me then church Christianity and scientific materialism divided the field of life solutions between them, and though the latter was always unsatisfying and inadequate, I was driven to it by the negative process of rejecting the only alternative. It probably would have remained impossible for me to accept the Christian explanation of the universe had I not through theosophy fallen in with the *esoteric* interpretation of Christianity. The word theosophy had then no meaning for me, and of esoteric Christianity I had never even heard.

The poem follows. Technical errors have been reproduced, for the sake of "scrupulous accuracy."

"I had a dream, I dreamed I stood  
 On the smooth verge of a steep precipice:  
 Behind, a wood, enticing fair;  
 Beneath, a gulf of great abysmal space.  
 I could not to the wood. Alas!  
 I knew too well the horrors therein hid;  
 That yawning gulf I knew not yet  
 And fain would fling myself into its depths,

If there I might find peace, or death.  
 O Peace! O Death! Are ye then so far off,  
 Or sleeping now, or deaf or cruel  
 That ye come not when I do call you so?  
 O Power that ever urgest me on!  
 Why may I not forever clinging here  
 Escape from worse? Why must I on  
 To unknown woe and fiercer strife?  
 Is there no end to sin or pain or time?  
 O dull and blinded mortal eyes,  
 That seeing, see not clearly nor perceive!  
 O hard and crooked mortal hearts!  
 That in your pride ye will not understand!  
 O hope, of all, most undeserved!  
 E'en as I cried for help the help was near.  
 Behold an isle most glorious, fair,  
 And lovely, with a beauty far beyond  
 Aught I had dreamed of or desired.  
 And in the peace and glory of that Isle  
 There walked all spirits beautified  
 And clean, in whom no guile was found nor sin,  
 Through Jesus Christ and his pure blood.  
 And blindness! blindness! most incarnate blind  
 To be so near and not to see.  
 O ever looking down, how could I think  
 To find a rest or peace or love  
 To fill my soul. I'll hie me to that Isle  
 And not stand here forever lone  
 Because I lack the courage or the will.  
 And there I woke; but still that Isle  
 Shines clearly in my vision, up above,  
 And when I look upon its light  
 A great peace fills my soul, and a great love.  
 So ever looking upward now  
 I'll keep this goal in view; until the time  
 When I shall join those spirits that I saw."

The symbolism I would explain as follows. The "smooth verge of a steep precipice" is the *Path*—the path of life—the straight and narrow way—or literally the finding and following the intuitions of the Higher Self. The "wood enticing fair" is the ordinary life of the world with its hidden hypocrisies, meannesses, and vulgarities. The "gulf of great abysmal space" is the vast unknown region of possible adventure and interest, outside one's own peculiar class or circumstances. The desire to "fling myself into its depths" is the perfectly human craving to escape from the friction and stress of one's own peculiar place and duty in the hope that elsewhere one may find peace, if only the peace of death. It is

the state of mind which gives point to the warning in the *Bhagavad Gita*: "The duty of another is full of danger," the state of mind of him who has not yet learned that peace is subjective. The "Power that ever urges me on" is the Power which, according to Emerson, drags us with sullen reluctance along the path of life. The "isle most glorious, fair, and lovely, with a beauty far beyond aught I had dreamed of or desired" is the higher spiritual consciousness of beings who through the persistent sacrifice of their lower personal to their higher spiritual natures, have become beautified and clean, guileless and sinless immortals. The blood of Jesus Christ means, of course, the sacrifice of the heart and its personal emotions. "Before the soul can stand in the presence of the Master its feet must be washed in the blood of the heart." All this I have verified in my own inner experience, but not until I read *Light on the Path* did I understand. When I began to read I experienced the most vivid sensation of melting. It seemed as though interiorly I was disintegrating at such a rate that in a few moments there would be nothing left. For a moment I felt anxious, then relieved, when, after the melting had ceased, I seemed still to be physically intact. This experience I have since connected with the phrase "not until the whole personality of the man is dissolved and melted—not until the whole nature has yielded and become subject to its higher self, can the bloom open."\*

Two other fragments, from a mass of vague or presumably spurious ones, may be of interest. When walking through the poorer districts of New York City in the interest of social service, I have sometimes felt a clear, illuminating sense of love and good-will take possession of me. This mood has been marked by the quality of universality and apartness described by A. M. F. Cole.

I was once obliged to carry through a situation which required an almost impossible amount of self-control and tact, not knowing definitely what the issue was or what the outcome ought to be. Throughout I was conscious of a feeling of perfect freedom from responsibility, and a sense that I should be taken care of. I gave myself up to this, and played my rôle with an easy resourcefulness and poise of which normally I was utterly incapable. The same feeling of apartness from things which concerned me vitally, described by *The Hibbert Journal* contributor, and the sense of being an agent merely were strong. With the passing of the crisis the support ceased, and I felt for a time hardly up to the average of my normal self.

Doubtless many similar experiences in the life of the man and woman of today, probably all inspiration in the ancient and popular sense—that is, breathing from a higher self and telling more truth than we know\*—come under the head of fragments of a dual consciousness. If those who have such material would give it out with strict accuracy and without shame, psychologists might be able to gather a basis of fact sufficient for safe organization.

M. S. CRAIGHEAD.

\* *Light on the Path*, p. 9.

\* Chesterton: *George Bernard Shaw*, p. 120.



# A SUMMARY OF THE SECRET DOCTRINE

---

## PART III

### REINCARNATION AND KARMA

**R**EINCARNATION and Karma have been rightly called "the twin doctrines of theosophy," because they are so inseparable, one logically involving the other, and it is almost impossible to speak of Karma without bringing in reincarnation, or of reincarnation without mentioning Karma. Karma is Eternal Law and Absolute Justice, reincarnation makes the action of that law and justice possible. One of the universal problems of the world, the question that confronts all men when they begin to think, is first, how to reconcile Divine Justice and Mercy with the terrible sin and suffering in the world, and second, how to solve the problem of one man's life of comfort and luxury, side by side with his brother's existence of incessant toil and struggle. What can explain the misery of the thousands of little children that perish every year in the dark and noisome tenements of our great cities, while the parents that brought them into the world are living like dogs with no hope of a better future? Can we wonder at the murders and suicides that we hear of every day, when we realise that they take place among people who have no idea of Divine Justice and no trust in Divine Love?

And besides the accidents of birth and station, how many men of more than average goodness are struggling painfully through life weighed down by a burden of inherited tendencies that gradually sap the strength and paralyse the energy of the character, and little by little drag the balance down to the side of evil. Should the man be held responsible for the outcome of such tendencies when perhaps he has not been given the strength to struggle against his insidious foes?

It is a wise old French proverb that says: "to know all is to pardon all." But only Divine Omniscience knows for how much of a man's Karma that man is directly responsible, and how much belongs to that of his race, his nation, and the people among whom his lot is cast, in all of which he is necessarily involved. Therefore no man should speak of another's trials as his punishment, or say of them, "that is his Karma," for the parti-colored threads of life are impossible to disentangle, and what seems to us righteous retribution, may be the last trial of a saint, or the first step upward of the future prophet.

Nor is it right to say, as some theosophists do, "the good Karma will take care of me," for Karma is not "good," any more than it is evil, nor does it "take care" of any one, being absolute and unerring Law.

"The Blessed Ones have naught to do with the purgations of matter." They are concerned with higher things.

Another frequent mistake is to speak of "interfering with Karma," as if one finger of little man could stop the cogwheels of the Universe. It is supposed by many that to help a person in distress is to interfere with his Karma, because his distress is a part of it, and therefore should not be relieved. But is it not just as truly your Karma which has made you able to help him? One might say with Emerson's *Rhodora*, "the self-same Power that brought me there brought you."

Another element in the seeming injustice of fate (and here we take up the thread of reincarnation again) is the shortness of life's span. Even seventy years is not enough under the most favorable circumstances, to create a character, to weed out its evil tendencies, and strengthen its good ones, to develop its powers, and give a chance for the achievements of the poet, the painter, the musician. How few men have lived to see the fulfilment of their dreams of beauty or usefulness! Of how many glorious youths that died in the heyday of their promise it might be said—" 'Tis not a life, 'tis but a piece of childhood thrown away."

But to the believer in reincarnation all these problems are solved by "the twin doctrines," and instead of a capricious Deity, lifting one man to heaven, and thrusting another into hell at his own pleasure, Eternal Justice metes out to every man the harvest of his own sowing in balances that can never weigh wrong, and he is given all eternity in which to develop the soul, and lead the inner man to perfection. Every good deed, every kind word or thought is stored up for him, and will help to make his next life better and nobler than this one. Not one life, but thousands of lives, if necessary, are his in which to learn the lessons of the higher life, and the today and tomorrow of every man depend upon his yesterdays, and the use he has made of them. What he has sown he shall most surely reap, and in the measure he meted it to others.

But it is not enough to make assertions, we should be able to give a reason for the faith that is in us. In the first place, what is the meaning of "reincarnation" which is sometimes confused with "metempsychosis," a very different thing? The word *reincarnation* suggests at once the soul as a dweller in the flesh, and if once imprisoned in a fleshly tabernacle, why not many times? The word *metempsychosis* lays more stress upon the dweller, and was once applied to animals as well as to human beings. The latter, according to this doctrine, were doomed to reincarnation in an animal form as punishment for their sins, the dominant sin of the man finding its fitting habitation in the brute whose nature most nearly represented that sin. And the evil traits of men, their cruelty, their greed, their vices of every kind, went after their death, it was believed, to increase the sum of cruelty and greed in the universe, to make the tiger more cruel, the lion more fierce, the shark

more rapacious. Pythagoras, according to Shakespeare, thought the soul of a man's grandmother might inhabit a bird, but Malvolio "thought nobly of the soul, and in no way approved that opinion." Nor was it long before the doctrine of reincarnation superseded that of metempsychosis, and men began to think so nobly of the soul that they could not believe it could go backwards into animal bodies.

The objections to reincarnation have been founded for the most part on a misconception of the real meaning of its teaching. In the first place it must be understood what it is that reincarnates. Man has already been described as a complex entity, of a sevenfold constitution, endowed with a physical body, an astral body, a portion of the all-pervading Life, and that partially developed mind many of whose characteristics he shares with the higher animals. These four principles form what is generally known as the Quaternary, while the higher Mind and Atma-Buddhi, or the Spirit-Soul, made one with the Mind (or Intellectual Soul) form the human Trinity, sometimes called the Triad. Beginning with the lowest principle, the physical body, every one knows that it must decay at death and that the astral form decays step by step with it as soon as the life-principle departs, and that "the body of desire" (or the Kama-rupa) the sum of man's passional nature, the emotional Soul, has but a short and precarious existence. After death, the length of its survival in the astral world depending, as already said, upon the more or less spiritual tendencies of the Ego. His Kama-rupa will dwell for a time on the astral plane clothed in a body made up of astral matter. If a man be of average goodness during his life-time, all that is pure and unsoiled in his nature will return after his death to its source in the Universal Mind, and the astral matter that is to be the mould of his next body will be gradually purified and made ready for a better master than the last.

All men pass from the portals of death into a state analogous to the dream-state, in which the soul, wearied by the cares and trials of life, rests from its labors, and carries out its highest ideals into a fulfilment, which if purely subjective, is none the less real to that soul.\* While a man dreams, the outer world is lost to him, it ceases to exist, and the scenes and characters of his dream are realities to the sleeping Ego, who has lost all cognisance of waking existence.

Life as a whole runs in a cycle exactly corresponding to its smaller divisions. A man wakes from the quiet sleep of night to the activities of a new day. He fills his day with toil or pleasure or study, and returns again to the sleep of night and the rest that will enable him to go back to work when the next day begins, with renewed physical

---

\* To understand this description of the state of the soul between incarnations it must be remembered that in Eastern philosophy the outer world of manifestation is regarded as "the great delusion," the rainbow-hued projection of the white light of the Oversoul in which all souls share. Thus as "the Kingdom of God is within," the soul enters a deeper reality as its consciousness is indrawn.

strength and quickened mental powers. During that period of sleep which we call unconsciousness, he may have received much spiritual help, that assisted the growth of the inner man, and aided him to develop his latent powers, but which he seldom recognises for what it is. So in the longer cycles, he has his periods of activity, his longer or shorter times of absolute rest, and then a new life with higher powers. The rest that comes between two active periods, or reincarnations, is called *Devachan*, or "the Kingdom of the Gods," and is, like our dream-life, wholly subjective. During this time, the Ego carries out all the long-cherished ideals of its last life, and for the time being, becomes the ideal reflection of the man it was when last on earth. As it is a subjective condition, there can be no consciousness of death in *Devachan*, and "nothing will be wanting to make the disembodied state one of perfect happiness. . . The Ego in *Devachan* lives its intermediate cycle between two incarnations, surrounded by everything it had aspired to in vain, and in the companionship of every one it had loved on earth . . . Spiritual, holy love is immortal, and love beyond the grave has a magic and divine potency which reacts on the living, . . . for love is a strong shield, and is not limited by space or time." (*Key to Theosophy*, p. 150.)

*Devachan*, then, is the heaven that we make for ourselves, the reward of the aspiring soul, but what of its punishment? And here we have again the action of Karma, which is Absolute Justice. It is neither logical nor just, according to theosophy, to punish in the spirit the sins committed in the body, and for which the body is largely responsible. Therefore all sins that mar man's record in this life are to be punished in the physical body of other incarnations, just as he is suffering now from the retribution due him not only from his last life-cycle, but from all his previous lives on earth, however numerous they may have been. During the active periods of existence, the Ego builds the temple of his soul, eternal in the heavens, and fills it with treasures that moth and rust cannot corrupt. Then comes the peaceful rest in which he grows spiritually, and gradually prepares for a better life than the last. Meanwhile the "stern daughter of the voice of God," inexorable Karma, has been making up his balance-sheet, and his new life will be conditioned by the past, and will be hampered as that has been, by all the sins and errors which have stained the fair pages of his record.

The Ego then receives after death only the reward of the *unmerited* sufferings endured during its past incarnations. "The whole punishment after death, even for the materialist, consists therefore in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. . . Karmic *punishment* reaches the Ego only in its next incarnation." H. P. B. herself told the writer that in the case of an atheist who had led a moral life and had devoted himself to working for humanity, the time between incarnations would be short, perhaps only a few months, because he had ignored the spiritual side of his

nature, and laid up for himself none of those treasures in heaven which should have been his portion after death. This rapid resumption of life on earth would be the natural result of another Karmic law which regulates the time of reincarnation in normal cases. If the Ego, during its life on earth and its rest in Devachan has been storing up spiritual knowledge and experiences to which it is continually adding, it is not until all this spiritual provision has been exhausted that it is forced to yield to the thirst for earth-life, and to return to the physical plane.

One of the most frequent objections to the doctrine of reincarnation is the fact that we have no recollection of our past lives. But why should we? The organ of memory is the brain, and as long as the Ego resides in the physical body, all its records are imprinted on the brain. When the body dies, the memory also perishes, and with a new body we get a new brain, with all its tablets blank. Memory as a function of the physical brain is incapable of carrying its treasures over to another life, but as Swedenborg rightly said, there are two memories, the mental and the spiritual, and the spiritual memory is a function, not of the brain, but of the higher consciousness. As the Ego grows more and more spiritual, as that part of his nature becomes more and more developed, he learns to think of his present life as the ordinary man thinks of an old coat, which has nothing to do with the man himself, and is presently to be thrown away like all worn-out garments. Some flash of recollection may come across the brain-memory occasionally, born of some dear association with the long forgotten past, but for real memories of past incarnations we must wait until the memory of the soul is ours. As a rule, people who remember, or think they remember, their past incarnations, always remember themselves as the central figure in the picture. Marie Antoinette and Mary, Queen of Scots, for instance, are very favorite subjects for incarnation (I have met several of them myself), but I never met any one who claimed to have incarnated in the beggar at the door of either of these great ladies, or the scullion in their kitchen. And yet the beggar or the scullion might have attained a height of spiritual growth that neither queen had reached.

"The spiritual Ego of man moves in Eternity like a pendulum between the hours of birth and death," says the *Key*. "At the solemn moment of death, every man, even when death is sudden, sees the whole of his past life marshalled before him in its minutest details. For one short instant the *personal* becomes one with the individual and all-knowing *Ego*. But this instant is enough to show him the whole chain of causes which have been at work during his life...and he feels and knows the justice of all the suffering that has overtaken him...As the man at the moment of death has a retrospective insight into the life he has led, so at the moment he is re-born on earth the Ego, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realises all the causes which have led to it. He realises them

and sees futurity, because it is between Devachan and re-birth that the Ego regains his full *manasic* consciousness."

Nothing has been said so far of the possible loss of the soul, a terrible, but a very infrequent, consequence of *conscious* persistence in evil, the deliberate choosing of the worse instead of the better, for *its own sake*. The trend of the universe is towards perfection, and so long as a spark of good survives in the soul there is hope of its final redemption. Annihilation, moreover, is never instantaneous, and may require centuries for its accomplishment. With every incarnation the entity who has chosen the path of evil "sinks lower and lower until the evil force gradually wears itself out, and such a personality perishes, separated from the source of life. It finally disintegrates, to be worked up into other forms of living things, but as a separate existence it is lost."

---

This brief introduction to the study of theosophy can only indicate its most important teachings, and leaves the student to supply the missing links, which are very numerous. Theosophy has been described as a science, a philosophy and a religion, but here its scientific side has hardly been mentioned, although it is so often found anticipating the most modern discoveries in physics, astronomy, etc.

Next to the teaching of the Divine Unity, which involves that of Universal Brotherhood, the law of Karma is certainly the most important, as laying such stress upon individual responsibility, and the unerring action of Law. "Man's fate is what he himself makes it," says the *Key to Theosophy*, pp. 236-7. "Once grasp the idea that universal causation is not merely present, but past, present, and future, and every action on our plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and others."

And if the student desires a summary of its religious teaching, let him take this passage from *Isis*: "There being but One Truth, man requires but one church, the Temple of God within us; walled in by matter, but penetrable by any who can find the way; *the pure in heart see God*." (*Isis*, II. 635.)

KATHARINE HILLARD.

# WHY I BECAME A THEOSOPHIST.

---

I FIRST heard of Theosophy in a newspaper notice of a Society formed by a Russian Countess, Henry S. Olcott, and W. Q. Judge. The newspaper man either misunderstood or misrepresented, though at that time I had no means of knowing the facts. Some years later a friend bought a copy of *Isis Unveiled*. We sketched over the first volume and in our wisdom pronounced it a mass of mystical trash, and let it go at that.

I cannot recall a time when I was not dominated by an insatiable desire and curiosity to "know." With a mystical tendency I combined a logical demand for proof. The being aware of this tendency led me to a severity of examination of evidence that ran to the extreme. I accepted nothing on authority, I felt that if anything was unproven, it was untrue. A "revelation" without supporting evidence, to me was only a fairy tale. As a boy, the reading of the Bible led me to question it, instead of accepting it. A "miracle" in its sense of a suspension or violation of a natural law, was a direct falsehood. I came later to understand that it was an intelligent application of natural forces by a master mind, acting in harmony with instead of in violation of law,—miraculous only because not understood by the many.

I suppose a relation of my various wanderings in search of knowledge of whence man came, why he is here, whither he is bound, would only open an experience paralleling that of thousands of others, who have trodden the path, stumbling in the dim light, led astray by Jack-o'-lanterns, pricked by the brambles, mired in the bogs, overtaken by darkness, discouraged by doubts, and longing for light.

The logical element led me dangerously near Materialism, the mystical tendency held me to a belief in future existence, and immortality. Yet while never doubting immortality I sought logical proof for it, a proof that would satisfy reason. I became a regular attendant at church, but Revelation and Faith confronted me, and I was able to find but little evidence of the Sabbath teaching in the week day observance, so I drifted away. Ingersoll dazzled me, but Agnosticism seemed but a road ending in a quagmire. Then Spiritualism and its claims were looked into, examined and dropped. Then followed a long period of drifting, and a desultory study of Morals and Ethics, and later another trial of Spiritualism and membership in a Spiritist Society, believing I could study it better from an inside view.

Spiritualism did for me what other cults had not. It suggested proof of something beyond this life, something discarnate, if not ex-carnate. If its claims were true, it robbed the grave of its terrors and gave comfort to many a mourner. I was disgusted however by finding

that most of its votaries were "test hunters," seekers after fortune telling at cheap rates. Many of its professors were frauds and tricksters, but a select few were believers in the philosophy, earnest, honest, faithful. Study and examination of the claims put forth satisfied me of the existence of forces and powers, outside of man, with which it was possible under certain conditions and circumstances to communicate; but what they were, I could not decide. Some might be "spirits" of those who had existed on this earth in human form, others certainly were not. Assertion was strong, but proof was too weak to carry any conviction.

I had read Bulwer's *Strange Story* and his *Zanoni*. I read them again and discovered more in them than before. Some of the theories advanced seemed plausible and worthy of examination. I had heard of Madame Blavatsky and of the Theosophical Society, through the newspapers, but without interest. Somehow, somewhere, I had learned that Reincarnation was a Theosophical belief, and it had struck me as a reasonable one.

A couple of friends who left the Spiritist Society when I did, attended a meeting of the Theosophical Society in the city of which our town was a suburb. They suggested that I attend the next meeting with them. I questioned them as to what they thought of the teachings. They answered that they did not see much in it to attract, but it was interesting, and the members seemed pleasant, intelligent people. A few weeks later, I visited the Society with them, arriving about the opening of the evening's session. I found thirty to forty persons present. The President or Chairman began by stating the objects of the Society "To form the nucleus of a Universal Brotherhood . . . the study of ancient and modern religions, philosophies, and sciences . . . the investigation of the unexplained laws of nature, and the psychical powers latent in man." This statement was followed by the motto, "There is no higher religion than Truth."

All these things appealed strongly to me, this was what I had been looking for, had sought but not found. I was still more surprised and attracted, when the Chairman stated that the Society had no creed and that any one was eligible to membership who was in accord with the objects of the Society, and who would concede to others the same tolerance he claimed for himself.

In the Branch whose meeting I attended it is the custom for a member to prepare and read a paper on some subject, along the lines set forth as the objects of the Society, after which there was discussion open to all present, whether members or not. The subject of the paper for the evening was Reincarnation, and I listened with attention and interest. After the matter had been discussed for a while, I asked some questions. They were answered pleasantly, kindly and clearly. I learned much about Reincarnation that evening.



The seeming inequalities of life were explained away. The sufferings of the deserving, the exaltation of the vile, the triumphs of wrong, the disasters of right could be accounted for, if there were more lives than one, and each life but a day of eternity. If in the plan of life Right and Justice were to triumph, Reincarnation was a necessity. The doctrine had seemed reasonable; later I came to know that it was necessary and inevitable. When the meeting adjourned, I was introduced by my friends to some of the members, and I asked one of the officers why no collection had been taken up. He replied, "Our rule here is that it shall cost nothing to listen to Theosophical teachings. The members pay all expenses." I asked if they would accept me—a non-believer—as a member, as I did not wish to accept benefits without a return. I was accepted as a member and became a regular attendant.

I carried home a book from the Branch library and read it. It defined a number of Theosophical beliefs which might or might not be true, I was unable to judge. I did not accept, but would not reject, until I knew more of the matter. The papers read at each of the meetings and the discussions following always interested me, though there was much in them that I could not follow or understand, yet from each and all I learned something, a little here, a little there. I bought a copy of the *Bhagavad Gita*, which Edwin Arnold called the "Song Celestial," and was delighted with it. It was instructive, inspiring. The masterly presentation of the ideas charmed me, the poetic imagery delighted me, the ideas themselves had a sublimity that deeply impressed me. I read *Isis Unveiled* a second time. It did not seem the mystical trash that I had thought it before; I could see in it a vast amount of labor, a great fund of information, a familiarity with Religions, Philosophies and Sciences, such as is rarely possessed by any one person.

It was evident that the writer must have been diligent in research, fortunate in opportunities, with a rare capacity for understanding and teaching (so far as permitted) that which she had learned. As to the correctness of its deductions I was too ignorant to decide. Some seemed reasonable, more possible, and many absurd; I could only withhold my judgment until better able to decide. I read Cavé's *Fragments* and this work was a delight to me, for I found no difficulty in understanding and accepting it; nothing in it seemed strange, but all was as natural as it was beautiful and inspiring. It presented truth with clearness, brilliancy and beauty; not seeming to show a new thing, but showing familiar things in a new light, whose rays showed one's handful of pebbles to be sparkling gems. I followed this with the *Voice of the Silence*. It interested me greatly and taught me much. It seemed to awaken thought, to suggest rather than inform, to inspire rather than to teach, to urge rather than to satisfy. It offered no gifts, but showed rewards for those who earned them. My next book was

*Light on the Path.* Strange how natural it seemed, how like a description by one who had journeyed over the route, making it plain for those who chose to follow, telling all that was necessary and no more; a worthy companion to the *Voice of the Silence*. One fact impressed me very strongly in reading these two books, and in listening to the various papers read—so many ideas seemed a re-awakening of old memories rather than an acquisition of information. It puzzled me much, but it seems to be fully explained by Reincarnation.

When the subject of Karma was first presented to me, it jarred on me. It seemed like Fate, Predestination. If man was an automaton, the sport of a Creator who for his own ends created some to be saved and others to be eternally tortured, all faith in Deity seemed absurd, and the best rule of life would be, "Let us eat, drink, and be merry, for to-morrow we die." But when further study showed Karma to be the eternal Cause and Effect, I recognized that every day *we* weave the strands of the rope by which Karma binds, that we plant the seeds which bring forth the fruits of which we must eat, that we set in motion the forces which bless or curse our future, that we are in all things the arbiters of our own destiny, that what we are in this existence was largely decided by ourselves in former lives and that we are deciding every day what we shall be in our future lives, that whatever comes to us, of joy or sorrow, of pleasure or pain is what we have earned for ourselves,—that Karma is eternal justice, that it is a twin with Reincarnation, and that both are necessary and inevitable if right and justice are the end of all things, if this is a Universe of Law, and not of blind Chance. So I found that I believed in Reincarnation, that I believed in Karma, that one was necessary to the other. Theosophy seemed to me to have answered all my questions, to have solved all my doubts, to have reconciled the mystical and logical sides of my nature, to have proved immortality, to have demonstrated that man's own saviour is himself, and himself alone, that our Heaven and Hell is of our own creation, that it is with us everywhere, and at all times. It was evident to me that there is something in man that is from God and aspires at all times to return whence it came, helped by its experiences, its sufferings, its errors and repentances, its hopes, fears, all its various experiences in its various lives and existence; and that returning, in its Nirvanic existence forming part of the infinite, it yet preserved its individuality as a grain of sand preserves its individuality in the desert of which it is a part.

And now when I come to answer the question of *Why* I became a Theosophist, I find I have already answered it in telling *how* I became a Theosophist. So far as belief is concerned I am a Theosophist. So far as practice is concerned I hope to be, no matter how often I may falter and fall. It has taught me to desire to live the life however weak my efforts may be.

WM. H. LYONS.

# APOLLONIUS OF TYANA\*

---

## PART III

PERHAPS that part of our philosopher's life about which least is known is his sojourn in Egypt. This is the more astonishing when we consider that he must have remained in that wonderful land for nearly twenty years. Philostratus, it is true, has pages and pages of flowery rhetoric purporting to deal with this time, but a trifling inspection of them shows that it is little more than an attempt to fill in the gaps of historic fact with legendary rigmarole. The biographer of the sage would have us believe that the event of chief importance during his travels in Egypt was his visit to the Gymnosophists or Naked Philosophers, although this was but one of the many remarkable experiences which he underwent in that land of mystery. We can confidently reject the set speeches and conversations which Philostratus puts in the mouths of the sage and the heads of this community. Nevertheless it is worth while inquiring into the Gymnosophists themselves. The most likely explanation of the origin of the Naked Philosophers is that they came from India. Apollonius repeatedly insisted on this, and his purpose in visiting them was to remind them of their former connection with the East, which they seemed to have forgotten. Though they are spoken of simply as the "Naked," we must not understand this to mean mere physical nakedness. A chance sentence from the lips of one of them gives us a clue to the real meaning of the term. "At the age of fourteen I resigned my patrimony, and *naked* I sought the *Naked*." From the discourse of Philostratus it is difficult to gather any information regarding their cult beyond the fact that they believed in a life of great toil and physical hardship and retired at midday to their cells or "phrontisteria." It is only when Apollonius comes forward to do some public act that we can get any precise historical traces of him; the remainder of the time he spent in the shrines of the temples or entered the privacy of some community, and of his inner life Philostratus or Damis, the sage's companion, knew little or nothing.

Apollonius returned to Alexandria during the last sickness of Vespasian. Titus, his son, was returning as emperor from Jerusalem, and requested Apollonius to meet him at Argos; "for," said he, "my father called you his benefactor and owed all to you." On their meeting, Titus modestly discoursed on his youth and his desire to rule well. "What advice, O Tyanean, have you to give concerning the government of an empire?" "None," answered the sage, "you have abundant example before you. There is an old saying of Archytas: 'Let the

---

\* For Parts I and II of this study of Apollonius see *The Theosophical Quarterly* for October, 1909, and April, 1910.

virtues of a father be an example for imitation to his sons, and his frailties a barrier for their evasion.' And that you may be forewarned of approaching danger, I recommend to you, as a companion and counsellor, the philosopher Demetrius, the Cynic." "Give me, then," said Titus, "this companion, with permission to bite me when he finds me doing wrong." Apollonius then wrote Demetrius as follows:—

"Apollonius, the philosopher, greets Demetrius the Cynic:

"I give you to the Emperor Titus, in order that you may instruct him in all royal virtues. Justify what I have said of you to him, and be everything to him; but everything without anger. Farewell."

After Titus had departed, Apollonius passed several years travelling in the East, and was everywhere received with love and respect, healing the lame, the halt, and the blind, stopping earthquakes, and driving out evil spirits.

When Domitian ascended the throne after the death of Titus, he showed himself to be as great an enemy of philosophy as Nero had been before him, and Rome soon became so dangerous that many of its professors fled to remote countries or adopted tenets more in consonance with their personal safety. Philostratus would have us believe that Apollonius immediately started plotting the overthrow of the tyrant, but the whole life and character of the sage is opposed to the idea of political intrigue, although the appearances are certainly against him in the case of the revolt of Vindex. On the other hand, he did not hesitate to rebuke tyranny or injustice. He believed in monarchy, but desired a "wise and faithful shepherd" above all things.

Accordingly, he decided to go to Rome and meet Domitian face to face, although he knew that it would probably cost him his life. In this he was merely anticipating the action of the emperor. For Nerva, the heir to the throne, and Apollonius had corresponded on subjects of philosophy and morality during the reign of Titus; but Domitian suspected them of plotting to supplant him, banished Nerva to Tarentum, and ordered the pro-consul of Asia to arrest the sage and send him to Rome. But Apollonius, apprised of all these things by his dæmon, set sail from Smyrna, and on the thirteenth day arrived at Puteoli. Demetrius, the sage's warm friend, was living here in close retirement. He had once more fallen under royal displeasure, but had displayed more courage than most of his brethren, and had not left Italy. The two friends greeted each other affectionately and had a long conversation together, in which Demetrius tried to dissuade Apollonius from going to Rome because of the danger he would run, and the sage made a spirited reply, full of courage and conviction. It is this conversation, I think, which has influenced many who consider Apollonius a Stoic, as a superficial examination of his speech would seem to indicate that he did not value his life. That night the Tyanean set sail, and arrived at Rome on the third day.

The Prætorian prefect was Tacticus Aelian at this time. He had met the sage in Egypt and loved him, and now tried to do everything in his power to help his friend and yet remain in the good graces of the emperor. When Apollonius, therefore, arrived in Rome, he was immediately brought before Aelian, and without permitting the accusers to burst forth against him, the latter drew him into a private room, where matters of the greatest importance were conducted. When they were alone Aelian simply told the philosopher in what great danger he was, and how little he could help him. After this conversation he was taken to prison to await the pleasure of the emperor. One day a tribune, who had met him before, passed by his cell and asked him the cause of his confinement, to which he replied that he did not know. "I do," said the tribune; "it is in consequence of the worship paid you by the people of Ephesus, which has given rise to the charge of blasphemy, and in your trying on other occasions to pass yourself off as one of the gods." "Is that all?" replied Apollonius. "When I was a boy at Ephesus," said the tribune, "you delivered the city from the plague, and multitudes worshipped you." "They did well," said Apollonius, "as did the city of Ephesus when delivered from such a calamity. But why am I here instead of the Ephesians who committed the blasphemy? They probably occupy the next cell." The tribune then tried to induce him to say something incriminating against Domitian, but Apollonius was on his guard.

The next day Apollonius was removed to another prison, where the prisoners were unbound. There were about fifty persons of rank in this prison charged with various offences against the person and majesty of Domitian. Many were very dejected and gloomy, in expectation of death. Calling these together, Apollonius was one day addressing to them words of comfort and encouragement, when a man entered the prison, who had been sent by Domitian to take an account of the philosopher. He was a spy, and tried to make the sage say something disrespectful of the tyrant. Apollonius was on his guard, however, and adroitly turned the scales upon him in this manner: "You may say what evil you please, my friend, of the emperor; your great prudence is unnecessary; you need have no fear of me, for I will never turn informer; but I will tell him in person whatever I consider reprehensible in his conduct."

At noon on the sixth day an officer from the court arrived to conduct Apollonius before the emperor. As the sage and his guards proceeded through the streets, Damis was very fearful and cast-down, and would not be comforted by his master who seemed all eagerness to encounter Domitian, having been warned beforehand of his bloated countenance, his heavy eyebrows and harsh voice, which intimidated most of his victims. When the emperor was at leisure, Apollonius was introduced, but Damis was left behind. The emperor had a garland of green boughs

on his head, and was still busy thinking of a sacrifice in which he had just been engaged; and as he turned round, struck by the extraordinary appearance of the man, he cried out: "O Aelian, you have brought me a god!"; upon which Apollonius, without any hesitation, retorted: "O Emperor, Pallas purged that mist which dims the sight of mortals from the eyes of Diomedes at Troy. But from your eyes, O Emperor, the goddess has not yet removed the mist, or else you would never have confused men with gods." "But how long, philosopher," said Domitian, "is it since your eyes were purged of darkness?" "Since I began the study of philosophy," replied Apollonius. "How is it, then," said the emperor, "that you adore as gods my greatest enemies?" "Do you, then, war with the Indian philosophers, Iarchas and Phraotes, who, of all men, are the only ones in any sense deserving of the appellation of gods?" "Answer me," said Domitian, "as to Nerva, your friend, and his accomplices." The sage then proceeded to praise Nerva in moderate terms, describing him as a gentle man, totally indisposed to meddle in affairs of state. On hearing this, the emperor broke out in furious anger: "And he, I suppose, if interrogated about you, would probably say that you were neither an enchanter, nor hot-headed, nor a braggart, nor covetous, nor a despiser of the law; so much are you all agreed in crime." Apollonius calmly rebuked the emperor for his heat, and protested that he was prejudiced against him without proof. "Begin where you please," said Domitian; "I know where I ought to begin and end." Our philosopher was then treated with great severity; his hair and beard were cut off, and he was sent to prison loaded with irons. "Hah!" said the sage, "I did not know my guilt lay in my hair!"

While languishing in prison, Apollonius was frequently visited by minions of Domitian, who tried to make him complain of the cruelty of the emperor, but he knew their purpose and never incriminated himself. In the course of a conversation with one of these, Apollonius remarked that it was Euphrates his old enemy, who had accused him, saying that he had also poisoned the minds of the gymnosophists against him. The informer, a Syracusan, amazed at these revelations, said: "Do you think it then of less account to be accused by the emperor than to be underrated by the gymnosophists?" "Yes, indeed," replied the sage, "for I went to them to acquire knowledge, and I came here to communicate it." "To communicate what?" "I came to report that I am of good repute, and have honestly acquired fame, of all which the emperor is ignorant!" The Syracusan then left the prison, testifying his admiration of Apollonius, and that he believed him more than a philosopher.

As the days wore on Damis became more and more hopeless of ever escaping from their present perils. "O Tyanean, what do you think will become of us?" "Nothing but what has usually happened to us," was the answer; "there will be a way provided by the gods for us out of this; no one will be put to death." "But when will you be set at

liberty?" "To-morrow," answered Apollonius, "if it depended solely on the judge, and this instant if it depended on myself." So saying, he drew his leg out of the fetters, and said to Damis: "You see the liberty I enjoy; be of good courage, and I shall act as though really in chains." And he immediately put his leg back into the fetters. That same day he was removed to his former more comfortable quarters. The next day Apollonius spoke to Damis as follows: "I must now prepare my defence. Go straight to Puteoli, and go on foot, it is safer. There you will meet Demetrius; salute him, and go to the seaside opposite the island of Calypso, and I will join you there." Damis obeyed, though with much reluctance, as he himself says, and arrived at Puteoli on the third day.

We shall now turn to the trial of Apollonius. On the same day that Damis arrived at Puteoli, the sage was taken to the tribunal. While waiting at the door, an officer approached him, and said: "Tyanean, you must enter naked." "What!" said our philosopher, "is it to bathe or to plead my cause I am come here?" "The emperor's order does not allude to your clothes, but forbids your bringing in either amulet or any writing whatever." "And does he also forbid," continued Apollonius, "my bringing in a rod for the backs of those who gave him such foolish advice?" All the illustrious men of the day attended these trials, for the emperor was very desirous to make them of as much consequence as possible. One of the freedmen of Euphrates stood beside the accuser while Apollonius pronounced his defence. This man had been sent to Ionia to collect all the sayings of the sage while there. The Tyanean was ordered to plead to the following four charges:—

Charge 1st. With wearing garments different from those of other men, thereby rendering yourself conspicuous. With wearing your hair long and unsightly, living as a vagrant, not in accord with good society.

Charge 2nd. You allow and encourage men to call you a god.

Charge 3rd. Through magic you predicted a plague in Ephesus, and by incantations turned it away. You practice magic for mercenary purposes.

Charge 4th. With sacrificing an Arcadian boy outside the city walls, to divine from the entrails if Nerva would succeed to the throne. (Arranged from Treadwell.)

The defence of Apollonius, as given by Philostratus, is a long flowery speech, which must have taken at least two hours to deliver. It is highly probable that the sage did not utter one word of the many put in his mouth. Those who have followed his life in the first two installments of this article will readily comprehend the simplicity with which he disproved the first three charges. In answer to the fourth count, he proved his presence *inside* the city walls, attending the sick-bed of a friend, on the same day he was supposed to be sacrificing the Arcadian boy. He wound up his defence with a spirited attack against the emperor himself, blaming him for his treatment of philosophers, and his use of informers. "Use philosophy in everything you like, for true

philosophy frees the mind from trouble. Wipe the tears from the eyes of men, whose multiplied groans resound from land and sea, lamenting what they hold most dear. The resulting evils are countless, evils due entirely to the false tongues of the informers, who make everything odious to you, and you, O Emperor, odious to every one!"

With these words Apollonius vanished from the tribunal, and on the same day he appeared to Demetrius and Damis at Puteoli as they were walking by the sea. Treadwell would explain this wonderful event as follows. "There is little doubt that Apollonius had had assurance from Aelian that he was to be released, or, as it would seem more probable from the sequel, means offered him to escape. Confirmatory of this, Apollonius seemed to know that he would not be pursued. All this he undoubtedly kept from Damis, either as a matter of policy, or to preserve in Damis the illusion of his divine nature and influence of the gods." Granting the truth of this remarkable statement, Treadwell overlooks the conditions, for even if Apollonius left the tribunal in the ordinary manner, how did he appear at Puteoli, at least three days' journey from Rome, on the same day. The sage walked and talked with Demetrius and Damis for some time, but they did not know him, and when he discovered himself to them, he stretched out his hand, and said: "Take hold of it, and if I can bear being touched, know that I am no shadow, but live and have not yet left my body." When asked how he came so quickly, he replied: "With the exceptions of the ram of Phryxus and the wings of Dædalus believe in everything and ascribe it to the divine providence." After recounting minutely the story of the trial, he retired to the house of Demetrius and lay down to rest, just as if the present state of affairs required no solicitude whatever.

The next morning Apollonius informed his companions that he was going to Greece; so finding a ship and bidding farewell to Demetrius, they set sail and, after stopping at Messina, arrived at the Peloponnesus probably in the autumn of A. D. 95. His arrival in Greece was hailed with delight, and people flocked to hear him from all parts of the country, as he travelled about, lecturing at the various temples. Whenever questions were put to him about his trial, he would only say: "I pleaded my cause and came off safe." After a stay of several months in Greece, he sailed to Ionia, discoursing for the most part at Smyrna and Ephesus. It should be remembered that at this time he was possibly 85 years old. While at Ephesus one of the most remarkable events in his life took place: this was the seeing of the assassination of Domitian at Rome at the very moment of its occurrence. To quote from Mead's translation of the graphic account of Philostratus: "It was mid-day, and Apollonius was in one of the small parks or groves in the suburbs, engaged in delivering an address on some absorbing topic of philosophy. At first he sank his voice as though in some apprehension; he, however, continued his exposition, but haltingly, and with far less force than usual, as a man who has some other subject in his mind than



that on which he is speaking; finally he ceased speaking altogether, as though he could not find his words. Then staring fixedly on the ground, he started forward three or four paces, crying out: 'Strike the tyrant; strike!' " At that very moment the daggers of the assassins were entering the body of Domitian.

This event, which brought relief to most of the civilized world, occurred in A. D. 96. Domitian was succeeded by Nerva, and Nerva by Trajan in A. D. 98. This period is called the golden age of the empire. Nerva wrote Apollonius a letter upon his accession to the throne, and Apollonius sent back a short note of greeting. Later he wrote a long letter of political counsel, and calling Damis to him, told him to take the letter and deliver it personally to the emperor. What was his purpose in doing this, for the contents of the letter were of no particular importance? There was a saying of Apollonius as follows: "Live apart, but if you cannot live apart, at least die apart." It is certain that Damis never saw his master again. There are several legends concerning the manner of his death. Some say he died at Ephesus, some that he entered the temple of Minerva at Lindus (Rhodes) and disappeared, others again that he disappeared in Crete. Damis does not say anything about his age, but it has been variously estimated between eighty and one hundred years. Probably eighty is nearer the mark. "The Secret Records alone have noted his birth and his subsequent career."

The above, then, is a brief outline of the main events in the life of Apollonius of Tyana. But to this day he is a riddle, and his existence is surrounded with such a veil of mystery that some pretentious fools have attempted to deny his very existence. But if the Tyanean be put down as a fabulous character, then history would have no right to her Cæsars and Alexanders, nay, even the life of Jesus would be questioned, as his miracles and teachings are far less authentically attested than those of the celebrated sage. There is hardly a church Father in the first six centuries of the Christian era that did not mention Apollonius. But all, with a natural prejudice, joined in believing or at least teaching that his miracles were directly inspired by Anti-christ, although St. Jerome (Hieronymus) and Justin Martyr magnanimously absolve him of practicing magic on his own account. St. Jerome gives at length the story of St. John's alleged contest with the Tyanean—a competition of "miracles"—in which the saint announces the complete humiliation of Apollonius. The Marquis de Mirville in his voluminous "Memoirs of Satan" gives the following thrilling account of the "contest." "John, pressed by all the churches of Asia to proclaim more solemnly (in the face of the miracles of Apollonius) the divinity of Jesus Christ, after a long prayer with his disciples on the Mount of Patmos and being in ecstasy by the divine Spirit, made heard amid thunder and lightning his famous *In Principio erat Verbum*. When that sublime ecstasis, that caused him to be named the 'Son of Thunder,' had passed, Apollonius was compelled to retire and to disappear."

What, then, was it that made Apollonius such a thorn in the side of the Catholic Church? It was the wonderful similitude of his life with that of Jesus which placed the church between the upper and the nether millstone. "He was exposed to the attacks of his enemies, although he was engaged in doing good. He went about from place to place while carrying out his work of reform, accompanied by his favorite disciples; and when the hour of danger came, against the advice of friends, he went straight to Rome as Jesus did to Jerusalem. He was accused before Nero as Jesus is said to have been before Herod. He wrought miracles of mercy for which he was accused. He spoke to evil spirits with authority as Jesus did, and they departed out of their victims. In Rome Apollonius restored a young girl of noble birth to life, precisely similar to the return to life of the daughter of Jairus. The lame, the blind, and the halt came in crowds to be healed. He appeared after his trial to Damis and Demetrius." Of all these points the church was fully aware. To deny the life and miracles of the one would amount to denying the life and miracles of Jesus Christ, and thus the whole foundation of Christianity itself. On the other hand, merely claiming Apollyon as the real author of these devilish phantasmagoria would have but little force at that time, when the events of his life were too fresh in the memories of everybody. Accordingly "every means was used—especially in the fourth and fifth centuries—to sweep from people's minds the remembrance of this great and holy man. The circulation of his biographies, which were many and enthusiastic, was prevented by the Christians, and only the diary of Damis (as recorded by Philostratus) survived most miraculously, and alone remained to tell the tale." (Madame Blavatsky, *Secret Doctrine*, Vol. III, p. 130.)

The same author continues as follows: "All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work begun in this particular direction by his predecessor, and sought to offer 'peace on earth and good will' to *all* men, and not alone to the outcast and the criminal. Therefore he associated with the kings and mighty ones of the age. Nevertheless, the three 'miracle-workers' exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy. That his 'miracles' were more wonderful, more varied, and far better attested in history than any others, is also true. Materialism denies; but evidence, and the affirmations of the church herself, however much he is branded by her, show this to be the fact."

In concluding this article it is the earnest hope of the author that he will have succeeded in making his readers do justice to the greatness and goodness of Apollonius of Tyana, even if they do not believe in his divine kinship with that blessed band who during the ages have watched and will ever watch over the spiritual destinies of mankind.

L. G.

# ON THE SCREEN OF TIME

---

## A SUCCESSFUL INCARNATION

“THE Gael, in the last *Screen*, was let off altogether too easily. I suggest that when he comes in, we should make him disgorge. He has had, or knows of, innumerable experiences of interest, and to quote him at second hand is not satisfactory. He is certain to deny every word that the Sage reported of him in the January issue.”

This was from the Student. We agreed: but appointed him spokesman to irritate or to persuade the Gael into conversation. Later, when the Gael joined us, the Student told him that we wanted his opinion of some poems recently sent to the QUARTERLY, and began to read—I think to invent and to pretend to read—from many sheets of paper, some execrable doggerel verse. But the Gael has perception.

“Children of Hell,” he interrupted, in a peculiarly patient voice, “I will humour you. I will talk. You want me to make an ass of myself. I will do so. It is never difficult. *You* will bear me out” (turning to the Student). “But I must insist on one condition: if I am interrupted, not a word I have said must be used. Is that agreed to? Yes? Then listen.”

After a moment’s pause, his voice changed to a tone so far removed from raillery, that, as the Student afterwards admitted, “a dog’s heart would have melted.”

“I will begin with the Cynic,” said the Gael, “with the Cynic who sometimes sneers. He had an impression the other morning of his most splendid, or in any case of his most successful incarnation: of an incarnation which he recognized as triumphant for the soul. He was the least of the fellaheen of Egypt, in days long, long before the majesty of Rā-Mēses the magnificent. He was wretched and miserable and poor and blind and naked; and in one great flash of genius he discovered it. In that instant of agony and of light, he did not envy the King, he did not long for glory, he did not cry for a woman or for wealth or for comfort. He threw himself prone on the sands of the desert: ‘O Ra, God of the world and of my heart! May Thy earth open and swallow me! I can bear no more. I can suffer no more. Death is my desire—death in Thy arms; death in Thy bosom; death in Thy darkness for ever!’ It was a longing so intense that it seemed there was no atom in him which did not share it. The shadow of pain behind him was dark with unweepleable tears. Year piled upon year; grief piled upon grief; weariness upon weariness: and then, at the last—because it was the last—this passion of longing for Ra as refuge and friend. And the Cynic who

saw and recognized, bowed his heart and whispered, 'God won! May He win somehow in me!' Yes—the Cynic prayed, and as some of us have never prayed. And I pray, by the mercy of Christ, so may it be!"

We were speechless, not knowing whether the Gael had imagined every word of it, or whether, in some strange Celtic twilight of his mind, he had truly seen the vision of another. The Cynic sat like stone; a shade white, I thought, but without the movement of a muscle.

#### THE YOGA OF LOVE

"And now for the Sage," said the Gael, after scarcely a moment's pause. "I will tell you of a 'talk in *his* head' of some three evenings ago. It occurred while he was at dinner, looking very stiff and proud. It ran somewhat as follows:

"'Master, ages ago I knew thee, and then lost thee, and for blind ages have wandered, seeking through sin and sorrow for the sight of thy face. Now, at last, thou art near, and my heart lives in thine. But when shall I see thee openly; when shall I know thee fully; when shall I utterly be thine?'

"And the Master said: 'Child, whose love is my love, that issue is in the hands of thy love!'

"'But how turn my cold indifference into love for thee?'

"'Thou canst not. Its nature is not to love. Seek not to force the lower to the higher. Yet there is always a corner in thy heart where love lives. That thou art. Know thyself at one with that. Shine from that through the coldness of the outer evil. Refuse to be that evil. Master it. Little by little it will die and disappear. Trust the power of that love which is myself in thee!'

"'But shall I see thy face? In the end shall I succeed?'

"'My child—be content to love.'"

The Gael, who had made much of this "talk" by the way he had delivered it, giving it more rhythm than the words suggest, and almost intoning those parts of it that appealed to him strongly, now turned full upon the Student. But the Student, without a word or a glance at any of us, got up and left the room! His example was followed immediately by the Philosopher, and then by the Objector. The Cynic and the Sage trailed out after them. The Recorder alone remained.

#### THE YOGA OF SELF-RECOGNITION

"How strange are the hearts of men," murmured the Gael. "So ashamed of their better selves! And you (turning to the Recorder) are no exception. You waited because you knew you would not be obliged to include it, if I said anything of you. And now that you feel I shall not, you are sorry, because it will deprive you of your means of knowing whether I spoke truly of the others...But I may as well say what I had in my mind to tell of the Student. It was on New Year's Day, and

the voice that spoke to him was different from the last. It included him as 'we.' All of you know it, and all of you know the speaker. It was late at night,—when the stars make silence. This is what was said to him—more or less:

“My brother, we are greater than thou knowest. We are clothed with His radiance. Our faces reflect His glory. Our hearts contain His peace. Look down upon life; look down upon time; look down upon thyself. He is the King of Kings: but we are Kings. Live as a King, though it should be in the rags of a beggar. Live as an Immortal, beholding thy failings as the follies of a child thou trainest. Crowned with His splendour, be splendid. Desire great desires. Claim thy birth-right. Be a god above the gods. Be His child.’

“It was good advice,” the Gael drawled on. “It was excellent advice, and it is a pity that he has forgotten it already. He might deny, even, that he ever heard it. Queer things are men. Nothing queerer, except women...Be a King and therefore a child; or be a child and therefore a King; which is it? Be that Warrior who ‘stands still in the midst of Eternity and waits for Time to consume itself’! Is that what it said? But perhaps you don’t understand: and I must go home to dinner. Good night.”

#### AN EASTER GREETING

Our next meeting was less of a monologue. No one referred to the Student’s achievement of making the Gael “converse.” It seemed to me, indeed, that the Student plunged rather hurriedly into conversation on his own account.

“One of our members is having an Easter greeting printed which rather pleases me,” he said. “Why not use it in the *Screen*? In any case, it won’t talk back! You may be asked if it is a genuine antique, or a modern composition cast in antique form; and I, for one, cannot tell you. Nor do I see that it matters. The only important question is whether its message is true or not; and I think it is—profoundly true. This is what it says”; and the Student read the following letter:

“‘Pontassieve,

“‘Easter Eve, *Anno Domini* 1510.

“‘To the Most Illustrious

“‘The Contessina Alagia della Aldobrandeschi,

“‘On the Via de’ Martelli,

“‘Firenze.

“‘Most Noble Contessina:

“‘I salute you. Believe me your most devoted servant.

“‘The rascal who carries this letter, if he devour them not on the way will crave your acceptance of some of the fruits of our garden.

Would that the peace of Heaven might reach you through such things of earth!

“Contessina, forgive an old man’s babble. But I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that, while I cannot give it, you can take. No heaven can come to us unless our hearts find rest in it today. Take heaven! No peace lies in the future which is not hidden in this present little instant. Take peace!

“The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look. Contessina, I beseech you to look.

“Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendour, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel’s hand that brings it to you. Everything we call a trial, a sorrow, or a duty: believe me, that Angel’s hand is there; the gift is there, and the wonder of an overshadowing Presence. Our joys, too: be not content with them as joys. They, too, conceal diviner gifts.

“Life is so full of meaning and of purpose, so full of beauty—beneath its covering—that you will find earth but cloaks your heaven. Courage, then, to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending, through unknown country, home.

“And so, at this Easter time, I greet you: not quite as the world sends greetings, but with profound esteem, and with the prayer that for you, now and for ever, the day breaks and the shadows flee away.

“I have the honour to be your servant, though the least worthy of them.

“‘FRA GIOVANNI.’”

#### LIFE AS TEACHER

The Sage took up the parable. “Suppose,” he said, “that the Master were to come to us with a book, written by his own hand; and were to tell us that that book contained a revelation of our own character, an exposure of our own faults, a description of our own higher nature, with a key to the conquest of the one and to the development of the other. Suppose we were told that its study would make clear to us the path of discipleship: that it contained, in brief, the Master’s personal message to us—all that we need to know to attain to conscious and constant communion with him. Imagine with what interest we should read and re-read it: how we should value and guard it. It would be *his* message to *us*.

“That, among other things, is exactly what our environment represents. Every incident in our lives is stamped with the Master’s personal message to us.

“Suppose, again, that suddenly we were plunged into a bath of oblivion: that we could be made to forget who we are, and what our circumstances and who our friends have been. Suppose that the Master were to come to us, as naked souls, and were to tell us that he had been thinking and thinking about the nature of the surroundings that would best help us to evolve our powers and to serve him; and that at last he had decided upon the best that the universe could provide. We would thank him, would we not, for his kindness and consideration? And then, I think, we would wish to hasten into that environment—the surroundings of his selection—in order to experience its discipline and to discover how we might serve him. Everything would be new and strange and full of interest. We should look for the meaning of this event and of that neighbour. We should look always for *his* meaning and purpose. It might seem difficult, but, coming from him, it would always be welcome.

“Well,—what else, in this instant, is the life of each one of us? What else is Karma? Our present need is the result of our past, is governed by our past; and is considered and weighed by all the Wisdom that is, including that of the Master. The letter is right: life, just as it is, contains the Master’s endless string of gifts to us. I do not believe that much, if any, progress can be made in the spiritual life until some such view as that has become as habitual as breathing.”

#### A SAINT’S EXPERIENCE

The Visitor leaned forward eagerly. “What you suggest,” he said, “is curiously in line with something that happened to St. Theresa. It was one of her earliest experiences. Some books, in which she had found valuable guidance, were for some reason withdrawn from her. She was living far from any library, and missed them sorely, so much so that she really grieved for their loss. Then she heard an interior voice which said to her, ‘Do not be troubled: I shall give thee a living book to read’—the book of life, of her own heart, and of the hearts of men.”

#### THE MEANING OF KARMA

“That is interesting,” remarked the Objector; “but I want the Sage to explain his explanation of Karma. I may be old fashioned in my understanding of Theosophy, and yet the logic of that understanding is that we suffer for our misdeeds and reap benefit from our good deeds. Karma is the law of cause and effect: whatsoever a man sows, that shall he also reap, and *vice versa*. The Sage seemed to imply that there is no such thing as ‘bad Karma,’ and that everything which happens is a sort of reward for nothing!”

“If I were to take your objection seriously,” replied the Sage, “you would remind me of something Mr. Judge once said to the effect that leopards cannot change their spots—specifically that a Calvinist does not necessarily change his opinions because he begins to call himself a

Theosophist and to express his prejudices in terms of Karma and of Reincarnation. You have the right, of course, to insist upon thinking in terms of punishment and of reward, just as I have the right to think in terms of opportunity or of need. But, accepting your own terms, how can there be such a thing as 'bad' Karma, in any ordinary sense of the word 'bad'? If you call an event or experience 'bad,' merely because it makes the personality uncomfortable, I must object that you are misusing your word. What is uncomfortable, in a personal sense, may contain the highest good for the soul, and must necessarily contain a spiritual opportunity. Even criminologists have abandoned a belief in punishment: their effort is reformative, not punitive, and if they still defend a longer term of imprisonment for some offences than for others, they do so, not on the ground that the more serious offence 'deserves' a longer term, but that the character of the offender *needs* a longer treatment. The effort of Nature everywhere is to heal and to cure. To attribute any other purpose to the Lords of Karma; to fail to recognize that infinite compassion as well as boundless wisdom must be, so to speak, the very breath of Divine Law: that, in my opinion, is a failure so complete to understand Theosophy that, of the two, I prefer undiluted Calvinism under its proper name."

#### KARMA AND FATALISM

"Your indignation does you credit," laughed the Objector; "and I admit that your logic is unanswerable. Still, carry it one step further, and you will be defending the proposition that 'whatever is, is right,' with its corollary that a man does wrong to attempt to improve his circumstances, and that——"

"Pardon me," interrupted the Sage, "but really your proposition alone, without corollaries, seems to cover the ground sufficiently. And I accept your inference—provided that you add 'in this minute,' which, incidentally, disposes of your first corollary, that a man does wrong to attempt to improve his circumstances. Whatever is in this minute, is right in this minute. But by all means let us so *use* what is in this minute that we may improve the contents of the next minute. That, as I see it, is what the monk's letter meant; and it is certainly what I mean, which, as the Gael might remark, is of far greater importance! Seriously, I believe that our western world needs that belief more than any other—faith in the unswerving justice, wisdom and love of the Power that guides, and in the incessant activity of that guidance, in every department of life, from the gyrations of an ion to the policies of empires. Nothing happens by chance, least of all in the experience of one who would be a disciple, whose daily life is a daily message from his unseen Master."

#### THE NEED OF SOME THEOSOPHISTS

The Student diverted further discussion. "Whatever the world



may need," he said, "I think that our own need, and the need of many members of the Theosophical Society, was stated clearly enough in a letter addressed recently by two of our American members to a branch of the Society in England; and I suggest to the Recorder that a copy of that letter might well be inserted in the *Screen* in connection with this discussion. Here is the letter:

"LONDON, January 22d, 1911.

"Dear —,

"You asked us to write some words of greeting to members in the North of England. We have postponed doing so in the hope that it might be possible, before our return to America, to visit them in person; but now we can hope for that no longer. What, then, should our written greeting be? Perhaps more to them than words of friendship and good wishes. Their experience would be valuable to us, and it may be that our experience, when united with their own, will be of service to them. Does not this form the basis of the theosophic method—this regard for the experience and thought of others? this realization that Truth, while eternal and unchangeable, can best be glimpsed through a group of minds rather than through one? and that we should welcome the thought of others as if their minds were windows offering us a wider view of the illimitable? For no other reason can what we have to say be of interest or value.

"First, then, we are few: and it may seem to some that numbers would add strength to our cause and, in any case, would improve our public standing. May we suggest that the strength of a chain is known by its weakest link, and that it is perhaps with excellent reason that today, as a Society, we make no appeal to the emotions, or to curiosity, or to that selfishness which is a synonym for the hope of psychic power? Numbers do give a superficial strength: can it be that we are so firmly founded that we can now afford to dispense with all but the essential thing? Can it be that we, as a Society, constitute a true and tested nucleus of a universal brotherhood—that, as a Society, we proved our ability, years ago, to discount popular prejudice and to recognize the divine light in others; later, to stand by principle and to be loyal, both to principle and to our leaders; later still, to follow our own intuitions and our best understanding of Theosophy, even at the cost of rejecting a leader who had failed us? We, who believe that our Society has stood these tests, believe also that, though few in number, our membership has never been stronger or more united than it is today. Further, that at no time in the past has the Society, as such, been so efficient an instrument for the work it was destined to do.

"The world's best work is always done in unseen ways, through silent channels. The Light of the world is hidden by the golden sun. That the Masters, during the early years of our history, were able to work on

the outer planes (although the cause of our triumph then), was a hindrance rather than a help to the spiritual growth of their disciples. The splendour dazzled when it did not conceal and mislead. Now, while those same Masters are as near to us as our thought of them makes possible—nearer than ever before if our love be true—their energies are indrawn to the world of soul, where they work for our development and wait for our recognition. If we seize our chance; if we determine *to be* the thing we have dreamed and talked about—discipleship will be our reward. We shall know, where before we have merely believed. We shall serve, in the highest and most splendid sense, where before we have merely been advocates.

“Does this mean psychic experiment or clairvoyant achievement or abandonment of the world? It does not! It means no more and no less than the one word—*likeness*. This is the path which every Saviour of the race has pointed out: to know the soul, we must be like the soul; to know the Master, we must be like the Master; to know God, we must be god-like. In each moment, and from moment to moment, careless of failure, free from fear, we must try and keep on trying *to be*, in word and act and thought and feeling, the ideal we have made our own. It is “the small old path that stretches far away,” to where the harvests of the future are ripening. And yet, as an old book says, “without moving, oh! holder of the bow, is the travelling in this road”—meaning, among other things, that where we are, in just these surroundings and in no other, is the place of all places for this process of our becoming. Our difficulties, whatever they may be, are the opportunities given us to practise on. Can anyone complain that he has no opportunity to be patient, as a disciple is patient; to be courteous, as a disciple is courteous—to be forgiving, gentle, firm, alert, recollected, silent; to maintain a serene heart and a quiet mind, after the manner of a disciple? Our surroundings are not meant to make these things easy: they are meant to evoke our endeavour. He who tries and who keeps on trying,—he succeeds. Success lies in the effort, not in the result. Results must not concern us. There is a kindness deeper than our own: a love more wise and more merciful. Results which we think our due may be spared us by that kindness. We must learn to surrender “the insupportable burden of our own will”; we must learn to receive the kingdom of God as little children, and be content to feel that love is its own reward, and that where love is, there is power.

“Every one of us who attempts to live that life—married or single, young or old—adds incalculably to the strength of the Society, and also, particularly if he co-operates consciously with others, spreads far and near though silently around him the evangel of man’s perfectibility. And he will be helped; there is no doubt of that. Those who have travelled this path before, and who live and labour solely to make it easier for others; those who caused this Society to be founded for no other

purpose than to prepare conditions from which discipleship could spring; those who are always more anxious to give than we are to receive—is it likely that they would fail to encourage and to assist such efforts, with a passion of interest unimaginable by us?

“That, then, in our opinion, is what the Society needs today—not so much a larger membership, as that more and more of those who already are members shall make this effort to manifest in and through themselves their highest and ever-growing ideal of what they ought to be; and that, in their relations with others, instead of trying to impose their own ideals or ideas, they should recognize that “the ways of God are as the number of the souls of men.” If we, as members, help others to understand their own ideals better and to find a more spiritual and more applicable meaning in their own religion or philosophy; if we look beneath the surface for what truly is divine and emphasize our appreciation of that, rather than our disapproval of imperfections—we shall find our ranks fill fast enough. Nor does this involve, as some might think, any surrender of our platform. It *is* our platform. It always has been, when properly understood. And it can never excuse us from the duty of declaring things untheosophical when they are so, any more than from declaring things unchristian when we know them to be opposed to the teachings of Christ. Sympathy with all that is best does not imply condonation of what is evil. A true Brother fights for the Soul—not always to the pleasure of the personality.

“So, while ardent in aspiration and strong in effort, we have also to be wise and brave in conduct, in all things looking for guidance to that inner light which lighteth every man who cometh into the world, between which and the Masters, as Mr. Judge once wrote, there is no difference. May all of us be helped to live by it, and may it guide our feet into the way of peace.” T.

---

*“You are not guilty, because you are ignorant; but you are guilty when you resign yourselves to ignorance.”*

MAZZINI.



# ELEMENTARY PAPER

## MASTERS OF WISDOM

IN all ages and among all peoples there seem to have been a few great souls who have done what they could to enlighten the ignorant and lead in the way of virtue and righteousness both rulers and people. Bible readers will think of Moses, of the Prophet Samuel, of Elijah and Elisha and others. Moses had been initiated into the secret wisdom of Egypt, and he had passed it on through his successors to later generations. The story of Samuel also has great interest. As a boy he was dedicated to Jehovah and became a pupil of the Priest-Prophet Eli, and had to live in the tent of worship. When he grew to be a man he established what were called schools of prophets, into which he gathered young men who showed spiritual fitness for a prophet's life. The requisites seem to have been a pure life, a devotional spirit, a love of righteousness, enthusiasm for Jehovah and a love of the people. Out of these he selected such as showed a still higher degree of faith, purity, and sincerity, for special teaching and special duties,—for the higher wisdom could only enter a heart prepared for it. These pupils were called "Sons of the prophets," or "Disciples," a term afterwards used for the followers of a Rabbi, and the chief was called "Father." These students lived in communities, and a hundred are mentioned as connected with the Jericho School. There were other schools at Ramah, at Gilgal, Bethel, and Gibeah. The great teachers did not all live in these schools but made frequent visits to instruct and supervise, leaving other instructors in charge. Josephus says that all the students took the Nazarite vow, which means they had to live a strictly pure life and be entirely devoted to higher things. As in the school of Pythagoras, music was a most important study, and oratory seems also to have been included, for those who had been taught were sent out as preachers, and remind us of the preaching Friars of England in the early part of the thirteenth century. At the beginning these Friars lived a pure life and manifested a self-denying enthusiasm as they took religion into the Fair and the Market-place, wakening a zeal for it in the hearts of the people. From these schools, also, came historians, teachers, and poets.

The inner circle of disciples were given an opportunity to take more occult studies. They lived a very simple life and did not indulge in the

pleasures of the table. The chiefs of these schools used frequently to go away to hills and mountains, or lonely places far from the noise of the cities, so that they could commune more perfectly with the unseen. In many cases the chiefs had special disciples who were expected and trained to succeed them. So Elisha was the pupil of Elijah, and all the sons of the prophets seemed to know that he would succeed him. In 2 Kings 2:3, we read, "and the sons of the prophets at Bethel came forth to Elisha, and said unto him, 'Knowest thou not that Jehovah will take away thy Master from thy head to-day?' And he said, 'Yea, I know it: hold ye your peace.'" The same question was asked him at Jericho.

Passing on from the Old Testament to the New, we find the same practice continued among the Jews and also in the Christian Church. John the Baptist had his school and each of the disciples had his pupils, and often also a special one, as Peter had Mark; Paul had Timothy; John had Polycarp.

If we go back before the time of Moses we shall find schools and great teachers in Egypt. Those who built the pyramids, and those who taught in the schools of what we call ancient Egypt do not hesitate to say that they got their wisdom from great teachers who preceded them.

Traces of such teachers are found in many nations in more recent times. Josef Wolff tells us of Mahomedan Dervishes that are a good deal like the Hebrew prophets of former times, each Dervish having a disciple. He asked the name and parentage of one, who replied that the day he was born his mother said, "Thou shalt be a slave of the most merciful God." He further said, "I am without father or mother for I have forsaken all for God's sake."\* This reminds one of the mysterious Melchisedek of Genesis who met Abraham and gave him bread and wine, and was said to be without father or mother and without descent.

Coming down to our own day, we may ask whether such teachers yet exist, or has our modern science and philosophy rendered them unnecessary? It is believed by many that the knowledge taught by those ancient teachers in Egypt, Greece, and elsewhere was but a fragment of the wisdom of still greater teachers which has been carefully guarded through all the centuries, and is given out only to regularly initiated members of mystic associations, or, partially, only under pledge of secrecy at certain times and to certain people. It cannot be got from books in any language.

All the wonderful knowledge that has been given out through the Theosophical Society has come from these great Masters of Wisdom who are in the world to-day, as at all times in the past. Madame Blavatsky has told us plainly that the "Secret Doctrine" is not the product of her own brain, that it was not original with her, but that it was given to her by these Masters. Colonel Olcott, and Mr. Sinnett both declare

---

\* *Wolff's Travels* Vol. I, pp. 483-485.

that they have personally seen some of these Masters and witnessed some of the wonderful things they have done, some of which are recorded in the "Occult World," by Mr. Sinnett, and in "Old Diary Leaves," by Colonel Olcott. We do not know very much about the Masters themselves, for they have been far more anxious to impart a knowledge of the universe and its laws, of man, his nature and destiny, than to give information about themselves. But some things have been told us by those who have come close to them, with hints from other sources. We know that they are men who have passed through a long and severe process of training and purification, lasting through many lives, until finally they have gained the full consciousness and powers of the soul. This gives them many wonderful powers that are only latent in us. It is said that material walls do not hinder their appearing to their disciples; that they can hear the sounds of the unseen world as clearly and easily as we can hear those of the material world; and that they can read the thoughts and characters of others. We are also told that they have a marvelous power over nature because they understand laws that are as yet unknown to our modern Science. They differ from each other in their degree just as the prophets and teachers of ancient times did, or just as one scientist differs from another, though all are animated by the same spirit,—as all souls are one in the Over Soul. Though their powers are so much greater than ours they are subject to weariness just as we are—though they have learned to rest in their work. Perhaps this is one reason they are called Brothers, so that we may feel sure that they are not of a different order of being from ourselves. They seem to be organized into a fraternity, with many grades and distinct groups, with different degrees of power, yet all working together in perfect harmony of purpose and aim. They do not live forever on this plane, but their bodies have been greatly refined, the grosser qualities being gradually eliminated, so rendering them more exempt from disease and exhaustion, and making it possible for them to keep one body an astonishingly long time. But as they have gained the powers of the soul, their ability to work and help us is not dependent upon a physical body, and save for certain special kinds of work it makes very little difference whether they are in the physical body or in the spiritual body. So St. Paul said, "Whether in the body or out of the body" he could not tell. As they pass on to higher and greater work, others must take their places, and recruits must come in to take the lower places. These others are chelas who have been in training for a long time but are now ready for initiation and receive it. Their training and development does not cease when they become members of the Brotherhood, for there are still great powers not perfected, and large regions unexplored. While the Masters have made what we would call an exhaustive study of the seven planes of the universe, and have made careful records of the same, it takes a new member a long time to become proficient in this

wisdom, and even then we must remember that there are still regions beyond for him to investigate.

But the great aim of the Brotherhood is not simply to get wisdom to use for themselves, but to employ it for the help of those who have not yet risen above our common humanity. Their whole life is now in the service of humanity, to supervise and aid the upward march of the race as fast as cyclic law will permit. A Master's life is a whole-souled, self-sacrificing consecration to the help of the world; for they are not only Masters of wisdom but of compassion. It is said that this occult fraternity has many branches or lodges in different parts of the world, but that the central Lodge has its chief seat in the Himalaya mountains. It is from this central Lodge that the founding of the Theosophical Society was inspired. Why do Masters live in Tibet? Because there in the high mountains, the magnetic, auric, and other conditions are purest, and so from that center they can work most effectively. The magnetism of our Western civilization is very deadening and heavy to them, as very bad air would be to us. As you must shut out all disturbing elements if you would successfully perform certain chemical experiments, so to do certain spiritual work the disturbing elements of our modern life must be excluded. Thus the Masters can direct the spiritual powers with which they work for the world most easily in mountain solitudes where the air is pure, the forces of nature at their best, and at the same time the psychic field is not polluted by the elemental creations of society in which vice and selfishness prevail. Even an ordinary thinker in order to live at his best must often retire from the noise and din of the busy world, just as the Gospels say Jesus did.

While as a rule a Master would not be known as such by anyone outside the Brotherhood, except his own pledged disciples, there are periods in which cyclic law allows, or perhaps makes it necessary, that they proclaim themselves to the world, in order that some great work for humanity may be undertaken. There has been one such period in our time and we are enjoying its blessed results through the Theosophical Society, which these beneficent helpers of humanity originated. Why did they go away again and leave us with our struggles and perplexities? Madame Blavatsky has explained to us that it was in accordance with the great cyclic law; that when they have appeared in the physical world, they must after a time withdraw, that we may learn to follow them into the inner spiritual world. But we are quite wrong to think that because we do not now see them physically they have left us alone. Rather are they closer to us than ever before. Just as Jesus said, "Lo I am with you always, even unto the end of the world."

The wonderful story of the evolution of the worlds, and the even more wonderful story of man, of races, and civilizations that they have given us, with information about the various planes of being, we may accept with confidence, for it is the testimony of those who know. All

that they tell us has come to them as the result of study and verification through countless ages by generation after generation of adepts, and its truth has been established by many independent examiners, and by the most exhaustive tests. They have told us also how we may verify it for ourselves—by putting it to the test in our own lives. Their perfect knowledge of the Law of Karma, and of Cyclic Law is used always for the benefit of mankind, in ways that men do not dream of or suspect. Their part in human progress is very great indeed, and it has been hinted that they have a far larger share in secular events than we sometimes think. Their interest in the Theosophical Society has not ceased, they still watch over it and protect it, and in various ways still help its progress.

We are told that the Masters form a hierarchy of seven grades, and that each grade has its pupils of a grade lower, down to the limits of the Brotherhood, and outside of it there are chelas under the direction of Brothers within it. The plans of the greatest of these are carried out by those who are inferior, so that when we consider what marvelous resources they have for imparting thought and impulse to the minds of men, there seems to be hardly any limit to their power, save that which we ourselves set. For they respect our freedom so completely that unless we want what they have to give they cannot force it on us. But into the minds of those who are ready for it, what ideas may be dropped while the body sleeps, as well as in waking hours! What happy thoughts have been put into human minds that have developed into great and beneficent schemes for helping suffering and struggling humanity, we can only surmise. This we know, that every aspiring soul that needs help along the path of spiritual advancement, or in any self-sacrificing work for his fellowmen, will surely get it, for this is the law of the Masters' order. They live to serve. Do we desire their wisdom and their powers? There is only one way, it is the way of the cross, the way of service and sacrifice. Not to-day, but in the far off future when we have reached the heights, we may see clearly the glorious stream of light and love that through the ages has been flowing continuously from these great souls, Elder Brothers, Masters of Wisdom and Compassion, to every generation of struggling humanity. "Now we see through a glass, darkly; but then face to face."

JOHN SCHOFIELD.





# REVIEWS

The mind grows tired, after a time, of its customary form of religious expression; and that is one reason among many why Theosophists have so great an advantage over those whose interest is limited to any one church or to any one group of the world's scriptures. Few people, we think, could fail to catch fire afresh from reading sympathetically the extracts from Persian Mystics now published in "The Wisdom of the East" series, and a volume by Claud Field on *Mystics and Saints of Islam*, published by Francis Griffiths. The *Persian Mystics* are dealt with in two volumes, the first covering the life, work, and writings of Jalalu'd-Din Rumi, the second volume similarly treating Jami. The Introduction to each volume, by F. Hadland Davis, is of unusual excellence. The Sufis regarded the existence of the soul as pre-natal. In the world, it is in exile from the Only One, the Beloved. Ibn Sina (Avicenna)—famous as a statesman, as a physician, as a philosopher, as a poet, and, above all, as a mystic—expresses this thought in his well-known poem on the soul:

"Lo, it was hurled

Midst the sign-posts and ruined abodes of the desolate world.  
It weeps, when it thinks of its home and the peace it possessed,  
With tears welling forth from its eyes without pausing or rest,  
And with plaintive mourning it broodeth like one bereft  
O'er such trace of its home as the fourfold winds have left."

In the beginning (esoterically, the beginning of but another of the infinite series of days), the universe lay cold. The One, the Beloved, sang of love "in wordless measure" to Itself. Then:

"One gleam fell from It on the Universe  
And on the angels, and this single ray  
Dazzled the angels, till their senses whirled  
Like the revolving sky. In diverse forms  
Each mirror showed it forth, and everywhere  
Its praise was chanted in new harmonies."

Nowhere in literature does love of the Divine, of the Beloved, and yearning for reunion, find more passionate expression than among the Sufis, though Suso, St. Gertrude, and many Christian writers use language almost identical. In fact, it would be difficult, at first sight, to tell whether such an extract as the following were Christian or Sufi: "For the love that thou would'st find demands the sacrifice of self to the end that the heart may be filled with the passion to stand within the Holy of Holies, in which alone the mysteries of the True Beloved can be revealed unto thee" (it happens to be a Sufi sentiment—yet surely also Christian!). Indifferently the Sufis speak of the Beloved as neuter, or as masculine, or as feminine. No one can deny to them magnificent broad-mindedness. In their view, as in our own, there is no one way to the Spirit: "the ways of God are as the

number of the souls of men"; and if many of them, hard put to it to convey some sense of their adoration, and trusting to the purity of their readers to recognize the purity in themselves, found it helpful to symbolize the One as feminine,—must we, with the Rev. Professor Inge (in his *Christian Mysticism*) eye them narrowly as "erotic"? Was that "Venerable Servant of God, Louis-Marie Grignon de Montfort, Missionary Apostolic," open to the same charge because he took *Omnia per Mariam* as his motto and rule of life? Surely not! Yet the Sufis never personified Deity, except symbolically, and avowedly for poetic effect. We are tempted to think that the mysticism of Professor Inge must be a trifle prudish. In any case, for our own part, we can find in such lines as the following, by Jami, no more and no worse than the purest religious aspiration:

"Gaze, till Gazing out of Gazing  
Grew to BEING Her I gaze on,  
She and I no more, but in One  
Undivided Being blended.  
All that is not One must ever  
Suffer with the Wound of Absence;  
And whoever in Love's City  
Enters, finds but Room for One,  
And but in ONENESS Union."

Mahmud Shabistari symbolized it differently, but the meaning obviously is the same:

"Go, sweep out the chamber of your heart,  
Make it ready to be the dwelling-place of the Beloved.  
When you depart out, He will enter in,  
In you, void of yourself, will He display His beauty."

They were not ascetics in the sense of refusing to see the beauties of this world, all of which they regarded as reflections of the Divine Beauty; but that they understood the meaning of Detachment is shown in this story of Rabai, the woman Sufi. Someone asked her one day, "Whence comest thou?" "From the other world," was her reply. "And whither goest thou?" "Into the other world." "And what doest thou in this world." "*I jest with it by eating its bread and doing the works of the other world in it.*"

T.

*A Little Book of Eastern Wisdom*, collected by Claude Field (George G. Harrap & Co., London), contains brief extracts from the Mohammedan poets and mystics. They include two of the recorded sayings of Jesus, according to the Mohammedan tradition—both of them noteworthy: "Jesus (on whom be peace!) said, 'The world is a bridge; pass over it, but do not build upon it.'" That saying is said to be inscribed on a bridge at Fatehpur Sikri. The other has been handed down by Nizami: "One day Jesus passed by a crowd which was standing round a dead dog and giving vent to exclamations of disgust. Jesus stood still and said, 'Pearls are not whiter than its teeth.'" This is from Rumi: "What to you is a wall, to the saint is a door." May we add a corollary? "Do not wait to be a saint: *open it!*" A delightful story is told of the celebrated saint, Fudail Ibn Tyad. The Caliph Harun-al-Rashid paid him a visit and said to him, "How great is thy self-abnegation!" to which the saint made answer, "Thine is greater." "How so?" asked the Caliph. "Because I make abnegation of this world, which is transitory, and thou makest abnegation of the next, which will last for ever." It is said that the Caliph saw the point, but it is not said that the effect was permanent. Then there are these sayings, taken at random: "He who gave them speech has brought them to silence; He who created them has caused them to perish; but as He wore them out, so will He renew them; as He scattered their frame, so will He

re-unite it." "Stupidity is closer to deliverance than intellect which innovates" (can any Conservative improve upon that!). "When you are the anvil, be patient; when you are the hammer, smite." The renown of Saadi, its author, must excuse this: "A dog washed in the seven seas, Is still a pasture-ground for fleas!" Finally, this remarkable comparison from Suhrawardi: "If it were said to an embryo in the womb, 'Outside the narrow place of the womb is another world, a great space, a sky, a land, a sun, a moon, and other things,' never would the imagining of it appear true save by faith. Even so the dwellers in the narrow world of reason cannot save by faith understand the world of power, till man's soul from the narrow womb of the world of reason cometh to the unseen world of power, or by the death of nature and of will which they call 'the second birth' even as Isa (Jesus) hath written." T.

*The Spiritual Maxims of Brother Lawrence.*\* Many of our readers are familiar with *The Practice of the Presence of God*, by Brother Lawrence, but the *Spiritual Maxims* is new to English readers and will be welcomed by all those who know and have been benefited by his more famous work. Brother Lawrence was a Carmelite monk who lived in an obscure monastery in the French provinces. For forty years he had charge of the kitchen; yet such was his sanctity and soundness of judgment, his spiritual wisdom, combined with common sense, that the great religious leaders of France did not scorn to seek him out and ask his advice.

His whole religious philosophy was comprised in the term "practice of the Presence of God." He carried this idea into every detail of his outer and inner life. He himself says that when working in his kitchen and called upon by his assistants, several at once, he was, in the midst of all these distractions, still able to preserve his consciousness of God's presence in his heart; that when turning a cake in a frying pan, he would do it of, as, and for God. Consequently, he says, he never found any other means of devotion necessary: he never needed a spiritual director, God in his soul being sufficient; the ordinary religious observances were aids, perhaps, but only aids to the acquirement of the *sumum bonum* of the religious life, the constant sense of deep inner communion with God. He expressly states that a life of retirement from the world, is not necessary; that while it may be a little more difficult, yet it is quite possible to practice this special form of devotion while being busily engaged in ordinary occupations.

For this there are very few and simple rules:

You must be pure of body, mind and soul. You cannot expect God to take up his abode with you unless you give him a clean abiding place.

You must have faith; you must believe that God will come when you have prepared his dwelling.

You must be prepared to suffer cheerfully; a certain measure of suffering and pain is needed to purify the natural man.

You must realize that you reach God through the *heart* and not through the mind.

You "must do all things thoughtfully and soberly, without impetuosity or precipitancy, which denotes a mind undisciplined. We must go about our labours quietly, calmly and lovingly, entreating him to prosper the work of our hands."

You *must practice the Presence of God*. It is the training of the mind and heart to find their joy in his divine companionship.

These and many other restatements of the same ideas, are to be found in this most valuable little book. Substitute the word "Master," for "God," and you have a perfect Theosophical Rule of Life.

C. A. G., JR.

\* "Heart and Life" Booklets. London: H. R. Allenson, Ltd., 6 pence.

# QUESTIONS AND ANSWERS

QUESTION 127.—In the January QUARTERLY, page 286, "C. A. G., Jr." says—  
*"Pain and suffering, \* \* \* of whatsoever kind, are nature's efforts to readjust inharmonious forces which have been started by the free-will of individuals. If our wills acted in harmony with the Divine Will all pain and suffering would instantly disappear forever."* This may be true, but here is my trouble: I find that under the operation of natural law, in the primeval forest where the blight of man's free-will and law breaking is not a factor, one animal preys upon another. The hawk pounces upon the mother rabbit and tears it to pieces; its agonized shrieks ascending unanswered; the ecstasy and joy of its sweet life ended in awful pain! Can any of your readers shed any light on this? What can be the purpose of such suffering? What the compensation? What can man do to cause or help cause such suffering to "instantly disappear forever?" Who has offended and how?  
J. F. K.

ANSWER.—J. F. K.'s point is interesting and natural, but is based upon facts as he finds them today, and not upon what they ought to be or what Nature intended them to be. We are told that the whole course of evolution on this planet, got "off the track" many hundreds of thousands of years ago, and that the great effort of the Lodge is, and for a very long time has been, to get things back into regular and normal channels once more. It was the sins of humanity which so seriously interrupted the orderly course of evolution. One of the chief of these sins was the treatment of the animal kingdom. The human race deliberately taught the different animals to prey upon each other, just as they are still training ocelots to hunt deer in India, or dogs to hunt foxes and other "game"; just as they used to teach hawks and falcons to kill other birds and small animals. It is not "natural" for any of these creatures to do these things. Even the lion and the tiger once lived in harmony with their fellow creatures, four-footed as well as two. We brought this form of suffering into the world as we brought all other pain, and when we are bitten by a poisonous reptile or clawed by an angry lion, in the last analysis we have only ourselves to thank for it.

The various traditions of the Garden of Eden, when lions and lambs were friends, reflect true conditions, and in time to come, when we have made a little more progress in correcting our own faults and weaknesses, we, human beings, will have to undo the wrong we have done the animals and teach and train them to curb their ferocity and pain-giving proclivities.

Much of this will be accomplished indirectly by purifying the general thought atmosphere of the world which the animals embody and reflect; much will have to be done consciously and deliberately, as the result of carefully worked out plans.

So I do not think that what I said about pain and suffering is controverted by the facts brought forward by J. F. K. Indeed I believe those facts, when properly understood go to prove my thesis, for they show how a very large amount of pain in the world is the direct result of human sin, ignorance and folly.  
C. A. G., JR.

ANSWER.—The questioner assumes that “the blight of man’s free-will” is not a factor in the primeval forest. This is an entire mistake. Free-will is the cause of thought. Animals are altogether the expression of thought forms of the past. As a race we are responsible for the existence of animals as they are today. Man, when he first appeared on this planet, thought; those thought forms incarnate in animal shapes, and thus work off the initial force we have put into their lives. Man’s free-will has, therefore, entered directly into the question. In like manner the thoughts we are thinking now will take physical shape and become the animals of the future.

The first chapter of Genesis is a First Round expression. It deals with all the other forms of life and then with man. The second chapter, which seems to be in part a repetition, begins with man. That is a Second Round expression. From this time on we became responsible for the animals’ lives. (For race cycles and antiquity of man and his appearance in the Second Round cf. *The Secret Doctrine*, Third Edition, Vol. II, p. 729. For the origin and evolution of mamalia, science and esoteric philogeny: Vol. II, Sec. 5, especially p. 775.)

This tracing of the line of man’s evolution, as *The Secret Doctrine* does, from spirit into matter, supplements the Darwinian theory of the evolution of his body through the forms of animals. In their origin these forms may be regarded as successively projected and materialized from man’s psychic activity—and their evolution constantly affected by the same forces which gave them birth—until a form of self-expression is reached which man can himself ensoul. This puts man in his proper place as the precursor and creator of animal forms. Accordingly the struggle for existence in the animal kingdom did not exist before man’s fall:—that is before his descent into matter and the misuse of his newly acquired free-will. A scientific illustration of this statement is the case of the Fuegian Islands. When European scientists first went there they found the utmost peace and harmony. The conditions pictured in Isaiah actually prevailed.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young shall lie down together: and the lion shall eat straw like the ox.” (Isaiah 11:6, 7.)

After man had lived on these islands, the animals became imbued with the same combative spirit which was characteristic of him, and took on their present traits.

Moreover the “agonized shrieks” of the mother rabbit do not ascend unanswered.

“Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.” (Matt. 10:29.)

The Masters know and record in the astral light every such event, and great is our recorded debt to the animal kingdom.

As to the purpose of such suffering. Pain is the great refiner, the great teacher. But we must never forget that we read into animals our own higher sensitiveness. They are not organized so that they can suffer to the extent that we would under the same circumstances, any more than thought forms in the astral plane or a piece of wood burning in the fire suffer as we do. We have no means by which we can estimate the amount or quality of their sufferings. (*Secret Doctrine*, Vol. II, pp. 300 and 301.) This may be a new idea to many and hard to believe, but, by referring to the passage instanced, one can see that *The Secret Doctrine* teaches the direct dependence of animal forms on man.

A. L. E.

# T·S·ACTIVITIES

## THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY.

Notice is hereby given that the Annual Convention of the Theosophical Society will be held at the Brevoort Hotel, Fifth Avenue and Eighth Street, New York City, on Saturday, April 29, 1911, beginning at 10.30 A. M.

Branches unable to send personal delegates are requested to forward proxies, for the number of votes to which their membership entitles them under the constitution, to the Chairman of the Executive Committee, Mr. Charles Johnston, 387 Ocean Avenue, Flatbush, N. Y.

Members expecting to attend the Convention are requested to inform the Secretary, Mrs. Ada Gregg, 159 Warren Street, Brooklyn, N. Y.

March 1, 1911.

CHARLES JOHNSTON,  
*Chairman Executive Committee.*

### BRANCH MEETINGS.

Visitors are welcomed at the meetings of all local Branches of the Theosophical Society, and for the convenience of those interested, a partial list is given below of the names and addresses of the Branch Secretaries, in different centers, who will be glad to furnish full information as to the time and place of the local meetings.

Boston, Mass.—Secretary, Mrs. E. L. D. Moffett, 152 Washington Street, Brighton, Mass.

Cincinnati, Ohio—Secretary, F. C. Benninger, 3826 Millsbrae Avenue.

Dayton, Ohio—Secretary, Geo. E. Brittain, 120 Shaw Avenue.

Denver, Colo.—Secretary, Miss Lucile du Pre, 1045 Clayton Street.

Detroit, Mich.—Secretary, Miss E. Chapin, 58 Smith Street.

Fort Wayne, Ind.—Secretary, Mrs. Lillian F. Stouder, 215 W. Superior Street.

Greensboro, N. C.—Secretary, C. Lahser, P. O. Box 489, Greensboro, N. C.

Indianapolis, Ind.—Secretary, J. S. Moore, 26 N. Walcott Street.

Indianapolis, Ind.—Secretary, Mrs. Grace Bradford, 309 Oriental Street.

Los Angeles, Cal.—Secretary, Mrs. M. Ella Paterson, P. O. Box 1194, Ocean Park, Cal.

Louisville, Ky.—Secretary, Fred H. Sharp, care 14th Street Depot.

Middletown, Ohio—Secretary, W. G. Roberts, 906 George Street.

New York, N. Y.—Secretary, Karl D. Perkins, 511 West 122d Street.

Oakland, Cal.—Secretary, Mrs. Carrie G. Gilson, 49 Bella Vista Avenue, East Oakland.

Providence, R. I.—Secretary, Mrs. Jennie Sheldon, 31 Creighton Avenue.

Seattle, Wash.—Secretary, Mrs. J. S. Clark, 316 Thirty-fifth Avenue.

Seattle, Wash.—Secretary, Miss Flora Freidlein, 109 Maynard Avenue.

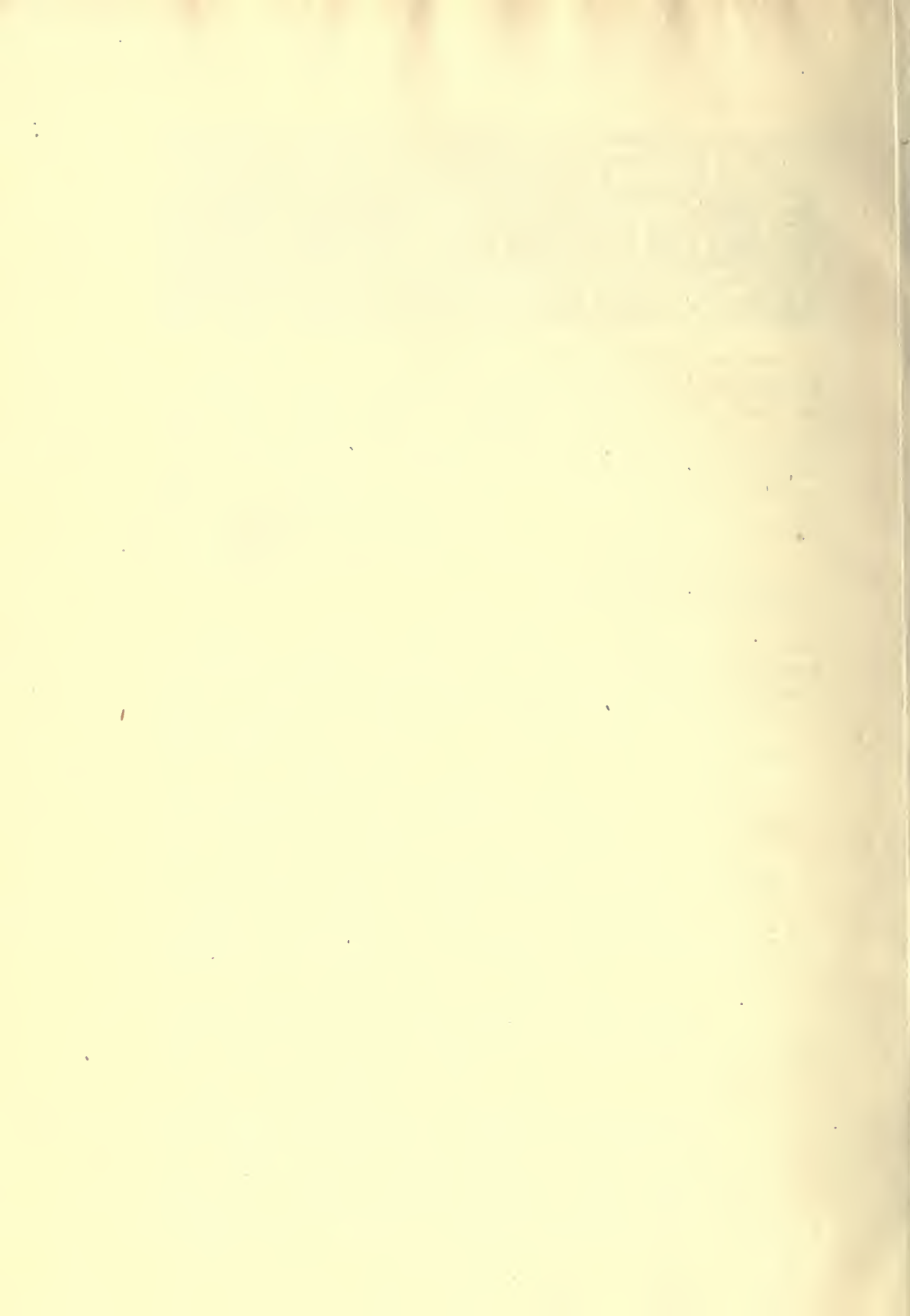
Stockton, Cal.—Secretary, Mrs. Algie C. Kelsey, 608 El Dorado Street.

Syracuse, N. Y.—Secretary, Chas. H. Dower, 612 Dillage Building.

Toledo, Ohio—Secretary, Walter C. Longenecker, 2408 Maplewood Avenue.

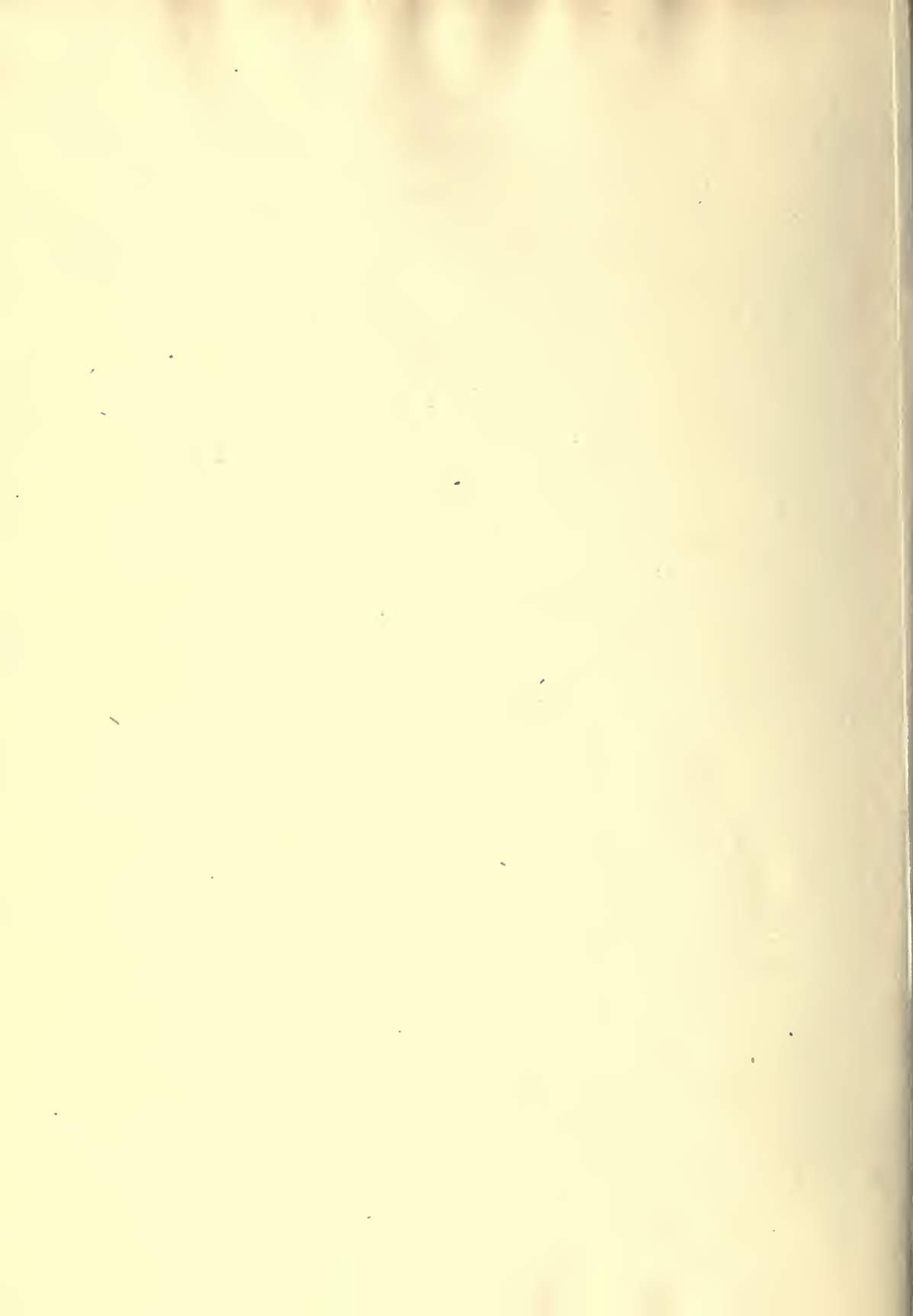
Washington, D. C.—Secretary, A. B. Russ, 2503 14th Street, N. W.











BP  
500  
T46  
v.8

The Theosophical quarterly

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

