

[DEATH SPEAKS:]

The Great Beyond gleams not for the fool, led away by the delusion of possessions. "This is the world, there is no other," he thinks; and so falls again and again under my dominion.—*Katha Upanishad.*

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## THEOSOPHY AND UNIVERSAL BROTHERHOOD.

BY ZORYAN.

**A**WAKE! Arise! dear child! wish only and thy dream is over! I touch thy lips and eyes and hair with Golden Flowers. I kiss thy heart with singing flame of Hope and Beauty. Open thy eyes: the Sun of the Eternal Truth is shining. Awake, and find thyself an Angel among the Angels, and do not dream thyself a mortal. A child of the ages, take thy hereditary share of endless progress. Thy past went forward to prepare the way, thy future is awaiting thee already. The space of endless blue gives thee access to every star of the Immortal Wisdom. Look! there is no check, no limit—all, all is thine.

The reader may easily see that Humanity is the child and Theosophy is the Angel, who awakes the child, and that Theosophy is no bare system of ideas, but the living speech and light and power of our Elder Brothers, those men who have attained to the Angelic plane, and of that higher plane itself and its innumerable Hosts, who speak through our inner souls, whether they look inside, or interpret the beauty and meaning of the outer nature. And when this is known and felt and assimilated, it is no more the outer nature.

If some one tells you that Theosophy is here in this one book, or in the mind of this one sage or in this society and nowhere else, do not believe him. It is only in your own heart, and it is because your heart is not your own. Your heart

dwells in all things, and all things dwell in it—the flowers, the birds, the skies, your dear ones, your country and your God, the hope and joy of all humanity, the brotherhood of all existing. Everywhere it spreads the same mysterious golden glow, embracing and unifying all for it is an ever growing reflection of the Unknown which your soul may worship only in silent adoration.

The unbroken diamond Unity of the World's Heart, of which we are the undetached sparks, is then the reflection of and the outreach to that Infinite, Inscrutable Causeless Cause, which is so singly One, that there is no Second with which to compare, and know it more changeless and all embracing than space in which all planets move, more still, than silence in which all sounds find harmony and rest.

This is the first fundamental proposition of the *Secret Doctrine*, and with the other two it gives the framework for its philosophy.\*

Now if the reader has studied well and grasped these three propositions, or rather feels himself in their grasp, if he feels himself a child of a Bright Ray of the Boundless Unknown, a candidate for the Eternal Progress, an heir of all Perfection, Wisdom and Bliss; if he keeps his eyes as free from prejudice as they

\*The reader is referred to the *Secret Doctrine* by H. P. Blavatsky. Vol. I., pp. 14-17, new edition, pp. 42-45.

were free and hopeful in the freshness of his morning, if he keeps his heart aglow, as in the dawn of his childhood, when the first rays of the Sun kissed him sweetly with an undying promise, then well for him if he start all his thoughts from this deepest thought, which is no thought at all, though embracing all thoughts, as space embraces all forms; and starting from it never lose the thread that he may return again free, unbounded and unclouded—a brother of the Stars of the Eternal Space.

There is a book so ancient, so venerable, the oldest manuscript in the world, known but to the very few who have deserved to understand it. A few chapters of it, with commentaries added, are translated and published by H. P. Blavatsky, in her great work called "The Secret Doctrine." There the reader may find that these few chapters of the "Book of Dzyan" elucidate Cosmogony in a most logical manner, and not, as does the modern science, from a multitude of the innumerable Gods, called the atoms, of whose origin science, however, is silent, notwithstanding its theory of differentiation from a homogeneous something. The first two chapters of the Book of Dzyan describe that Unknown Unity, where Spirit-Consciousness, which is the Father, and Matter, which is the Mother, and the Universe, which is the Son, were all once more one: where time was not, for it lay asleep in Indefinite Duration; where the Universe was concealed in the Divine Thought and in the Divine Bosom. Then follows a description of how this concealed Universe, the Son—and there are many sons—emerged from this inner condition, its Matter expanding from within outward, and its Spirit appearing as a ray sent from the Unknowable Darkness to enlighten that which, being outward, needs its radiance to shine consciously.

Now, first matter is simply objectivity,

very spiritual, homogeneous, clear. This spirit-matter is the Logos, the first Atom- Universe. It becomes now manifested Unity and differentiates into the Seven Lords of Being, which are one in Him, as thoughts are one in a brain. Matter divides also into seven planes, and then again into 49, from the subtlest down to the grossest. The Seven Dhyanis, or Lords, radiate new hosts of being, and so on to Devas, to elementals, even to the smallest mineral atoms, all is branched out and differentiated from that great Tree whose root is the Logos and which grows in the Eternal—Unknowable. The Tree of the Universe is periodical in its manifestation, and the farther the branch from the centre the more frequent is its period.

From Mahamanvantaras of 311,040,000,000,000 years, to planetary rounds each of many million years, then to human race periods, coinciding with geological periods, then to the tropical years of 25,868 years, to human life and post-mortem rest on the pure mind-plane, and then life again, then to common years, months, days, to the periods of sound several thousand times a second, and even to the 700,000,000,000,000 vibrations in a second in a violet light, all these are expressions of the same law and show that the leaves and shoots vibrate faster than the branches. Of course the Tree symbol should be understood mystically. It illustrates at once involution and evolution, immortality and reincarnation. It shows the Great One Life containing man ("I am the vine, you are the branches"; *Gospel of John*), men containing cells, cells containing molecules, molecules containing atoms. The one plan throughout the Universe. From it follows that, as the human body restores anew its lost cells in a wound, for instance, so the Planetary Logos restores again the lives of men on earth. This is reincarnation, the reaching and withdrawing of the tentacles of the higher ideal being, who

lives through all this time.

That part of us which feels itself a Ray of Light Divine, will live eternally without the circle of the Time, and the phantom of our phenomenal appearance—but what cares it? It will go to sleep and pass away, as a lost and disregarded thought, a falsely constructed scheme, who mocked for a time the Unity of the Divine, but could not do it in truth without a Heart with which it refused to merge, and coldly turned its back to the Brotherhood of all mankind, and to the one great consciousness of All. But his angelic, sunny soul, the bright companion who so often spoke to him the words of Truth and Beauty, he of the Unfading Clime where ideas bloom like flowers, he who turns his face towards the utmost Light, he who has dropped again his leaf from the vibrating branch,—how many times he will be listened to again, always beloved, always dear, the Saviour of the phantoms—the strayed thoughts of Heaven,—thoughts of his own in ancient ages.

And so he comes again to the new phantom made from the silvery dream. He comes to a new baby, and the shattered fragments of the old phantom also strive to reach it, to darken the child and to tempt it bitterly. But he watches and enters it more and more as a flower garden of the immortal free ideal world. The child turns then to be a poet, or a Knight who fights for truth and fears no death, or a sage who helps the world, or simply a loving soul, who does its work quietly and is unknown. No wonder that it feels the gratitude and devotion.

One and undivided is the great Divine Soul and one is an Angel and one is the soul of man,—every Atom is one, for it reflects the Highest, in it there is a germ divine of the infinite growth and progress from its own infinite depths, and this is the highest and the first plane of Consciousness—the Divine plane. This is the same everywhere, being One in All, and above all knowledge, though

from it spring all potentialities of knowledge and progress.

The second is Spiritual, the Soul of the World or of man, issued from the Divine only for a limited, though very great time, and destined to return back to it.

There the knowledge and the power are free and untrammelled, and united as one great sea, which gets self-conscious quality by the labors of the Mind, whose experiences it accepts not as something foreign, but as self-awakening, and transmits to the Mind as intuition. It does not think; it knows. It is unity of knowledge and existence. It is a reflection of the Divine.

The third is Mind, this is Light, out-reaching from the One Truth, and from One Heart, and from One Soul, descending as a ray to all scattered existence of illusion to take it up into that kingdom where all is One. It is the Immortal Ego of man, his Leader, Guide and Saviour, it is an imperishable individuality which helps mortal, personal man to find an eternal Haven for its mental essence, it is the celestial swallow which dives from the ideal and unfading world into the world of dreams to invite and take the shadows, which are the earthly men, into the dreamless world. That aspect of it which looks and gravitates downward is called the lower mind.

The fourth is the force of desire, which is mortal, for when the desire is attained, then it dies. The possibility of desire itself shows that the Unity is broken. Yet it is useful, preparing for a way and helping the mind to gather its lost dreams into a personality. All passions are really forces of man just as much as of the universe. They are, as it were, a semi-conscious vapor trying to unite by outer agglomeration instead of inner awakening.

The fifth is the vitality which is perfectly instinctual, and gives for a time a rosy light for the pale, lost, dreams of the lower world, according as the attention of the higher three is directed to

them periodically.

The sixth is this world of phantoms, of pale, lost dreams, of forms of thought, escaped from the children of the Mind, who were not perfect, dropped from the Unity, mistakes, as it were, for which the Angels are yet responsible, and must gather them through the living creatures of the earth and through man, their crown. For in man meet the two worlds. In his outer nature are creatures of the

earth, in his inner depths are angelic forces and deeper yet the light divine itself, his Christ and Saviour, and through him the Saviour of all nature.

The seventh is this physical world and our physical body, an outer shell, a hardened dream, which gives the shape to the molecules of the lowest matter, soaked all through and through with the cohesive force of desire emanated from man.

(*To be continued.*)

## WHAT IS MIND?

BY DR. B. C. BUCHANAN.

MR. HERBERT SPENCER, in his *Principles of Psychology* (Vol. 1, page 145), says that "we know nothing about it and never can know anything about it." Yet, as he himself, in the same volume, goes on to discuss "the Substance of Mind," "the Composition of Mind," and "Life and Mind as Correspondence," we need not be quite discouraged. We each of us have one of our own and we may well exercise it in the study of itself.

It may help us to arrive at a more satisfactory conclusion as to what mind is, by first considering what it is not. Says Prof. Ladd, in his *Physiological-Psychology*:—"However our states of consciousness may be related to the states of the brain, the two are certainly not the same. What is true of all material elements is true of those of the brain: they can do nothing but move. And so far as we know anything about the molecular activities of the central nervous system which are most *directly* connected with the phenomenon of consciousness, they do not differ essentially from other molecular activities of this system *not* thus connected with consciousness.

Suppose it were possible with the microscope to discover the exact chemical constitution of every molecule of the

substance of the brain," and that by some such process as that described by THE MAN-WHO-DID-IT, in Mr. Lloyd's wonder-book, *Etidorpha*, we could look into the interior of our own brains, "and watch the motion of all the atoms in the phosphorized fats and the hurrying blood currents, as chemical changes take place, or as waves of nerve commotion in infinite variety move hither and thither among the countless nerve fibres and nerve cells; we should then discern but the physical functioning and product of the physical brain, the molecular activity of material particles. Strive as scientists may, to reason out consciousness as the product of the brain, they cannot identify the molecular changes continually taking place, in the work of nutrition and depletion, with the happenings of our consciousness.

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the cerebrum. That the subject of the states of consciousness is a Real Being is a conclusion warranted by all the facts. Mental phenomena show what it is by what it does. The so-called mental "faculties" are only the modes of the behavior in consciousness of this Real Being. If the complexity of mental phenomena is bewil-

deringly great, so the unity of consciousness is striking and unique. It is the same "I" from the dawn of self-consciousness through all subsequent changes. All the different mental phenomena of an individual are but different states of the one consciousness, and the binding force of memory is dependent on this unity.

It is too late for Science to object to the assumption of the non-material nature of mind, for the whole fabric of materialism rests and is built upon the hypothetical atom, which, to say the least, is super-sensible. The best efforts of modern investigation to describe the nature of atoms is not only incomplete, but often self-contradictory. What an atom *is* can only be described by telling what it *does*; but in telling what *it* does, we always find ourselves implying certain relations to other atoms, involving complicated hypotheses concerning its modes of behavior as caused by the presence and mode of behavior of some form of being that binds them together and makes them work to a *unity* of plan. And we can form no conception of a "plan" which is not a phenomenon of mind, and no conception of a "unity" that does not depend upon the unifying *actus* of the mind.

To "be really" and to be the one permanent subject of changing states are but different ways of expressing the same truth. It is for this reason that modern Physical Science, which affirms the eternity of matter, regards the atoms as having a permanent reality which does not belong to composite structures—the things of our experience—into which the atoms enter. The atoms are supposed to remain with unchanged natures through all the changes of relation which they may undergo. Their reality depends on their capacity for being the subject of so-called states. They follow a law, or an idea which recalls them to the *same states* when the same circumstances recur. To have a

variety of changing states attributed to *it*, as the subject of them all—this *is to demonstrate in consciousness a claim to Real Being.*"

So much for the line of thought carried out by Prof. Ladd, and it is not easy for a student of occult science to understand how he could reason so far without reaching the broader philosophy of the chapter on Gods, Monads and Atoms in the first volume of the Secret Doctrine, positing at the root of each Atom a God of life and intelligence, a god we call "the monad." Atom is one of the names of Brahmā.

"States are changing, they have a transitory and phenomenal being," Prof. Ladd goes on to say. "The soul exists in reality above all other kinds of being, because it alone, so far as we know on good evidence, knows itself as the subject of its own states. And it arrives at the state or plane of self-consciousness in the mind, which is its vehicle for acquiring experience. It is a Real Being which acts, and knows itself as acting: which is acted upon, and knows itself as affected: which is the subject of states, and itself attributes these states to itself; which develops" [or evolves], "according to a plan, and so remembers and comprehends the significance of its past states, that it can recognize the fact of its own development," [or evolution].

But evolution is only one-half the equation, and herein lies the weakness of modern science. It must be balanced by involution. "Out of nothing, nothing comes," and rational minds can admit the word "creation," only in the sense of making a thing something which it was not before. In this sense man "creates" a garment, a house, a city; and higher Intelligences "create" men, worlds, universes. All that evolves in actuality on the objective plane and is known to us in phenomena, was first involved in potency on the subjective plane in the necessary correlate of noumena. So that mind and all the at-

tributes of man are universal principles diffused throughout Kosmos, temporarily focussed and individualized in man. Everything on the subjective plane is an eternal *is*, as everything on the objective plane is an "ever becoming."

Involution starts from the highest plane of pure spirit and descends through psychic, intellectual and animal to the lowest plane of matter, spirit becoming ever more and more concealed as it is plunged deeper and deeper into materiality: a latent, sleeping nucleus, wrapped in sheath after sheath. We pay this price for our knowledge of matter in embodiment. It is because of this Divinity which thrills in the heart of every atom that evolution takes place on the physical plane from the simple and homogeneous up to the complex and heterogeneous. Evolution is an eternal cycle of becoming, and Nature never leaves an atom unused. From the beginning of the Round all in Nature tends to become man. He is held to be the highest product of the whole system of evolution and mirrors in himself every power, however wonderful or terrible, of nature; by the very fact of being such a mirror, he is man. Prof. Agassiz says:

"The progress in the succession of beings consists in an increasing similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all animal creation has tended from the first appearance of the first paleozoic fishes"—and this tendency is inherent in every atom, says the Secret Doctrine. The One Law proceeds on the same lines from one eternity (or Manyantara) to another; the "fall" of spirit into matter then redeeming it through flesh and liberating it, using for these purposes the Beings from other and higher planes, men or minds evolved in previous Manyantas (periods of manifestation) as we are evolving now.

The Oriental teachings say: "The Breath becomes a stone; the stone, a

plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a God." In Occult Science, there are no "missing links," in its unbroken, endless chain; and each of these seven planes of existence involves and evolves progressively the seven principles which have their correspondences in the colors of the rainbow, in the primary tones of the musical scale and everywhere in Nature, including man.

Let us take the plane of the invisible gases. So far as Western Science can detect with its microscopes and crucibles, they are simply diffused substance, without form, life, desire or mind as we know them. For the purpose of suggestive illustration (although not with strict accuracy from the occult point of view) they may be considered to correspond to the Breath, with only one principle manifest, namely, substance and *slat* latent. Then when the intelligent *vis a tergo* which propelled from the non-menial side of Nature that which manifests on the phenomenal side of Nature as gas, has acquired all the experience of the plane of gases (an experience which is recorded and preserved in itself) it climbs or is lifted up to the mineral plane. "The Breath becomes a stone." Here it adds form to substance, evolving two principles leaving five involved, and manifests then the properties of matter known to science. It enters into metals, gems and earths, learns the secrets of crystallization and makes the round of the changes possible to the mineral cycle and then its form is sacrificed, disintegrated by a growing plant, and it is lifted up to the vegetable kingdom. Substance and form are supplemented by life, three principles evident to our senses, four yet to evolve. "The stone becomes a plant." It has now the new experiences of germination, growth, maturity, reproduction and decay with new responsiveness to sunshine and moonlight, heat and cold, rain and dew. Here is a range quite impossible to anticipate

from the limited horizon of the mineral plane. Through every variety of texture, color and odor, again the sacrifice is prepared and vegetable life is transformed into animal life, and to its three principles the plane of desire adds motive. "The plant becomes an animal"—four principles manifest, three yet latent. The animal secures food when hungry, and eats until desire is satisfied, drinks when thirsty, exercises from instinct, provides a home adapted to its needs, makes defenses, coöperates with others of its kind, for mutual protection, wages war on enemies, periodically feels the attraction of the sexes, begets its kind, tenderly rears its young, nourishes, protects and trains them, and becomes attached to places and things. All these are the purely animal functions. Here is a wide outlook, a vast range of experience. On such a broad basis a magnificent superstructure can rest. What shall it be? "The animal becomes a man." How? By sacrifice as before and being lifted up to the fifth plane, evolving the fifth principle, still leaving two latent. This principle is mind, the eating of "the fruit of the tree of knowledge of good and evil."

The animal knows neither good nor evil. It satisfies its hunger and thirst regardless of the hunger and thirst of others or how the strength derived from food is to be expended. It protects its young, because they are its young, and not another's. It is self-seeking, but not selfish, because its self-seeking is its highest soul-expression and in it the Universal Soul works through instinct to lift the planes below it up to the animal. It is actuated by desire alone, its highest informing principle; hence it is not responsible and makes only physical Karma. Man reaches a critical point in evolution, a point where he is required to choose and where he exercises free-will. Choice always involves moral responsibility, hence moral Karma. In order that he may choose, knowledge is

necessary, knowledge acquired by experience of both good and evil; and this he gains through the instrumentality of mind. And what is mind? Whence comes it?

The Sanskrit root word "man" means "to think," hence "a thinker." It is from this word very likely, that sprung the Latin "mens,"—mind; the Egyptian "menes"—the "master-mind;" the Pythagorean "monas," or conscious "thinking unit," and certainly our "manas," the fifth principle in man.

The vocabulary of the English language has grown with the development and requirements of its people. The history of the English speaking peoples is essentially a history of conquest and of commerce; hence we have no lack of words for secular and materialistic nomenclature. But when we enter the realms of metaphysics and the spiritual, our poverty of terms obliges us either to coin or to borrow from foreign tongues. The comparatively few Anglo-Saxon words that may apply to these higher concepts have been so degraded and abused by lax customs that they have lost accuracy as means of expression. The devout Oriental peoples on the contrary, having a heritage of ages of contemplation, meditation and devotion, have evolved in their languages, terms conveying gradations and shades of meaning yet unsensed and unsuspected by Western peoples in those fields of knowledge which lie just beyond the physical. So that in pursuing the deeper study of science and philosophy we find it helpful to adopt some of the Sanskrit terms which have for centuries embodied with clearness a definite meaning.

We must remember clearly that an illustration is never the thing illustrated, but only a stepping stone toward it. The reality can never be illustrated; it can only be experienced; but an illustration may help us to analyze, to classify and to understand our experiences.

The seven principles in man are not circles or rings, nor do they float detached one above another, but they pervade and interpenetrate each other. Moreover each principle is gathered up temporarily and continuously from a universal ocean like itself; just as the air which now produces my voice and is an essential part of my life (Prana), is separated for the moment from the atmospheric ocean about us. The seven universal planes are not sharply divided from each other like the zones on a map, nor embraced one in the other, like a nest of Chinese boxes, although they are specific degrees of differentiation from the One; they overlap and merge into each other. Strictly speaking, life and consciousness and desire are universal and all-pervading, and all manifested things depend on an astral basis for their being; it should not be misleading when, for the purpose of study, we consider them separately, as we study the anatomical systems of physical man.

While we have been building up by the processes of Nature an animal man, for man is, at base a perfected animal, through substance, form, vitality and desire, the four principles of the lower quaternary; from the opposite pole of being, a beam or ray from the Universal Sun of life and intelligence is focussed in the Monad, which is the "God within" atom and man alike, the Higher Self which we name Atma. It never separates from its source. It is but a temporary loan of that which has to return to its source. It appropriates a vehicle or sheath, still spiritual, but a degree nearer the plane of materiality than itself, and comprising as its essence the highest, the purest and the most beautiful of the endowments which may be attributed to the character of the Christ, whether we look upon the Christ as an historical personage or a symbol and type divinely human in its ideal. And this principle, the sixth, we call Christos or Buddhi, Divine Wisdom. This

Buddhi principle with Atma involved, again assumes a sheath or vehicle to bring it still nearer to the physical plane and this sheath is akin to it in that both are soul; and is endowed with the power of thought,—Manas, the Thinker, the Immortal Ego, man's fifth principle.

We now have the higher triad, formed by these three, Atma-Buddhi-Manas, sometimes called the Real Man, the Eternal Pilgrim, who has made the rounds in latency, during past Manvantaras, through the planes of substance, form, life and desire, recording and preserving the experiences of each plane, manifesting of its infinite potentiality on each plane, just so much as the limitations of matter would permit. Now, it would evolve on the thought plane, and mind must be its vehicle.

Mind is One—an essential unit—creative, potent and spiritual. It manifests in different degrees on the different planes of existence, and according to the capacity of the vehicle through which it manifests. The microscopic cells and molecules of man's physical body have a mind of their own. This physical mind manifests its intelligence in the organic function of digestion, in the circulation of the blood, in assimilating from the blood just such portions as the tissues need, and in setting to work to repair at once any injury done to the physical body; all of which goes on without our knowing anything about it, except in the bare demands for food, drink, air and rest. So the physical mind continually *creates* and *preserves* the substance of the body. The mind of the Astral plane, *creates* and *preserves* the form which is its special mission. The mind of the plane of pure life *creates* and *preserves* force,—the connecting link between substance and form. The mind of the Kamic plane *creates* and *preserves* the expression of will through desire unmixed with imagination or intellect. This fourth principle, Kama, is the balance principle of the whole seven. It stands in the middle,

and from it the ways go up and down. It is like the sign Libra in the path of the sun through the Zodiac; when the sun (who is the real man) reaches that sign, he trembles in the balance. Should he go back, the worlds would be destroyed; he goes onward and the whole human race is lifted up to perfection. It is the basis of action and the mover of the Will.

In man, on the fourth plane, mind wells up as "I am I." Consciousness turns upon itself and distinguishes from itself everything that is not itself and recognizes its own eternal identity. It views itself both as subject and object, and analyzes its own attributes and powers. It is able to blend itself with any of the three planes below it; it is capable of rising and blending itself with the three planes above it. It *creates* and *preserves* self-consciousness, expanding until "the Universe grows I." How does this endowment of mind become the property of animal man?

The course of evolution developed the lower quaternary and produced at last the form of man with a brain of better and deeper capacity than that of any other animal. But this primeval man in form, was mindless, the Adam of the second chapter of Genesis, who was born an image of clay and into whom "the Lord God breathed the breath of life," but not of intellect and discrimination. The Monads which incarnated in those forms remained without self-consciousness for they were pure spirit and there is no potentiality for creation or self-consciousness in a pure spirit on this our plane until it is mixed with and strengthened by an essence already differentiated.

It becomes the task of the Fifth Hierarchy of Dhyan Chohans to bestow the connecting link between the Divine and the animal, to inform mindless man and make of him the Rational Man. The aggregate of all Dhyan Chohans constitutes the Universal Mind, the fifth plane of Cosmos. Those of the Fifth Hierarchy who endowed man with mind, are

called Manasaputra. How did the Manasaputra get mind? Leibnitz conceived of the Monads as "elementary and indestructible units endowed with the power of *giving* and *receiving* with respect to other units, and thus of determining all spiritual and physical phenomena." The Manasaputra, countless æons before they endowed man with mind, were Monads endowed with the power "of giving and receiving," and during their myriad incarnations in lower as well as higher worlds, they assimilated *all the wisdom therefrom*—becoming the reflection of Mahat, or Universal Mind. They became men as we are now becoming men and arrived at the perfection towards which we are striving. This was in a preceding Maha-Manvantara—ages of incalculable duration (about 311,040,000,000,000 years), which had rolled away in the eternity a still more incalculable time ago (a Maha-Pralaya of equal duration with its twilight and dawn). They then passed into Nirvana and are at this stage returning Nirvanees. So far then from Nirvana being annihilation, it is said in the Sacred Slokas:

"The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action."

This "thread of radiance," called the Sûtrâtâmâ, is in each of us the golden thread of continuous life periodically manifesting in active and passive cycles of sensuous existence on earth and supersensuous in Devachan. On this luminous thread, like beads the various personalities are strung. It is the Higher Triad, the Reincarnating Ego, the Eternal Pilgrim. Those who had assimilated all the wisdom of their Manvantara "re-emerged" when they were "called." They overshadowed the mindless races, set on fire and expanded the latent elements of mind involved in man and refined them to the mental plane. This endowing of man with

Manas is symbolized in the "Fiat Lux" of Free-Masonry, and also in a religious ceremony widely observed, by lighting many candles from one. The Manasaputra dropped a spark from the light they had, which settled and expanded within, and set aflame the unlighted brain-candles which were in readiness to burn, but could not light themselves. To construct a Thinking Man, Living Fire was needed, that fire which gives the human mind its self-perception and self-consciousness, or Manas. So I have pictured in this symbol of Manas, a flame. But this Higher Manas is yet too refined and too vast to enter wholly into an organism composed of but the four gross lower principles. So it shoots out a ray from itself and clothes it with astral matter nearer akin to the Kamic plane as now evolved than is its pure self. This astral dress, though it makes of Manas an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud at present its divine nature and stultify its intuitions. This ray, called the Lower Manas, is reflected directly into the plane below, Kama, and constitutes with it, Kama-Manas, giving man his brain-mind. This gives Manas during each incarnation a dual aspect and affinity. On its upper side it aspires to Atma-Buddhi, clings to it, and at death follows it to Devachan (the Heaven-World). On its lower side it gravitates to the animal passions. Right here, in Kama-Manas, is the turning point of evolution, the battle ground of the human soul. Here the struggle goes on between the higher and lower until *one* conquers, the choice is made and the quality and tendency of his ruling desire catalogue a man in the Great Book of Life as unerringly and as accurately as the ragweed and the fragrant jessamine are catalogued by the botanist.

Let us see what Lower Manas does for man in acquiring a knowledge of good and evil. Its function is pure intellec-

tion: alone it is colorless, calculating, incapable of affection or self-sacrifice. It confers the power to reason from premises to conclusions, and to grasp analogies: gives acuteness, subtlety, rationalized cogitation. It is tainted by each object presented to it and is altered into its shape and other characteristics. Its four peculiarities are: 1st,—to naturally fly off from any point: (the student who tries to practice concentration encounters this): 2d,—to fly to some pleasant idea: 3d,—to fly to an unpleasant idea (these three are due to memory), and 4th,—to remain passive: normally in sleep. These peculiar hindrances to the activity of Higher Manas are what it has to fight and conquer. Lower Manas retains all the impressions of a life-time and sometimes strangely exhibits them in a flash. Higher Manas stores up the essence of all incarnations and gives to each new one the results of past experience, in its tendencies and inclinations.

The special characteristics of Lower Manas are imagination—the image-making faculty—and the sense of separateness. The brute has neither. Imagination is a most potent factor in acquiring a knowledge of evil and equally so of good, when Lower Manas consummates at-one-ment with its "Father in Heaven," the Higher Manas, and shares its immortality. But while it is attached to the purely animal functions, it robs them of the automatic impulse of necessity, and arrays them with protean kaleidoscopic attractiveness, magnifies their importance, until man comes to feel himself a god in their exercise, while he is really degrading himself into a demon. God, he is, potentially, and the demon of lust and selfish greed is, after all, only "the god inverted." In the light of this single Manasic ray, reflected downward "things are not what they seem."

Imagination's magic wand touches the animal craving for food and drink, and they become in animal man gluttony and

drunkenness : healthful exercise is exaggerated into prize-fighting ; the simple animal instinct of self-preservation develops miserly avarice, unscrupulous competition, swindling schemes and cunning inventions of death-dealing instruments : attachment to place yields to a vaunting patriotism that derides the cosmopolitan : the attraction of the sexes, held as a sacrament by some of the ancient nations who surrounded prospective maternity with every influence that could appeal to imagination for the bettering and ennobling of the race, has gradually become licentiousness, legalized and illegal that stops at no sacrifices of others : and hand in hand with it walk criminal evading of parentage and cruelty to children and the helpless. Civilized nations have made of selfishness an ethical characteristic and of vice an art, and instead of the healthy king of animal creation which man was in the Third Race, he has become now, in the Fifth, a helpless, scrofulous being, the wealthiest heir on the globe to constitutional and hereditary diseases : the most consciously and intelligently bestial of all animals : his vitals consumed by the eternal vulture of ever unsatisfied desire. All this through the delusion of imagination and the illusion of separateness.

A metaphor in the Katho-panishad says :—“The senses are the horses, body is the chariot, mind (Kama-Manas) is the reins, and intellect (or free-will) the Charioteer.” And St. James says :—“Behold, we put bits in the horses’ mouths, that they may obey us, and we turn about their whole body.” III-3. That is exactly what we need—to “turn about their whole body.” Up to the evolution of animal man the ethics of tooth and claw has prevailed, establishing the survival of the fittest as the means of perfecting man’s physical organism. But from this point, “right-about-face” is the command issued for onward progress. The involuntary sacrifice of the lower planes must now be

voluntary. Self-seeking must yield to altruism. THIS IS THE LAW, and mind must be its executor. Every thought we think either aids our fellow-men or retards them : yes,—and all the planes below man.

“For thoughts are things, and their airy wings

Are swifter than carrier doves’.

They follow the law of the Universe—

Each thing must create its kind :

And they speed o’er the track to bring you back

Whatever went out from your mind.”

We are daily creators of not only our own future, but the future of that humanity of which we are a part ; and just as humanity rises in the scale of being, the lower planes are lifted toward the human. The sage who said, “My mind to me a kingdom is,” might well have said, “My mind to me a universe is”—the only universe we shall ever know. The form, the color, the sound, the beauty of Nature are creations of the mind. Two men view a ripening field of wheat. One sees what distance apart the stalks are on the ground, the size and fullness of the heads, and estimates the number of bushels the harvest will yield and how many dollars they will represent. The other sees a theme for verse and tuneful song, the poetry of its waving billows, the glint of the sunshine on its russet gold, and in all the expression of the tender and bountiful love of the All-Father. It is the same wheat field. Why such different views of it ? The difference exists in the quality of the two minds. Vibrations and contacts are all that exist in Nature. Our minds, which are the reality, create all the rest in sensation and feeling. The mind sees no objects whatsoever, but only their idea. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught and soon discovered that sun, moon and stars were in himself.

It is desire (Kama) that leads and propels to creation,—of worlds—cosmic children—as well as their pigmy inhabitants. It is the bond between entity and non-entity. Desire leads to knowledge; first along paths familiar through the animal instincts, where imagination leads us ever in a childish quest for the treasure that lies where the rainbow rests. Desire leads to knowledge and may be directed by mind to higher planes, where knowledge joined with truth and justice becomes Wisdom, and where creation reaches out into the Infinite. Job says, "Where shall wisdom be found? and where is the place of understanding?" XXVIII, 12. In another chapter he gives the answer, "With the Ancient is Wisdom"; (the "Ancient" is man's Higher Ego) "and in the length of days" (that is, in the number of its re-incarnations) "is understanding." XII, 12. St. James says, "The Wisdom that is from above" (from Higher Manas) "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." III, 17. How different from the worldly-wisdom of to-day!

But this Higher Manas, the source of pure Wisdom, is yet asleep in all of us. Some of us show the restlessness of sleepers near their awakening, perchance disturbed by dreams. The sleeping faculties of the mineral realm dream of growth; the vegetable world swayed by sighing or shrieking winds, dreams of independent locomotion and voluntary voice; animals tamed by man, who dominates the globe, look wistfully into his eyes and dream of his wonderful powers. And we too, dream; of immortality—the cherished dream of all mankind; we dream of love which brings completeness, pure, unselfish and free from passion; we dream of justice and brotherhood and omniscience. Shall not our dreams come true? When Lower Manas shall project itself up toward Higher Manas,

it will form the Antahkarana, the connecting link between the two, and then genius and prophecy and spiritual inspiration can flow from their source above down into the brain mind.

Those who have traveled this unknown way send messages back, and this is one of the messages: "Higher Manas is unconditionally omniscient on its own plane." Think of it! Omniscience your heritage, and mine, when we have learned to cross this little bridge; never again to falter through ignorance, never to go astray through delusion. The very *desire* to do and to become is the promise and potency of attainment; for desire is the mover of the Will, and in the realm of *thought*, the real world, Will rules supreme. The world of thought is a sphere whose radii proceed from one's self in every direction and extend out into space, opening up boundless vistas all around—"the centre which is everywhere, the circumference nowhere."

We hardly know the meaning of the word "Will." It suggests to us the arbitrary or the despotic, while in fact the highest exercise of Will comes from a knowledge of Nature's laws and directing our will in harmony with them. Creation is but the result of Will acting on phenomenal matter, the calling forth out of it the primordial divine Light and Life. All of man's inventions are created first in the mind and then precipitated into matter. The human Will, the Will of Higher Manas, is all-powerful, and the Imagination stands next to it in power and is its inseparable ally. When imagination is check-reined, trained and guided, it becomes the Constructor in the Human workshop, the King faculty. It evolves in the astral substance an image or form which may then be used in the same way as an iron moulder uses a mould of sand for the molten metal. Will cannot do its work if Imagination be at all weak or untrained. Matter is held suspended in the

air all about us. The Adept (one who is at home in Higher Manas) selects a form, and Imagination photographs it, sharply definite in every line, in a mind picture, and then Will precipitates from the air the pigment to fall within the limits laid down by the brain, the most highly evolved organism in the world, "the exhaustless generator of force and form." Or the Adept disperses the atoms of an object to such a distance from each other as to render the object invisible, and can then send them along a current formed by his will in the ether to any distance on the earth. At the desired point, the dispersing force is withdrawn when im-

mediately cohesion re-asserts itself and the object re-appears intact.

These, and yet more wonderful powers belong to Mind, the recital of which seems to us enumerating the attributes of Divinity. They will be man's possession in the future. They *are* the possession of a chosen few now. They would be ours to-day were it not for blind dogmatism, selfishness and materialistic unbelief. When we shall free ourselves from these and hush the cries of the animal within, then we can hearken to the Voice of Silence and walk illuminated by the clear, steady brilliance of the *Divine* Light of *Mind*.

## THE GENESIS AND PURPOSE OF MUSIC.

BY AXEL E. GIBSON.

ONLY a very few people, if indeed any, can be considered as wholly unsusceptible to the influence of music. But because of its intangible and indefinable properties, the value of this influence, when considered in its aspect of moral guide and character moulder—is mostly underrated. Music as an instructor is *sui generis* and employs a method all its own, differing fundamentally from any other method, through which intelligence can be imparted to the human understanding. Thus it is not through reflection or ratiocination that the element of music enters our consciousness, but on the contrary depends for its true appreciation upon the suspension of these very functions. Evidently there are centres in the human constitution, that do not require the slow and cumbersome machinery of thinking and reasoning to transmit impressions into our consciousness. If we read a poem or study a painting, our profit of the mental and moral wealth contained in these art presentations, is directly proportionate to the extent our intellectual faculties—our perceptive, reflective and rea-

soning faculties have been employed in the process. A poem or a painting, however exalted its character may be, must be *intellectually understood* in order to be thoroughly appreciable, while when listening to music every effort to analyze its technical make-up unfits us at once to partake of its inner moral sense.

The account which Mozart gives of the mode and method of his musical conceptions may serve as a case in point for the likelihood of the view here taken. The wonderful conceptions of his master-genius which he embodied in musical compositions, entered his consciousness without—as he himself tells us—any assistance of the intellectual faculty. The several elements of the composition appeared to him before his inner vision as the flitting scenes in a moving panorama, presenting detail after detail, the one passing out of his consciousness as the other entered, until the whole totality, full-orbed and rounded out in all its details emerged from the unknown and invisible, to pass in dramatic order before his mind. This final review, when the entire composition in its minutest

details and in all its glory appeared upon the scene, he describes as resembling the pictorial representations of a strong, fine dream and carrying with it a feeling of the most absorbing rapture.

Thus music seems to draw its elements from a source far beyond the reach of intellection, and carries on a direct communication between the human soul and the Universal soul. The intelligence thus received might be called "direct knowing," attained to without the agency of the lower, intellectual mind. The painter and poet, notwithstanding their own intuitions, can reach the consciousness of their fellow men only through reason and reflection, inasmuch as their genius in order to be intelligible must be clothed in form or symbol. Descriptive arts such as poetry, painting and sculpture, refer to the estimates of a weighing and balancing reason, and though the forms and figures assumed by these arts, may strike us as new and original, in their details they are nevertheless copies obtained from the phenomenal world. Hence we may hold, that the truths revealed by the pencil, chisel or word, can reach our consciousness only through individual thought processes. Thus the *word* in which the poet finds a vehicle for his ideas, depends for its more or less true appreciation upon the discerning and judging capacities of the reader's mind. The musical composer depends upon no forms or verbal limitations when paving his way to the consciousness of his fellow men; his creations have no patterns in the world of form, but are the limitless expressions of original spiritual vision, delivering the intuitional messages without the distorting medium of ratiocination.

The value of music as a moral guide is therefore easily conceived. The moral idea when reaching us through the instrumentality of intellection becomes more or less colored by its intermediary channels. But through the agency of

music we are ushered directly into the sanctuary of divinity and receive the moral idea in undefiled purity, serene and holy as its source. Language fails utterly to describe or even to hint at the thrills of silent bliss that pierce our being when we listen to the magic of harmonic sounds. An indefinable feeling of oneness or identity with every unit of existence creeps over the soul; we experience a sense of boundlessness, and disappear in the universal. Lifted up by the mighty, soul-stirring waves of rhythm, we feel as if carried through spheres of love and beauty towards the altar of eternal truth. There, with the stormy bursts of passions and desires silenced, with the whole sensorium of the mind in a temporary suspension, spiritual verities become exposed to the gaze of the soul, as we drink from the ever flowing fountain of holy truth the exhilarating draughts of moral and spiritual regeneration. Through the medium of music our souls are made to vibrate in unison with the World-soul, and its mighty reservoir of purity and love pours out on us its riches. We become suddenly filled with a sense of exalted morality and sympathy for the forces and powers that make for good; feelings of self and personality, ever attendant on our ordinary life, dissolve in such moments into compassion and a limitless largeness of heart—like the flitting shadows of night melt away to a rosy dawn when the sun wells up an ocean of light over an awakening world. The moral impulses received during such "journeyings with deity" are of highest order, and furnish an ideal guide for human conduct. It is true that these exalted notions do not always obtain a permanent seat in our ordinary consciousness, but give way to other influences when the music has ceased to rule us with its melodies; but it is also true that every repetition of subjecting oneself to such elevating influences, traces deeper and more defined channels in our mind until finally a direction of

thought has been established, and the tide of our moral nature turned permanently towards the good and the ideal.

The influence which music exerts upon the animal creation is another evidence of its super-intellectual source. For were music an output of intellectual processes, it would have remained wholly lost to the animal consciousness, especially to those of the less developed order, as in the latter there can hardly be suspected any elements of thought and reason. Therefore it must be through the instinct, which is identical in essence, though not in degree, with the human intuition, that the harmonies of music can find a response in the animal consciousness. And it is further to be noted that the lower the position the animal occupies in the natural evolution, and the less it can be suspected of possessing reflective powers, the more susceptible is it to the influence of music. Thus the snake charmer has in his pipe or flute a power to which the most dangerous reptile finds itself compelled to surrender. Rats and mice are extremely fond of music, and may under its influence expose themselves unconcernedly to impending dangers. The skylark and the nightingale whose musical presentations are not without technical precision must, in lack of any other instructor, be supposed to obtain the notes for their musical performances directly from the great conservatory of "the harmonies of the spheres."

But not only animals are susceptible to music. The movements of the molecules that constitute what is termed material substances are regulated by the rhythm of sound. I once heard an old German professor affirm that in the grand organ in one of the European cathedrals—I think the Strassburger Münster—is to be found, a note, which if sounded alone would shatter the Temple to dust. This stupendous power of sound has already entered the region of more or less recognized facts. Already

have ordinances been issued by a number of cities both in the United States and in Europe in which music bands are prohibited from performing on iron bridges. This universal power of music to introduce changes in the constitution of things and objects exposed to its influence indicates irresistibly the interrelation in which all nature's products stand to each other, from the atoms of a piece of metal up to the highest arch-angel—united through the universal medium of rhythm.

To the ancient this mighty instrumentality for the play of universal energy was by no means unknown. Orpheus, we are told, moved the birds in the air and the fishes in the deep by the melodies from his godstrung lyre. Even trees and rocks yielded to the magic of his divine overtures and moved in accord with his melodious strains, yes, even the grim visage of the ferryman on the river Styx relaxed its deadly sternness, when Orpheus upon his journey to Tartarus, let his instrument vibrate in the dismal regions of the underworld. In the fabled theatre of Orpheus, where all kinds of beasts of prey assembled to form his grotesque audience, is likewise indicated the power music exercises over the brute creation. As long as the performance proceeded, the various instincts and appetites of the animals were held in check, and species—at other times the most irreconcilable enemies, fraternized in a spirit of touching brotherhood; but no sooner had the last strain died away before their native promptings asserted their power, and a warfare of everyone against everyone set in with all the fury of murderous instincts.

Amphion, another interpreter of Apollo, is credited with having built the walls around Thebes by causing rocks to move in accord with the tones from his flute and to assume the shape of symmetrical structures. These and a multitude of kindred traditions seem to indicate that mankind once were in the possession

of an insight into the potencies of sound, and of power to manipulate them, but lost these attainments by their heedless pursuit of the sensuous and purely material, and by their neglect of the intuitional and divine, as it is only through the activity of the latter that we can succeed in bringing into play the dormant powers which lie as germs in the mysterious depths of human nature.

Thus music would seem to serve as a link connecting the visible to the invisible, being a vehicle or means by which man may obtain knowledge concerning his divine ancestry, and be guided by it when entering upon self-conscious relations to spiritual forces. What, then, is the character of this marvelous element—all pervading and all controlling—*i. e.*, what is the genesis of music?

The manifestation of all life and consciousness, of form and substance, proceeds through the endless flow of impulse welling out from an unknown and indefinable source. It is this undifferentiated, ever-moving energy, lying back of and engendering all motion, that is included in the term *monad*. The latter can therefore not be thought of as a monad, but as *the* monad, as the contemplation of its essence and mode of action conveys to one's mind the idea of a wave of vital force that moves from shore to shore of universal life—if the expression be permitted—casting up infinite varieties of form and substance. Each of these manifestations—be it a pebble, a worm, a man, or angel—expresses in terms of form and substance the degree of development attained by the monad in its course through universal evolution. Though in itself invisible and unknown, the monad reveals to us the course and character of its movement by bringing about conscious relations between its essence and the available senses of our nature. Thus the monad addresses the physical being through his fivefold sense-perception, as sound, light, smell, touch, taste, each of these functions ex-

pressing but the different aspects of one and the same original energy.

In sound, however, we find a substratum to all the other elements of sensation. For as the key to growth and development lies in motion so the character of motion is contained in the mystery of sound. Thus in sound we find a register of motion—an index, so to speak, in which the whole sweep of universal motion has an appropriate correspondence. As for instance, to use a rough explanation, the sound following a bullet whizzing through the air, describes the course and movement of the bullet, so the monad, moving through Universal evolution must give rise to what we might conceive of as ideal or undifferentiated sound. That a force-current however, may be manifested, its course must be disturbed, like a smoothly flowing body of water reveals its course and strength by the ripples produced by an obstacle placed in it. Likewise electricity, magnetism, heat, gravity and a number of other forces become known to us only through disturbances caused by terrene conditions in the current of some cosmic energy. The sound or rather its abstract conception moves in mighty waves through the various planes of cosmos, ever registering the course and character of the monadic movements. To our physical ear this "sound" however is ideal silence as its currents sweep through our auditory nerve centres without conscious appreciation by the latter. First through a disturbance of its homogeneous essence set up by mechanical changes in the medium through which it flows, this "sound" becomes audible to our hearing apparatus, and from subjectivity passes into objectivity.

From the definite relations always existing between a cause and its effect, it follows that a given disturbance of the subjective sound wave must elicit a corresponding objective sound; and a sympathetic arrangement of these disturbing

causes would naturally give rise to facilities, through which an intelligible interpretation of this inaudible sound might be brought about. Such a systematic arrangement is found in our tone-scale, and by striking a series of notes on an appropriate instrument we succeed in setting up such disturbances in the sound substratum that its reponses address our ears as music.

If this be so, the influence of music cannot possibly be overestimated. For if we admit that sound holds in its bosom the method of monadic unfoldment, it must be through and by music that we possess an instrumentality by means of which we are able to elicit from old mother nature an answer to the questions of life and death. Thus by setting up a vibration that could disturb the movement of the life energy at work in fashioning—let us say—a flower, the consciousness ensouling that flower would be elements of our knowledge. Similarly with other objects of natural and spiritual evolution. The soul would be capable under the magic guidance of music, of entering into self-conscious relations with the numberless lives and essences that surround her.

This is the grand mission of the musical genius: to succeed in arranging such a system of mechanical agents that the vibrations set up by them may elicit just such revelations of the World-soul that correspond to and express his ideal conceptions. He must possess the entirely intuitional power of discerning the relations existing between the symbol and the idea; between divine thought and material form. Through his intuition, the composer obtains an idea from the Universal Mind—*i. e.*—he permits a ray of the eternal true to reflect itself in his soul. Next he feels the want of imparting this divine message to his fellowmen. But to refer them to his own source and method of information would be of little use as only a mind endowed with the same purity and responsive

readiness as his own could enter into a direct relation to the ideal. So the genius proceeds to define his idea and to trace its silent current in the monadic stream. His art he now applies, and by skillfully producing a series of mechanical sounds, corresponding to the character of his spiritual vision, he creates a disturbance in the mystic "silence" and interrupts the current in which his idea floats. Thus interrupted, the idea manifests in terms of tones and melodies, and reveals its meaning to listening mortals.

To the extent the composer has succeeded in evoking vibrations that correspond to his intuitions, to that extent is his composition true; and to the extent his mind has been pure and holy, to that extent is his composition ethically exalted, as only the morally developed mind is capable of reflecting the moral idea. And this at once leads us to the conclusion that as well as music pure and elevating, so there must likewise be music impure and degrading. Yet as music in itself—in its own eternal essence—must ever be considered as perfect, ever divine—it follows that all discords and impurities which we meet in a great number of modern compositions must be attributed to the defective nature of the composer. If he has a morally exalted nature; if the principles which constitute his moral, mental and physical make-up are harmoniously developed and capable of giving an adequate response to the elements or principles potentially inherent in music, his compositions will be divine, and he a teacher of highest order.

Such is the music of a Wagner and others, whose creations, be they elaborate symphonies, religious hymnals or popular melodies re-echo in the human heart the infinite harmonies of pure, untainted Being. Again if the moral nature of the composer is only partially developed, enabling to catch only disconnected and disproportioned aspects of

the fullness he attempts to interpret, his productions will reveal only distorted ideals to his listeners, and in place of being morally elevating, his music becomes morally corrupt. For evil is but misconstructed or misrepresented good, and an unequal stimulation of the seven centres or principles in the human constitution disturbs the balance of soul-growth, by causing an overplus of potency in one principle, and a corresponding atrophy in others.

Music therefore, like all other manifestations of the perfect through the imperfect, has its two poles of expression, has its pair of opposites, its good and evil sides—guiding and directing the individual either to heaven or to hell as the case may be. And being thus exposed to an energy which by its very nature eludes the deliberations of reason and reflection, the individual finds himself to a large extent at the mercy of his composer. For through the mighty agency of rhythm the latter can sway the minds of his listeners as completely as a hypnotizer can control his subject. According to the character of the music so will the person subjected to its influence find his several constitutional principles affected.

If the composer's inspirations are of a wholly kamic order, the evoked vibra-

tions will solely affect the kamic principle of the listener and arouse its activity in an abnormal degree. And as no stimulus is given to the remaining principles, the balance of the inner man is disturbed and the mind plunged into a state of moral chaos. Dormant appetites will awaken and clamor for gratification, and finally some favorite passion obtaining control of the victim hurls him headlong into the commission of deeds, which his nature, left in its ordinary balance, would never have sanctioned.

As such moral convulsions of the individual mind may seriously retard, and even inhibit the evolution of the soul, it becomes of eternal importance to mankind to avoid all kinds of impure music. The music furnished by our saloons, variety theatres and even at times by military bands, by their onesided pandering to the nurture and growth of some one or other passion and appetite, at the expense and starvation of nobler promptings add in a baleful measure to the sum total of human wretchedness. When society as a whole shall have learned to realize the stupendous power active in music, either for good or for evil, the moral forces of this world shall become equipped with a new armament in their crusade against the powers of darkness.

# THE LARGER WOMANHOOD.

RY C. M. N.

(Continued.)

## THE SECOND GOOD LEVEL.—RIGHT PURPOSE.

The second is *Right Purpose*. Have good will  
To all that lives, letting unkindness die  
And greed and wrath: so that your lives be made  
Like soft airs passing bye."

IT has been said that selfishness is the ruling trait in human nature: that every good deed, every philanthropy, if traced to its secret motive, will be found to have its root in selfishness. The rich man builds great institutions of learning or charity to perpetuate his name. The man in business labors to amass a fortune that he and those he loves may enjoy the luxuries and culture of life. The unlettered man labors with the same motive, to bring to himself the fulfillment of his humbler and ruder desires. Even the mother who sacrifices so much for her child, says MY child, with a love as selfish as it is great.

Our purpose to be Right, must be unselfish, and therefore it must start from the heart. It is a lesson that we learn slowly. Often its only successful teacher is sorrow. Like the sorrowing mother who went to Lord Buddha, asking aid for her stricken child, after a long and painful search for a cure for her sorrow, we are often obliged to say "Ah, sir, I could not find a single house where there was mustard seed and none had died" and finding so the "bitter balm" and knowing "that the whole wide world weeps with our woe" we realize the true brotherhood of man; and by driving out in such measure as we can, the sense of separateness, we can begin at the root of the matter in our own hearts to foster right purposes. We must remember that the selfish devotee lives to no purpose.

Having purified our purpose, we must fix it in our hearts. It must not be the sport of our impulses and emotions, to

be pursued with frantic zeal to-day and half forgotten to-morrow. It must be in very truth a purpose. It is written, "Ere the golden flame can burn with steady light the lamp must stand well guarded, in a spot free from all wind. Exposed to the shifting breeze the jet will flicker and the quivering flame cast shades deceptive, dark and ever changing on the soul's white shrine." So must we plant the lamp of our Right Purpose deep in our heart, must fix the pure white light firmly upon the corner stone of the foundation of our being, that it may not flicker with the winds of passing thought, and by casting deceptive and ever changing shadows lure us from our great aim.

Based upon the broad foundation of the brotherhood of humanity our Right Purpose will be far-reaching in its effects. We will in very truth have good will to all that lives, letting unkindness die, and greed and wrath. To all that lives, to man and beast, to friend and stranger, Good Will! When Buddha brought the message to the world the earth lay hushed and peaceful under the mighty magic of the words. Hundreds of years afterwards celestial beings sang the same song at the coming of another MASTER and all the earth rejoiced. But in our hearts the discords of life arise and drown the echo of this song of life. And yet, somewhere in every human heart, this mystic song still rings. Some call it "the cry of life" but it is a song, the faint and broken echoes of the good will to all sung by all the Masters of pure heart. To bring out and restore this lost harmony the great "lost chord" of human brotherhood: "To point out the

way, however dimly and lost among the host, as does the evening star to those who tread their path in darkness," such is the work before us. Were such a work confined to one brief life we would indeed be overwhelmed with the sense of its magnitude. As it is we stand upon the threshold with fear and trembling until we realize that each word and thought must be a power for good or evil. That each of us is in the place, and the only place for which he is fitted, that "He who does not go through his appointed work in life has lived in vain," and that "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." Knowing these things we turn bravely to the work nearest our hand. We are cheered and encouraged by the knowledge that the kindly action done in the seclusion of our home, the conquering of our impatience in the nursery, the kind, good thought held firmly over some erring friend, in the silent midnight, while we watch beside some bed of sickness, are forces as mighty as Nature herself and will bear their karmic results just as surely as will the conquering of a nation, and are, in their place, just as important.

Right Purpose must take into consideration all the circumstances surrounding the individual. What would be a right purpose for the woman without home ties might be a radically wrong purpose for the woman with a home. The deed that would be a high duty for the woman without a family of children might be the reverse for her whose heart and hours were full, caring for the souls in little bodies.

It is safe to say that nothing is a right purpose which calls us from the duty that lies nearest our hand. Therefore it will be seen that no set rule can be laid down, but each one's conscience must be the guide.

We stand upon the threshold of our seemingly narrow individual lives and our hearts are overflowing with the grand thought of good will to all that lives, and we would fain rush out to do and die, if need be, for this great suffering humanity. We see the greed and unkindness all around us and we wish to carry this loving message to the world. Our hearts are on fire. Our impulse is strong. Our imagination is exalted. Our purpose is kindly, and upon the surface unselfish, for we feel that we would willingly suffer if we might do this work.

A tiny hand plucks at our skirt. The homely duties of the household call us back to our every-day life with a shock, that for the time robs us of enthusiasm, and we feel that we have missed our opportunities. Many of us have known these experiences, have grieved over them and wondered and sighed, "It might have been."

Dear Sisters, there is the mistake we all make so readily. Those duties we sighed for were not *our* duties. Our own comes to us always, without fail. Neither is there anything great or small.

When in the family, if we can be a companion, a true helpmeet for some honest man, rather than a plaything and a drag, we are accomplishing much indeed. When we can make the home over which we rule a centre of strength, peace, self-control and purity, for the members of it who must go out into the warring elements of the world to fight the battle of life; when we can make it a place to which they can return to regain their self balance, and get a fresh start, always from the right point, we are doing no mean or insignificant thing for humanity. Indeed were such homes the rule instead of the exception there would be little outside work necessary.

There too, we may learn and teach the difference between sympathy and sentimentality and between love and its caricature, animal desire. Lessons that

must be well learned and lived in our homes before we can hope for true social purity.

And then the children, what a wealth of opportunities they bring. Is it nothing to help some soul learn the lesson of self-control; to teach the child that your gentle but firm control of it is but to the end that it may learn to control itself; to watch for its mental health and comfort while you care for the physical body; to trace with loving finger the page of Spiritual wisdom, the learning of the soul, at the same time as our help with the gathering of material knowledge necessary for this life, and so see the spirit, soul and body grow fair and strong together and so know that you have accelerated the upward progress of one soul?

Who, realizing the grandeur, the breadth and depth of these duties (which for the vast majority of women are our duties) can long for larger opportunities and broader fields of action?

Why, Sisters, do you not know that wives and mothers may, if they will, work hand in hand and heart to heart with Masters for the uplifting of humanity in this and coming generations?

Only we must learn to do our duty without looking longingly to another's work and to do our whole duty by every duty.

There are other duties which we all share in common with the women who have no home ties. These are our duties to our own circle of friends. Here as elsewhere we should base kindness upon true unselfishness. In the times of sorrow, temptation and wavering which come to all of us, we should be steady, patient, kind and unchanging, thereby being truly helpful, a friend indeed, a friend in need. To the friend and to the stranger, we should give the true courtesy of honest kindness both in judgment and manner.

These are large lessons which can be learned in any walk of life, and which

we can always learn best in the surroundings in which we find ourselves.

Every cause has an effect. In honestly striving to form and firmly hold these right purposes to do our duty well without selfishly longing to do some other duty that looks larger, for the gratification of the vanity of the "I" so prominent in us; in learning to truly rejoice when the Karma of some other brings to her what seems from our standpoint, ripe opportunities for large duty, and the strength and purity of purpose to perform the task, we are setting up causes that must result in the higher, broader growth of our own character. By it we are gaining mastery of ourselves, without which we cannot hope to stand firmly on the upper levels of the path; without which we will surely lose our balance at some perilous point in the road and topple headlong into the abyss only to travel all the weary road again with infinite pain and labor. Aye, truly are they blest, who learn this lesson of self-mastery on the lower levels of the road. Thus shall we be prepared by our own work for constantly widening fields of labor.

Opportunity comes only to the prepared and we can add with equal certainty, it never fails to come to the prepared. Nature has no misfits, we are all in the places we are in because we belong there and nowhere else.

"Take, then, as much as merit has in store for thee, oh, thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those, who in their pain and sorrow are born along with thee, rejoice and weep from life to life chained to thy previous actions." "Act thou for them to-day and they will act for thee to-morrow. 'Tis from the bud of renunciation of the self that springeth the sweet fruit of final liberation."

Remembering these things and living upon these lines we shall be strong, and

tender, and courageous. Our lives shall be like sweet airs passing by. We shall sow day by day, the seed whose Karmic harvest shall be final liberation, for Karma never fails.

“ Sweet fruit

Groweth from wholesome roots and bitter things  
From poison stocks; yea, seeing too,  
how spite  
Breeds hate, and kindness friends, and  
patience peace  
Even while we live; and when 'tis willed  
we die

Shall there not be as good a 'then' as  
'now'?

Haply much better, since one grain of  
rice  
Shoots a green feather gemmed with fifty  
pearls  
And all the starry champak's white and  
gold  
Lurks in those little naked grey spring  
buds.”

So is each faltering but sincere effort  
upward of the little naked, grey spring  
bud whose sure fulfillment will be the  
perfect flower of the larger womanhood.

*(To be continued.)*

## GOTAMA THE BUDDHA.

### A SKETCH OF SPIRITUAL DEVELOPMENT.

#### PART II.

BY REV. W. WILLIAMS.

WE left Gotama standing on the pinnacle of worldly happiness, the darling and hope of a great nation, wedded to a princess of incomparable beauty and loveliness of character and the happy father of a boy whose artless prattle was the joy and music of his life. As he traversed the marble terraces of his palace in the full enjoyment of all that art and wealth could invent and procure, or wandered through its gilded corridors, forgotten were the lessons he had learned amidst the frivolities and unrealities of his father's court. The past with its gleams and flashes and dim foreshadowings of something higher and more enduring than earthly and material things; with its fleeting perceptions and intuitions of a domain of life and light, the heart's true home, the spirit's glorious habitat, all these in the sunshine and effulgence of pleasing and sensuous delights in which he lived and moved, all were forgotten, their memory faded away and Gotama like many a pilgrim, with senses charmed and lulled by the melody of sweet sounds and the

sight of some enchanting bower by the wayside, in a moment of weakness and forgetfulness strayed from the upward and onward path and lying down, dreamed the happy hours away. But dreams have their ending; the awakening comes at last and we have to arise and face the stern actualities of to-day and realize that we must be up and doing.

Years rolled by with Gotama, and his awakening dawned at last. The same old thoughts and restless feelings, the same desires and longings and aspirations began once more to operate within him. He felt again that inward yearning and craving after something indefinable which eluded his every attempt to grasp and comprehend it and without the acquisition of which, life must be a blank, and existence but a protracted misery. There was now this great difference in favor of Gotama. Formerly he had no one to whom he could unfold and make known without fear of ridicule his inward thoughts and feelings, no one who could give the key and explain the

strange mental state in which he then was, but now there was Gopa to whom he could have recourse in his dark and joyless moments and make known the inward mental unrest and disquietude of soul which were again agitating and operating within him ; and she the pure-minded spiritual Gopa proved herself to be a true friend and counsellor in what was to be the most important epoch, the great turning point in his life. She divined the nature and meaning of the great crisis that was at hand ; that the throes of a new birth into the higher life were coming on and knew also what it all meant for her, that the time was drawing nigh, that the hour was about to strike when that great soul must break away from all the ties that had bound him, and forsaking kindred and friends, must go forth to the accomplishment of his high destiny. Gopa had doubtless learned from some aged member of the court, the wondrous incidents of his birth and the remarkable predictions of his future greatness as a Buddha destined to bring light to mankind and deliver the world from the darkness and thralldom of ignorance. Pondering over these things within herself, and ready to sacrifice everything which makes life dear, in order that Gotama might achieve the great mission awaiting him, it came to pass, that when absorbed in meditation on the great problems of life and death, wearied with vain and fruitless attempts to resolve them and indulging in pessimist ideas, Gotama gave expression to his feelings of despondency, it was Gopa who raised him out of the Slough of Despond into which he was again sinking and portrayed to him the future in bright and vivid colors, and encouraged him to arouse and prepare himself for his life's work.

Noble and magnanimous Gopa ! It was indeed a dire and terrible sacrifice for her to make ; to part and become separated, how long, she knew not, from one in whom was centred the hopes of her

earthly existence, to forego the joys and endearments of domestic life, the converse and presence of the one being around whom the tendrils of her affectionate nature clung, as clings the ivy round the oak, for her the admired, the loved of all, to become bereaved of husband, to drag out existence and henceforth to roam the world, its tired, weary denizen. This the fearful prospect before her ; but she heeded not and in making this great renunciation, became enrolled into that great sisterhood of noble and true-hearted women whose daily sacrifices of self remain so often unnoticed and unknown. And now the same old thoughts and feelings had again assailed him. The same vague restless craving after an ideal which eluded all his efforts to give it form and expression, and that terrible inward vacuity which like an incubus crushed him down, that feeling of infinite compassion for the misery and suffering afflicting humanity, combined with a deep yearning to become the means of alleviating the lot of mankind and deliver it from the heavy burden under which it groaned and grieved, all these caused the life of Gotama to become a very unhappy one. " Nothing is stable on earth," he used to say, " nothing is real. Life is like the spark produced by the friction of wood. It is lighted and extinguished and we know not whence it came or whither it goes. There must be some supreme Intelligence where we can find rest. If I could attain it, I could bring light to mankind. If I were free myself I could deliver the world."

" If I were free myself ! " In these few words lies enfolded the secret of the unhappiness Gotama was enduring, the bondage of his higher self to his lower nature with its strong passions and propensities towards the indulgence of those pleasures of sense, whose tendency is to obscure and depress the divine within us, until at last, men and women become metamorphosed, changed into mere ani-

mated bundles of selfishness, the origin of all the ills and evils which afflict humanity. To burst the bonds, to break the yoke of this galling servitude of self was now the great problem that absorbed the attention of Gotama and engrossed all his powers of thought. And this has been the great problem of all ages. Many have been the expedients tried and suggestions put forth and systems of philosophy elaborated, specious in their pretensions but which have proved *ignes fatui*, deceitful illusions luring benighted mortals to irremediable failure and disaster and this must ever be so, as long as we are regardful of self and its gratification, as long as we are attracted and become attached to the phenomenal, the unreal and untrue, and live content their willing slaves. It is only when self is conquered and passion subjugated, the feelings curbed and restrained and thought disciplined, when worldly ambition and inordinate desires for the things of time and sense are cast away; when the true, the noble and manly become embodied in our words and actions, then and not till then do we become partakers of the Divine nature, emancipated and freed from those gross and sensual impediments which bind us to earth and deter us from entering into the enjoyments of that ideal Kingdom, the domain of light and life, the great common heritage awaiting us all at the termination of our weary pilgrimage through time.

For the solution of this great problem, the circumstances in which Gotama was placed, were unfavorable. Prince and heir of a mighty monarch, the darling and hope of a whole nation, with the accumulated weight of national, marital and parental duties devolving upon him, how could he think of shirking their discharge, how divest himself of the cares of state, how tear himself from kindred and friends and above all forego a love and affection like that of Gopa, which lighted up and illumined his life with the glow and sunshine of her own happy

nature? These were the great sacrifices, the self-denials which he erroneously thought must be made ere he could be free. Was it worth the effort,—this inward victory which brought with it no popular applause and excited no acclamations of admiring multitudes? The question was moreover complicated with considerations which placed him in a great dilemma. It was not a question of duty and interest, for in his case, they were welded together and formed an undivided whole. It was one merely of happiness. Happiness was associated with the discharge of his princely duties as a monarch, a husband and parent, and happiness was the goal of victory over his lower nature; but where came in the duty to sacrifice and ignore the former in order to obtain the latter, which might after all prove illusionary in its character. Gotama long pondered over the matter, long the question remained undecided, oscillating as in a balance, until at length occurred an event which gave the necessary momentum in deciding and determining his future destiny and which is graphically described by a learned French savant, Barthelemy St. Hilaire in his biography of Gotama.

One day when Gotama with a large retinue was driving through the eastern gate of the city on the way to one of his parks, he met on the road an old man broken and decrepit in body. The veins and muscles over the whole of his body were quite visible, his teeth chattered. He was covered with wrinkles, bald and hardly able to utter hollow and unmelodious sounds. He was bent on his stick and all his limbs and joints trembled. "Who is that man?" said the prince to his coachman. "He is small and weak, his muscles stick to his skin, his flesh and blood are dried up. His beard is white, his teeth chatter, his body wasted away and leaning on his staff, he is hardly able to walk and stumbles at every step. Is there any-

thing peculiar to his family or is this the common lot of all created beings?" "Sir," replied the coachman, "that man is sinking under old age, his senses have become blunted, suffering has destroyed his strength and he is despised by his relatives. He is without support and homeless and people have abandoned him like a dead tree in a forest. But this is not peculiar to his family. In every creature, youth is followed and defeated by old age. Your father, your mother, all your relations, all your friends will come to the same state. It is the appointed end of all creatures." "Alas!" replied Gotama, "are creatures so ignorant, so weak and foolish as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them? As for me, I go away. Coachman, turn the chariot quickly. What have I, the future prey of old age, what have I to do with pleasure?" and Gotama returned to the city without going to his park.

Another time the prince drove through the southern gate to his pleasure garden when he perceived on the road a man suffering from illness, parched with fever, his body wasted, covered with mud, without a friend, homeless, hardly able to breathe and frightened at the sight of himself and the approach of death. Having questioned his coachman and received from him the answer he expected, the prince said: "Alas! health is but the sport of a dream and the fear of suffering must take this frightful form. Where is the wise man who after having seen what he is, can any longer think of joy and pleasure?" Then he turned his chariot and went back to the city.

A third time he drove to his pleasure gardens through the western gate, when he saw a dead body on the road lying on a bier and covered with a cloth. The friends stood about crying, sobbing and tearing their hair, covering their heads with dust, striking their breasts and

uttering wild cries. On witnessing this painful scene the prince exclaimed, "Oh! woe to youth, which must be destroyed by old age! Woe to health which must be destroyed by so many diseases! Woe to this life where a man remains so short a time! If there were no old age, no diseases, no death, if these could be made captive forever." Then betraying for the first time his intentions, the prince said: "Let us turn back. I must think how to accomplish deliverance."

The time for decision was now approaching. The choice was soon to be made and another incident put an end to his hesitation. He drove through the northern gate on the way to his pleasure gardens when he saw a mendicant who appeared outwardly calm and subdued, looking downward, wearing with an air of dignity his religious vestment and carrying an alms bowl. "Who is this man?" asked Gotama. "Sir," replied the coachman, "this man is one of those who are called Bikshus or mendicants. He has renounced all pleasures, all desires, and leads a life of austerity. He tries to conquer himself. He has become a devotee. Without passion, without envy, he walks about asking for alms." "This is good and well said," replied the prince. "The life of a devotee has always been praised by the wise. It will be my refuge and the refuge of other creatures. It will lead us to a real life, to happiness and immortality." With these words the prince turned his chariot and drove back to the city. The die was cast, the decision made, and life, eternal life was his choice.

But in resolving henceforth to become a devotee and renouncing worldly grandeur, an almost insuperable barrier was raised against his carrying it out by the action of his aged parent, who, remembering the wondrous prophecies uttered at the time of his birth was now alarmed at the prospect of his son's becoming a devotee. He doubled the prince's guards and issued strict injunctions they should

never lose sight of him nor cease watching his every act. Wherever he went, whatever he did, Gotama felt conscious of the presence of spies who would act up to their instructions and thwart his endeavors to carry out his design. Gotama, however, bided his time, and at last seizing a favorable opportunity when his guards, wearied out by continual watching had fallen asleep, he aroused Tshanda, his faithful groom, and ordered him to saddle his horse without delay. Ere quitting his room, he turned to take a last fond look at the sleeping forms of Gopa and his darling boy. A

moment and the great deeps of his affectionate nature welled up, a great wave of mental anguish caused his stalwart form to reel and bend, as bends the stately oak before the tempest, a moment and it was gone, then mounting his horse, Gotama rushed forth followed by the groom, away! away! from the dwellings of careworn men; away from the madding crowd; from the din and noise of worldly strifes and cares, from the syren charms and illusions of the world, to the calm tranquility and enduring peace of a hermit's life.

*(To be continued.)*

## THE MEANING OF LIFE.

BY KATHERINE H. BUNKER.

SPENCER defines life as the continuous adjustment of internal relations to external relations and perfect life is made up of accurate correspondences.

Life is distinguished from death by one unfailling test—which is growth. We cannot conceive of growth without evolution or an unfolding. In the lower forms of life growth is only apparent in modifications of form, and these modifications must necessarily be accompanied by increased experience.

The expression used in evolutionary philosophy—"adaptation to environment"—carries with it this idea. The bird or insect which has lost the use of its wings from lack of necessity to use them may be assumed to have added to its experience, or the experience of its kind, the knowledge acquired as an earth-bound thing together with that which it obtained as a creature of the air.

Or, to take an illustration whose data will not extend over so wide an area as evolution. We see traits and capacities evolved by necessity in single individuals. For instance, a child or man becomes blind; by virtue of necessity he

develops the power of distinguishing by the sense of touch things which could not be so recognized by one who sees with the eyes. Here he has added to his experience as a being with sight that of one who has developed an added power of perception. In these cases there is the continuous adjustment of the internal relations, or those which initiate and keep going the life impulse, to the external relations which supply the experiences through which and through which alone enlarged knowledge may come.

Seed alone cannot bring forth a harvest. In order to do so, the seed must give expression as a plant to the vital impulse locked up within it. The internal relations which not only give the impelling force to growth but determine the specific characteristics of type, variety and species must be continuously and harmoniously adjusted to the external relations of climate, soil and season. The correspondence must be a continuous and harmonious one. During the growth of the plant every effort of its entire existence, every force of its life impulse, is given up to the physical

manifestation of itself as a plant in stem, branch, leaf and flower in turn and in strict harmonious sequence before the forces are turned inward to culminate as seed in the complete fruition of its life. The amount and quality of the seed so produced to give rise to future plants depends entirely and always upon the perfection of the physical manifestation—in other words, the external relations. If the gardener or some predatory animal or insect prevents the growth of branch and leaf, there can be no harvest or seed as the result of growth. The bare stalk remains as the only evidence of the vital impulses contained within the original seed. Also should the external manifestation of life show itself in excessive physical growth by virtue of faulty adjustment of external to internal relations there is an equally barren harvest, for all the life impulses have been dissipated in the production of that which perishes. Thus it is seen that without the perfect correspondence between the life impulse within and the material manifestation without, an equal balancing or harmonious adjustment of the internal to the external and *vice versa*. There can be no completion of the cycle by which alone existence can be measured.

Everything throughout the universe proceeds by virtue of absolute harmony. There can be no such thing as real isolation either internal or external. All forms of existence are interdependent.

Each planet has its own cycle, but could not maintain its course independent of the influence of all the other planets any more than it could apart from the influence of the sun itself. The absurdity of any planet attempting to start a cycle alone, even under the influence of the central sun, is manifest.

In man we see the action of the same immutable unswerving law. In his physical structure we find each cell has its own distinct functions in building up colonies of cells—each colony has its

own work in maintaining the integrity of the separate physical functions of the body. The body could not grow or even maintain vitality if these relations should become inharmonious. Nature is always striving to restore perfect adjustment where any fault exists; she makes the attempt to throw off any cell or colony of cells which is out of harmony with the whole. Failing in this, the result is disease, decay and death. This universal law of harmonious adjustment applied to the external physical or evident relations must be equally applicable to the internal or causative and real relations, and becomes therefore a necessity for either growth or change, in other words, for life itself.

This necessity for harmonious adjustment of the internal relations to each other, of the external relations to each other and of the internal to the external being true in all forms of existence whether vegetable or animal life or the forces of the solar system, how much more necessary must it be to the race as applied to the relations between man and man. To say that we can live apart from and independent of each other is not only going in opposition to every law of nature but is a crime against our brother.

Harmony is perfect law. Discord or lack of harmony is crime. Any attempt of the individual, whether that individual be the cell, man, or planet, either in the physical or spiritual aspect to maintain its individuality regardless of the whole of which it is a part, or to express itself as a unit under the idea that it is or can become a law unto itself must bring upon itself the same penalty which attends a like effort on the part of the cell in the physical body.

“To live to benefit mankind is the first step,” says the Voice of the Silence.

“Do not fancy you can stand aside from the bad man or the foolish man. They are yourself though in a less degree than your friend or your master. But if you allow the idea of separateness

from any evil thing or person to grow up within you, by so doing you create Karma which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that

the sin and shame of the world are your sin and shame; for you are a part of it: your Karma is inextricably interwoven with the great Karma."—(*Light on the Path.*)

## THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

CHAPTER FOURTH. (*Continued.*)

KARMA THE RESULT OF EVOLUTION  
AND INVOLUTION.

AGAIN we read that matter must be refined, uplifted from its gross state and spiritualized. If this is true, says one critic, then matter must grow or evolve. This is true in a sense. Material Science claims, and rightly too, that the atoms of a man, a tree, a mountain, a dog or a cat, are of the same elements. An atom cast off by a man and taken up by a cat, does not make the cat other than cat-like. As soon as the atom becomes the cat's property, it is feline in its nature;

An illustration on the physical plane may make clear the distinction between the growth of matter *per se*, and the appearance of its growth; take the silk as it comes from the cocoon of the silk-worm, and contrast it with an elegant costume. Here we see the raw material, or matter in its simpler form transformed into a creation of beauty by the genius of *mind*. Thus may the soul by its creative faculty, by its aspiring to ever higher and higher forms of beauty transform matter to the corresponding thought within. We all know that there are artistic souls appreciating art in its various aspects, who are yet unable to express on the physical plane what is still captive on the psychic; they cannot manipulate matter in that specific direction. So we see that it requires something more besides the desire of the soul and the material, and this something is *skill*, which can only be had through training, through experience, the gaining of

adeptship. The sculptor in embryo when handling his clay, at first produces crude forms, the soul within knows they are crude, and his ideal ever transcending his representation of it, he ventures again and again, improving with each earnest effort, until finally the majestic statue stands before him. We have music within even so far expressed as to be "running in the head," and yet we cannot make the beautiful melody audible, the instrument is not fitted for expression. Is it thinkable that God inflicts this necessity upon the soul? *Never.*

The whole Universe is open and accessible to the soul, it may go and help itself from out of the bountiful abundance of Infinitude. Nothing can restrict the soul's progress, but the soul itself, and when we recognize the significance of this truth the first barrier is burned away; for that which at a superficial glance seems only a theory becomes a fact when we search beneath the surface. The eddies and ebb-tides in the phenomena of our present life cannot and do not betray the whole truth, and the catch phrases of the materialistic thinker, reasoning from the standpoint of present results, are faulty and in the main untrue, for they seek the causes in the scum and dregs cast up by the ocean of time.

Karma, which the soul has been making ever since it became a conscious, thinking entity, is a necessity of the law of Cause and Effect; and when it appears to us as if we had no definite control over our environments, as though we

were mere puppets dancing to the wire strings of fate, let us not forget to look backward for a glimpse of the truth into the mighty past. Then, too, we must remember the oneness of all, and how our Karma is interwoven with that of millions of souls. There is the race-Karma, national Karma, family and individual Karma; what an intricate problem to solve where the factors are so innumerable! In our limited knowledge of the immeasurable past we can only generalize, and deduce from great truths and broad principles, and thus obtain but an elementary outline of the Karma of a soul.

Karma always works in the most needed direction, and when we say it is a person's Karma that places him thus or so, it is equivalent to saying, that the particular phase of existence or experience in which the soul finds itself, while it is of its own making, is still the best possible unto it. We may not like it, we may not be in harmony with it, but that gives us no right to judge a soul, because in the nature of the case we cannot judge correctly: "we would bear false witness against our neighbor," since we know not where a soul truly stands, nor what is necessary to the further development of that soul, and therefore we should hold our peace. Let us endeavor to live up to our highest ideal of manhood and womanhood, and so inspire each other with nobler aims, with broader views, with greater charity, with diviner love. For after all there is no evil as an opposing absolute principle. The Absolute is colorless, and what appears in Manifestation as good and evil are only relatively so. Things are only lower or higher in their progressive relation. Any plane viewed from the altitude of a higher one may seem evil from its relativity rather than because it is a specific evil. In the evolution of human consciousness the first flickering ray is feeble, and knowledge of good and evil is limited, and as it expands, the re-

sponsibilities multiply in the proportion to the growth, bringing *Karma* in its train which the great Souls who have trodden the path have learned to obliterate on each plane as they have mastered that plane.

#### CHAPTER FIFTH.

##### THE ASTRAL LIGHT.

Modern science regards forms as the sources of life; but metaphysical science looks upon forms as being the products of life. Metaphysical science teaches that space itself is life; and that there is no such thing as dead matter in the Universe. It teaches that life is everywhere, and all beings are connected together by a common link. The whole world consists of various states of will-power, and as all wills originally arise out of one will, they are all related together, and may be made to act and re-act upon each other. As the sun-shine penetrates through a glass window in a room, so the influences of the Astral Light enter into man, and as the rain is absorbed by the soil, and stones and rocks are impenetrable to it; so there are certain elements in man which absorb astral influences, while other elements in him resist their action, and he can become, like the stones and rocks, impenetrable to them. Good attracts good, evil attracts evil, good improves the good and causes it to become better, evil attracts evil and is rendered worse thereby. Good and evil influences come from the Astral world, and stimulate to action the corresponding elements existing in man. This ether is the messenger between the invisible and visible worlds.

There are necessarily various gradations of the Astral plane, and to which correspond material or objective phenomena. Upon whatever plane of consciousness the creature is, it is, strictly speaking, in its own world, and while on that plane cannot be conscious on any other. So upon whatever plane the being functions, from that plane it receives its nourishment and inspiration; and it

likewise contributes or benefits only upon its own plane ; it cannot go higher than its source : nothing can come out of the sphere of the mind but what has been drawn into it. If the Astral element in man can be sent into another man, such an Astral element may also be embedded in metals or other substances, and leave its influence in them ; which explains the efficacy of amulets and the healing power attributed to certain places, the magnetism or Astral influence sent there by the power of the will remains effective so long as the influence permeates it.

So we see it is by the will of man that this atmosphere or originally pure Astral light can become vitiated or polluted. The animal not having developed within it the moral consciousness of right or wrong doing, cannot pollute the Astral atmosphere. The character of the Astral Light is determined by man's free will ; his thoughts are the food supplies which build up this atmosphere and from which man again re-absorbs his soul nourishment or inspiration. As a responsible and progressive being learning from experience, man, as an individual or as a race, is necessarily liable in the childhood stage of his career to mistakes, errors, and periods of perverted activity. But as an organic being, the child also of infinite perfection, he is a God in embryo. Hence, when man identifies him-

self with the laws of harmony in the Universe becoming, thereby, himself a part of the law, the inborn divinity will bloom to perfection.

The Astral Light is composed of magnetic forces which are being continually modified by man's will ; according to the intensity of the will are these currents of force projected either for good or evil. When man opposes his finite will to the Divine will, or in other words when man considers himself divided and apart from all, when he caters to self, believing himself to be a separate thing from the universe, he dwarfs himself and his powers and objective phenomena will show the result. Life then becomes poisoned at the fountain head, with discord and disease at the core and the inner life can but reflect such conditions to the outer. We are all in our objective state just what we reflect from our Astral counterpart, and again the Astral World is the mirror of the objective. The psychical body is necessary to help to build up the spiritual man, as the animal body was necessary to help build up the human man, every infinitesimal part has its use, and contributes its share to the great whole. Man should realize this fact and when each shall strive for the best, we shall have the best as a result ; we must not forget that the units make up the whole.

# IN DREAM OR WAKING

BY VERA PETROVNA JELIHOVSKY.

(Continued.)

A YEAR had fled by. New Christmas holidays had come, another New Year's Eve had stealthily crept in, to take the place of the one which was "seen in" by the little gathering in the house of the hospitable would-be mag-nate.

The wish Lila Rianoff burned at the stroke of twelve a year ago had found its fulfilment; her aunt and Anna Karssoff, and a good many more of her Parisian friends now thought of her as of one absent, for it was long since she was safely reëstablished under the paternal roof, in her beloved Russia.

However, she was not the only defaulter. Many of last year's party were missing. Out of the few who still were true to their purposes was Anna Karssoff, who was making brilliant progress at the Conservatoire, and also her especial friend Nicholas Saradsky. She had only one year more to stay in Paris, but he had two. And yet it was the ardent desire of both their hearts not to return home otherwise than in each other's company. Their reasons were plausible enough, for were it in the least bit possible, their way to Russia would be through the Embassy Church. But neither of them had much more than brilliant expectations, and so their wedding was postponed until a happier future.

Many of their friends were speculating on the subject, but the only one who knew exactly how matters stood, was Lila Rianoff, a letter from whom Anna was now reading, gaily smiling to herself, almost laughing aloud. The letter was so long, so full of details, of happy humor and wit, that Anna lingered a long time over it,—such a long time, in-

deed, that she was still far from the end when Nicholas rang at the door. The girl well knew who it was who rang so energetically, and ran to open the door herself, letter in hand.

"Well," asked the young fellow, "are you ready to start? And is it the opera or the variétés you have made up your mind for? Oh! I see, you have some good news."

"Very good news, indeed!" exclaimed Anna. "Lila is engaged to be married."

"To be married, and to whom, pray?"

"To Tlyinsky, doubtless."

"So that after all he had turned out to be the man of the bridge?"

"The man of the bridge, exactly. In this letter she tries to be as reserved as usual, but her heart is too full. It's the funniest, the happiest letter you can imagine. She is evidently perfectly convinced that Tlyinsky is her right fate, as the moment they met they felt like very old friends indeed, that at first glance they both knew they belonged to each other, that they loved—oh, more than that, that they always had loved each other, from the beginning of time, no matter whether they did or did not meet in actual life. So there is no help for it, they must be married."

"What an imagination the girl must have! It's all this new-fangled doctrine of the transmigrations of the soul, I suppose. May I have a cigarette?"

"Yes, do. But you are not right with regard to this question of transmigration. It is no transmigration, no metempsychosis at all, but repeated lives, or rather one continuous life, which is no more broken by death than by sleep."

"So, something like Buddhism, then?" asked Saradsky not over eagerly, in fact more interested in the cigarette he was lighting, than in the topic of their conversation.

"Not quite. Lila has lots of fancies and ideas of her own. And she is so set on them, it's no use contradicting her, or even arguing with her. Some of the Parisian Spiritualists tried to convert her into their ranks, but without success. She says they differ on too many points."

"Ah! the whole business is utter bosh!" was Monsieur Nicholas Saradsky's verdict. "As well share the Persian belief, that Allah always creates husband and wife in one piece, then divides it in two and sends the halves to search for each other in this big world of ours. No wonder so many mistakes are committed, so many wrong halves take each other for the right ones."

"Exactly our case, I believe," stated Anna, in a tone the coldness of which was just a trifle too marked to be real.

But this statement her fiancé immediately tried to disprove in such a practical way, that the girl ran from him, and he ran after her until two chairs and a table were upset and a rug displaced.

This pleasant game was interrupted by the arrival of two future lady doctors, who had also known and liked Lila and with whom Anna could discuss the news at a greater length and altogether more satisfactorily than with Nicholas, who, she said, "was only a man, after all, and so could never show proper feeling."

"And did she actually recognize his face?" eagerly asked one of the girls.

"No, she did not," said Anna, "Lila would not dissemble with me, or with any one else in such a matter, and she says quite positively his face played no part in the recognition." . . .

"Of course!" sneered the only man present, "the recognition was purely of the spirit."

At this the girls threatened to go into

Anna's room, to read Lila's letter in peace, and Nicholas held his tongue.

"Well," went on Anna, "the whole business is altogether uncanny. You know what a sensitive plant Lila is—how she always shuns new acquaintances. Indeed, her manner is only too cold and reserved even with the people she cares for. And—well, would you believe it? Three months ago, the very first evening they met, she talked to him as openly and freely as if they were the oldest of friends. But besides, there are two most wonderful particulars. Firstly, this Tlyinsky turns out to be a very close relation of the Kitaroffs. He is a nephew of the old man—the son of Kitaroff's own sister. But these two had quarrelled long before Tlyinsky was born, so the nephew and the uncle do not know each other."

"May I ask, is the nephew as rich as his uncle?" asked Saradsky.

"Oh, no! far from it. Lila writes he has nothing but what he earns."

"What a pity," regretfully said one of the visitors. "Were she to marry Kitaroff, would not she be just rolling in wealth!"

"God forbid! To marry a horrid old ruin like that."

"Oh, no! I mean the son, not the father. Was it not the young fellow who proposed to her?"

"Mademoiselle, you are utterly misinformed," put in Saradsky. "You ask Miss Anna Karssoff here present, she being the only reliable source of information, and moreover one of the *dramatis personæ* of the Kitaroff Comedy of Errors." Anna did not deign to take any notice of her fiancé's sneering remarks.

"That's the worst of it," she said. "The younger Kitaroff did not propose, at all, but his father did. Both father and son acted abominably to her, but the old man had some notions of honor, at least, whereas the other one, this dilapidated young monkey, with dandi-

fied airs, is altogether too used to pay everything with money and deserves to be horsewhipped for the way he treated Lila."

Anna's guests laughed.

"The loving father and the dutiful son serenading under the same window. That's fun."

"But you ought to have seen the way Lila disposed of them. At first she was so hurt, so indignant, that her impulse was to throw Kitaroff's jewelry out of the window and never to set eyes on the worthy pair again. But when her anger cooled down, she thought she would have some fun out of the young fool."

"Well done!"

"It was very well done, indeed. She wrote him a very polite little note, asking him to call on her the same evening, and at the same time sent word to me and to one or two more friends so that we knew what to expect. Her aunt was also present and was in an awful fume, saying Lila was a young fool and was going to spoil the greatest chance a girl may have in life. Well, at the appointed hour, as sure as clock work, Monsieur André Kitaroff puts in an appearance, freshly shaven, dressed, shod and gloved like a fashion plate. Seeing Lila was not alone, he pulled a long face at first, but after a while Lila put him in the best of spirits and when his excitement was at the highest, she said: 'By the way, Monsieur André, here are the beautiful things you and your kind father sent me, you will oblige me by taking them back, likewise the note in which your father proposes to me. No doubt, it was most kind, most thoughtful of you to show me in such a delicate way you would be glad to have me for a step-mother. But kindness is a little too hasty sometimes. As to your venerable

parent, please, tell him, I have too great a solicitude for his happiness to marry him, without loving him. So I must thwart your hopes of becoming my step-son.' And all this with the sweetest smile, in the sweetest tone of voice!" concluded Anna. "Well I may live to be a hundred but I shall never forget what a pitiful object this unsuccessful lady-killer looked. And the climax was reached when Lila's little cousin, who was not there at all but was purposely locked in the next room, began to snigger quite audibly."

Here Nicholas, who heartily enjoyed the story every time he heard it, also sniggered, the two girls joined him, and the merriment grew general and quite loud.

"Now to the second wonderful circumstance of this affair. Would you believe, that almost the very first words Tlyinsky ever said to her: 'I can not account for it, but do you know, Miss Rianoff, we have positively met before. I know you, but where we met before, puzzles and perplexes me, a sort of recurring thought, one can't drive away.' And a few days later, in Lila's home, he looked at her, with the same puzzled expression, and again said: 'As you sat there playing the piano, I positively could not get rid of a picture which repeatedly rose before my eyes. And is not it strange that a landscape I am not aware of ever having seen should be so vivid before my mental vision? It is a ravine or may be a gorge, all buried under deep snow, and a bridge, an old fashioned bridge, with a steep arch, also some tumbled down building close by.' . . . In fact, the very surroundings of Lila's own dream. Is not it wonderful!"

*(To be continued.)*

# A COMMERCIAL WARNING.

BY THOMAS FRANKLIN.

THE centre of commercial activity for the whole world is the city of London. In its very heart is an open space, bounded on one side by the Royal Exchange, a massive pile of architecture. To the left is the Bank of England, filling a whole block, a gloomy stone structure without a single window to break the monotony of its outlines. On the right is Lombard Street with its banks which represent the greatest monied interests of the world. Facing the Royal Exchange is the Mansion House, the residence of the Lord Mayor for his year of office.

In the open space the throngs of people are incessant, and the traffic unceasing, for seven important thoroughfares pour in their streams. Every one is hurrying along intent on his own concerns, unheeding others.

Across the front of the Royal Exchange, under the façade, in bold letters cut into the stone, plainly to be read at a distance, are the words "The earth is the Lord's, and the fullness thereof."

Such words in such a place! To the thoughtful person they appear as a warning, a portent, to remind the over-busy man that strive as he may to gain possessions, he but courts failure, for the earth and its fullness belong to the Lord.

What a diversity of interpretations would be given to these words by those who daily pass and repass them. Who is the Lord who claims ownership of the Earth? The Governor of the Bank of England, if interrogated, would, from a Christian standpoint, give an "orthodox" rendering; but call at the Rothschilds' office, across the street, and another interpretation would be given. Passing to the Sassoons' sanctum, the East Indian's deity might be presented.

And so on and on, until you might doubt the very existence of a Lord: more especially if Queen Victoria should graciously inform you that Great Britain claims dominion over the seas, and over a third part of the earth.

What then belongs to the Lord? It looks as if man had gobbled up the earth and its fullness.

A stock-broker, hurrying along in front of the Royal Exchange, was asked this question, and he replied testily: "Oh, you are trying to mix up religion and business, and it won't do," and he passed on.

In the days of ancient Rome's greatest magnificence, returning conquerors were awarded the proudest of all honors, a triumphal procession. It paraded with all its gorgeous splendor and rows of captives along the Via Sacra, through the Forum to the Capitol. Alongside the conqueror in his chariot rode a man repeating aloud the words *Memento necri*, to remind the conqueror that he still was mortal. Was it by coincidence that these words of warning were chiselled into the stone of the Royal Exchange?

When we ponder, it is seen how generation after generation has appeared upon the scene of this world, and for a brief period has claimed possession of parts of the earth, but all have passed away, taking nothing with them.

"The earth is the Lord's and the fullness thereof," is a very comprehensive statement. It seems to include not merely the surface of the earth, but the whole of nature with its elements, earth, air, fire and water; also all natural powers and forces, materials and opportunities, in fact everything supplied by nature. All of these are said to belong to the Lord. Who is this mighty owner, the Lord? There is a teaching, which

seems to have been well known to all nations of antiquity, that at first the world was a vast unity, one great Being. As evolution proceeded, the One became many, by emanating parts of itself, and so sub-dividing. The First Cause, the great force and energy of nature sub-divided into innumerable smaller centres of force or souls. These lesser souls, all parts of the one Being, have since been proceeding with their separate evolution according to law. Some souls are now occupying the forms of the mineral kingdom; others have reached vegetables and plants; others are ensouling animals; and the more advanced have entered human beings.

All natural objects are but the outer expressions in physical matter of the souls which are within them, and these souls are integral parts of the One Great Being, who is the Lord. The souls in the lower kingdoms are working upward to the human state, and in some far distant cycle will enter human forms. Perfected humanity is the flower of evolution, the highest point attainable in this world. The One Great Being, the Lord, the Universal Soul of the world, operates through man to raise all parts of Nature to a higher state. Hence it is that man is given dominion over the lower kingdoms. But responsibility always accompanies power, therefore man should comprehend and rightly perform his duty of helping the less progressed.

Since the earth belongs to the Lord, what is man's relation to it?

The ancient teaching said that man is the soul, which emanates from, and is a part of, the One Great Being, the Lord, and his soul, like all others, assumes a form periodically, endowing its body with the power of thinking and reasoning. This body during life uses various things, such as houses, clothes and the productions of nature. But do nature's products really belong to these bodies? Clearly not, for fire, shipwreck or other

disaster may remove them, and at the death of the body all are relinquished. Man has but a temporary use of the earth, of nature and of its powers and materials; he is but a steward or caretaker in charge of them for a time, for truly the Lord is the real and only permanent possessor.

In the position of steward, man's duty is to make a right use of nature and her products, not by appropriating them to himself and preventing his fellow beings from sharing in their enjoyment, but by using them for the general welfare.

There is a law at the very heart of nature which is man's best guide as to duty, the law of mutual helpfulness or coöperation. Its basis is in the fact that all souls are parts of the One Great Being, the Lord; and therefore all are brother souls, bound together by the bonds of love and a desire to help each other.

How clearly nature exemplifies this law! For a tiny seed to produce a plant, the help of all the elements is necessary, the soil and water, the air and sunshine; if one of the elements fails to help, no plant can be perfected. Similarly all the organs of the body must coöperate by performing their functions for the preservation of health and vigor. The same holds good and is imperative among human beings if happiness is to be attained. Selfish appropriation of Nature's products which belong to the Lord, which is an infringement of the law of Brotherhood, is the cause of misery and suffering.

If man would recognize the soul as his real self, would allow the divinity of his nature to be his guide, instead of following selfish instincts, he would know and feel the inseparable link connecting him with all his fellows. The sympathy felt for suffering, the strong desire to help and relieve others less fortunate than ourselves, are the voice of the soul, the song of the great heart which beats in all.

"You cannot mix religion with busi-

ness," said the stock-broker. It is true that there is a good deal of business which does not accord with the law of brotherhood, for it does not tend to the general welfare, but rather to personal ends.

Nature and her products which should be for the use of all, are monopolized to subserve the interests of the few. Although nature is bountiful in her gifts, producing more than sufficient for all, yet the majority of mankind are deprived of the necessities, let alone the comforts of life.

Would we banish this suffering and misery, which are the disgrace of our civilization, we must introduce into business a knowledge and practice of the laws of nature, which teach helping and sharing.

"The earth is the Lord's and the fullness thereof" stands engraved at the centre and heart of our commercial world, like the warning words which appeared to Belshazzar at the feast.

Will they be read in their true meaning, and practically applied, or will the history and downfall of Babylon be repeated?

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Criticism, says Dr. Johnson, is a study by which men grow important and formidable at a very small expense.

The power of invention has been conferred by Nature upon a few, and the labor of learning these sciences, which may be by mere labor obtained, is too great to be willingly endured, but every man can exert such judgment as he has upon the works of others, and he whom nature has made weak, and idleness kept ignorant, may yet support his vanity by the name of critic.

# HEADQUARTERS OF THE T. S. A.

BY J. H. FUSSELL.

TO a Theosophist the headquarters of the Theosophical Society in America at 144 Madison Avenue, New York, naturally forms one of the chief centres of interest in the metropolis. No doubt most of the members have heard some description of it even if they have not visited it, for since its acquisition there have been three largely attended conventions held in New York, viz., in 1893, 1896 and 1897, and members from all over the country, from San Diego, San Francisco, Seattle and other places on the Pacific Coast, from Denison, Texas, in the South, and from nearly every State in the Union; from Toronto in Canada, and from England and Ireland, have attended these, or, passing through the city, have paid a welcome call at the headquarters. Yet many of our members in different parts of the world, in Greece, India, Australia and other countries have not had an opportunity to visit the headquarters, and it is for them that this account and the illustrations are specially given.

Many of the members have not heard of the slow progress of the Society in this country in its early years, nor of the persistent perseverance of William Q. Judge, which alone kept it alive after H. P. Blavatsky went to India. Often in those early days he was the only one at the meetings of the Aryan T. S., yet he knew that by keeping up the meetings and not breaking the chain he was generating a force that would ultimately find expression in a great society, as ours has now become. Compare those first days of difficulty with the almost universal recognition that Theosophy has now won for itself, and then perhaps it will be possible to understand the great opportunity and privilege that is before each member to-day to spread the truths of Theosophy throughout the

length and breadth of America, but do not forget that great pioneer, William Q. Judge, who has made this possible.

The first headquarters of the Society was but a small office, with a desk and two chairs, and hardly room to turn around in. By degrees, however, the work grew and an office was taken in Nassau Street, consisting of three small rooms, one of which was used as the "Path" office for the magazine and the sale of books, and the other two for T. S. business.

In the meantime the Aryan T. S. had grown and was holding very successful meetings, and at a meeting held on December 10, 1889, a resolution was passed that the Aryan Theosophical Society have a fund to be placed in charge of a committee of five, for the purpose, among others, of obtaining a permanent headquarters for the Society. This plan was carried out and was so successful that in 1892 the present headquarters was purchased by the Aryan Society and rooms provided in the building for the general headquarters of the Society in America.

On the first floor is the Aryan Hall part of which has recently been partitioned off for a private office for Mrs. Tingley. In the hall is now also kept the reference library which was formerly on the third floor. By bringing it down stairs there has been a great saving of expense to the T. S. A. and the library is also more convenient and under constant supervision.

On the second floor in the front is the T. S. A. office where the records are kept and all secretarial work done; the circulating library is also kept here. Adjoining it is the office of the President which is also used as the editorial room of UNIVERSAL BROTHERHOOD. This office used to be Mr. Judge's private office and

in it is the desk which he used for many years.

On the same floor at the back is the Theosophical Publishing Company's offices the sides of which are lined from floor to ceiling with books. The demand for books has increased so much during the past few years that it has become a tax on the Publishing Company to transact all its business in this limited space. On the third floor the room that was formerly used as the Headquarters room and reference library is now used as the E. S. T. office. The front large room and also the rooms on the top floor are occupied by some of the working staff. The hall room on the third floor is used by *The New Century*.

In the basement in front is the Aryan Press by which such excellent work has been done and on which some of the

most interesting and important documents that members have received have been printed. Every room and every inch of space is utilized and if the society continues the rate of increase that has marked the past two years it will certainly have to obtain larger quarters.

Is not this a splendid growth, a great success? The small seed planted by H. P. Blavatsky, tended so carefully by William Q. Judge has grown into a great tree and is now blossoming and bearing fruit under the wise care of our present great Leader. Who could have dreamed of so great success twenty or even ten years ago and yet the possibilities for the future are even greater. The good which has already been done has made possible a still greater work to-day and in the days to come, in which all may take part.

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**“Unflinching Will and firmness in the Leader, unwavering obedience to him of the Group. One Will, one Head, one Heart** in the many. A many-limbed hydra with one head as a change to the old myth.”

*From the words of a great Teacher.*

# THE VOICE OF THE SILENCE.\*

## THE TWO PATHS.

AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who, knocking for admission, await in ignorance and darkness to see the gate of the Sweet Law flung open!

The voice of the Candidates :

Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart? † Shalt thou refuse to lead thy Servants unto the Path of Liberation?

Quoth the Teacher :

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge. ‡

Who shall approach them?

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart? § The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

Alas, alas, that all men should possess

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\* "The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the daily use of Lanoos (disciples) translated and annotated by H. P. B." Published by The Theosophical Publishing Company, 144 Madison Avenue, New York.

† The two schools of Buddha's doctrine, the Esoteric and the Exoteric, are respectively called the Heart and the Eye Doctrine. The *Bodhidharma* Wisdom Religion in China—whence the names reached Tibet—called them the *Tsung-men* (Esoteric) and *Kiau-men* (Exoteric school). The former is so named, because it is the teaching which emanated from Gautama Buddha's heart, whereas the Eye Doctrine was the work of his head or brain. The Heart Doctrine is also called the "seal of truth" or the "true seal," a symbol found on the heading of almost all Esoteric works.

‡ The "tree of knowledge" is a title given by the followers of the *Bodhidharma* to those who have attained the height of mystic knowledge—Adepts. Nagarjuna, the founder of the Madhyamika School, was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The tree is honored because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon, and died.

§ "Secret Heart" is the Esoteric Doctrine.

Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

Saith the pupil :

O Teacher, what shall I do to teach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoos, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul.\* Seek not those points in Maya's realm: but soar beyond illusions, search the eternal and the changeless SAT, † mistrusting fancy's false suggestions.

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\* "Diamond Soul," *Vajrasatva*, a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Adi-Buddha.

† SAT, the one Eternal and Absolute Reality and Truth, all the rest being illusion.

For mind is like a mirror; it gathers dust while it reflects.\* It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O, Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses: they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the “Eternal Man”; † and having sought him out, look inward: thou art Buddha. ‡

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not Self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the Wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The “Doctrine of the Eye” † is for the crowd: the “Doctrine of the Heart” for the Elect. The first repeat in pride: “Behold, I know”; the last, they who in humbleness have garnered, low confess: “Thus have I heard.” †

“Great Sifter” is the name of the “Heart Doctrine,” O Disciple.

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out

\* From Shin-Sien's Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. Shin-Sien was the Sixth Patriarch of North China, who taught the Esoteric Doctrine of *Bodhidharma*.

† The reincarnating Ego is called by the Northern Buddhists the “true man,” who becomes, in union with his Higher Self, a Buddha.

‡ “Buddha” means “Enlightened.”

§ See page 233, footnote No. † The Exoteric Buddhism of the masses.

|| The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beating of the karmic heart.

True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's clear waters.\* But if thou kneadest husks with Maya's dew, thou canst create but food for the black doves of death, the birds of birth, decay, and sorrow.

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him “householder”: † for man and beast all pity to renounce—tell them their tongue is false.

Thus teach the Tirthikas the unbelievers. ‡

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action, deliverance of mind from thralldom by the cessation of sin and faults, are not for “Deva Egos.” † Thus saith the “Doctrine of the Heart.”

The Dharma of the “Eye” is the embodiment of the external and the non-existing.

The Dharma of the “Heart” is the embodiment of Bodhi, || the Permanent and Everlasting.

The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. “The branches of a tree are shaken by the wind; the trunk remains unmoved.”

\* Immortality.

† Rathapala, the great Arhat, thus addresses his father in the legend called *Rathapala Sutravarnam*. But as all such legends are allegorical (*e. g.*, Rathapala's father has a mansion with *seven doors*) hence the re-proof, to those who accept them *literally*.

‡ Brahman ascetics.

§ The reincarnating Ego.

|| True, divine Wisdom.

Both action and inaction may find room in thee : thy body agitated, thy mind tranquil, thy Soul as limp as a mountain lake.

Would'st thou become a Yogi of "Time's Circle"? Then, O Lanoo :

Believe thou not that sitting in dark forests, in proud seclusion and apart from men ; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self."\* Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows,† thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy,‡ perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka § He became the Teacher of mankind. After Julai || had entered the Nirvana. He preached on mount and plain, and held discourses in the cities, to Devas, men, and Gods.¶

Sow kindly acts and thou shalt reap

\* The "Higher Self," the "seventh" principle.

† Our physical bodies are called "Shadows" in the mystic schools.

‡ Buddha.

§ A forest, a desert. *Aranyukas*, a hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

|| *Julai* is the Chinese name for Tathagata, a title applied to every Buddha.

¶ All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life—i. e., received the inner enlightenment—and teaching mankind publicly.

their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage :

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose rays thou art,\* the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish ; † that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, ‡ is not of fleeting life : it is the Man that was, that is, and will be, for whom the hour shall never strike.

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path.

\* Every spiritual Ego is a ray of a "Planetary Spirit," according to Esoteric teaching.

† "Personalities" or physical bodies called "shadows" are evanescent.

‡ *Mind (Manas)* the thinking principle or Ego in man, is referred to "Knowledge" itself, because the human *Egos* are called *Manasaputra*, the sons of (universal) Mind.

**I**N the dying hours of the old cycle the struggle between the forces of light and darkness becomes accentuated. This is apparent in every department of life.

By giving place to personal vanity and weakness within ourselves we resist the beneficent action of the divine powers, furnish a resistance to the spread of truth and block the way of progress. All are tried to the utmost.

A spirit of aggressiveness is frequently so fostered by some that it leads to a complete transformation of character and destroys the higher ideals which they profess to uphold and of which they are the glib exponents.

The following quotations are as useful to-day as when they were written and it seems important to reiterate them with still greater emphasis. What is said of the Theosophical Society and Theosophy is true of all organizations and teachings. When the living spirit is sacrificed for the outward form, and when personal aims and ambitions are allowed to dim the strength and beauty of true principle, those who sincerely love truth above every other consideration will defend its interests and endeavor to work in accordance with its ideals.

Just as we should defend our country from the invasion of enemies seeking its destruction so we must protect the interests of the Cause which we love; but let us always strive to do this in the true spirit of brotherly love and avoid aggressiveness.

Several years ago Mr. Judge wrote, in answer to a question as to what true and earnest Theosophists could do against the black age:

Nothing *against* it, but a very great deal *in* it; for it is to be remembered that the very fact that it is the iron or foundation age gives opportunities to be obtained in no other. . . . A very slight cause produces

gigantic effects. To aspire now ever so little will bring about greater and more lasting effects for good than at any other time. And similarly, evil intent has greater powers for evil. These great forces are visibly increased at the close of certain cycles in the Kali Yuga. The present cycle, which closes November 17th, 1897—February 18th, 1898, is one of the most important of any that have been. Opportunities for producing permanent effects for good in themselves and in the world as a whole are given to Theosophists at the present time, which they may never have again if not taken advantage of.

The following is taken from a letter written in H. P. B.'s time:

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 the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, . . . This prospect may not smile for all, but he is no Theosophist who objects to this principle. . . .

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honor and mercy are both flung to the winds. . . . If the Theosophists say, we have nothing to do with all this [the sorrow and crime in the world]; 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 those 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, of cup-growing, of the spirital telephone, and astral body formation, and leave the teeming millions of the ignorant to take care of themselves, and of their hereafter, as

best they can? 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! (*"An Important Letter, Lucifer, Vol. XVIII, p. 501."*)

In a letter to Mr. ——— in the early days of the Society we find :

You have ever discussed, but to put down, the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. (*Occult World, p. 107.*)

For to have the Theosophical Society a part of the School of Antiquity would mean the dissolution of both organizations.

The mysteries never were, and never can be, put within the reach of the general public, not, at least, until that longed-for day when our religious philosophy becomes universal.—(*Idem.*)

Those who seek to advance their own theories often misuse quotations and mislead the unwary. Those who are interested in the *School for the Revival of the Lost Mysteries of Antiquity* will note the importance of not arriving at wrong conclusions as to its meaning, scope and purpose. When the true philosophy is more universally diffused throughout

the world; when Universal Brotherhood is nearer a visible realization, *then will the Mysteries come within the reach of all, but not till then.*

In this connection the following should be especially noted :

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.—(*Occult World, p. 119.*)

All who seek to reverse the true order of things and try to limit the divine philosophy within channels as narrow as their own conceptions, will ultimately find themselves in a prison cell of their own making within which their power for retarding the work of brotherly love will be confined.

The ethical life is the basis of true Occultism: "By their fruits shall ye know them,"

KATHERINE A. TINGLEY.

# DUTY.

BY E. A. NERESHEIMER.

THEOSOPHISTS have entered upon a path of duty which is broader than the ordinary line of personal duty; the one is but an extension or rather a better comprehension of the other.

The faithful performance of the small duties of every-day life are the seeds from which grow fruitful trees extending beneficent branches in all directions. A higher conception of the relation of oneself to mankind and the universe is the result of experience gained in the byways of correct application to principle in small things on our journey through evolution.

Like an extension of belief from the crude forms of dogma and creed which grows by successive stages into knowledge that the Universe is governed by divine intelligence according to law, order and eternal justice, so is the conception of duty which we recognize as owing to friend and kin enlarged by conscientious attention to small things, into the broad field where it becomes an all-embracing force harmonizing with the plan of nature.

Self denial and abnegation like the desire to do one's duty spring from love—love that is not for self, but love which is the reflection of the universal ocean of love, often unconsciously exercised by man in the small and large acts done for the benefit of some one else; these acts when done without attachment to result go to increase the world's welfare and become the property of the race—Universal Karma.

The deep absorption in an act to the extent of making the actor oblivious to the existence of his personality is an energy employed for the benefit of the world. If this energy is consciously applied in the

direction toward an ideal by the performance of acts for the betterment of the condition of humanity, then he, who so does, is treading the path of broader duty which is bound to produce the greatest felicity—absorption in the ideal world.

However the path of action is obscure and so is the path of duty. Many are the sins that have been committed in the name of duty done for principle.

At the first blush of awakening of the mind to a cosmic ideal it inclines sentimentally to and impetuously relates everything to grand principle. Our artificially built up natures, the nervously delicate structure which the mind has builded and woven often lead into error and leave us on insecure ground. The high conception of the principle which we have formed is rarely attained to in practice.

Pride of personality in one form or another, subtle but insidious, steps in and produces failure after failure; principle has to do duty to cover mistakes and hide even depraved intentions.

It is well therefore to go slow with the broader duties. When one is in doubt let him wait and if he be in earnest attend scrupulously to smaller duties, until time has brought around the cycle from obscurity towards the light; we cannot as yet solve the world's eternal ways.

When enthusiasm lags and the broader duties become mixed in the mind, let him who is thus befogged abstain from expending his energy on artificially wrought up ideals but stand firm and remain content with correct performance of every day common sense duties.

Large beneficent results grow from correct beginnings.

## FACES OF FRIENDS.

AS one of our illustrations this month we give the first of a series of groups of faces of friends, many of whom will be well-known to most of the old members but we do this mainly for the new members and our readers. The central sun of the present group all will recognize as our beloved old pioneer, Dr. J. A. Anderson, the mainstay of the Pacific Coast and whom we have made prominent and this is interpreted by some at this time as a sign of great promise for the future work and if he should accept the nomination of Vice-President of the T. S. A. which many greatly desire he will still further strengthen the Society.

Immediately above Dr. Anderson's is the portrait of Mrs. Alice L. Cleather, one of the staunchest friends and supporters of H. P. Blavatsky and William Q. Judge and a member of the Crusade around the world. To the left is F. M. Pierce, another Crusader and a member of the Executive Committee of the T. S. A. and to the right is H. T. Lotter one of the old members and devoted workers of the Kansas City Branch.

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tour of England aroused the greatest interest not only in Wagner but through him in Theosophy. We hope to see both of them at the next Convention.

At the top of the picture appears the face of William Lindsay who although so youthful in appearance has for many years been one of the staunchest members in England and more than anyone else helped to hold the fort while the Crusaders were on their tour. He has recently come to this country and members have become familiar with his name in connection with the Brotherhood Bazaars.

To his right is the well-known face of Dr. J. D. Buck of Cincinnati and whose work in the past is well-known to many. Then below comes Mme. Olivia Petersen, a native of Greece, whose work both in Paris and Boston has greatly helped the Branches in those cities. Next is Mr. Iverson L. Harris of Macon, Ga., then Mr. C. Sandham of Liverpool. Mrs. Sarah W. Cape an old Aryan member, a well-known worker at the Headquarters of the T. S. A. for many years who has looked after the interests of the entire household with unflagging zeal. Mrs. Stevens of Buffalo who has done so much in the practical Brotherhood work of helping destitute and unfortunate women in the "Wayfare." Mr. J. T. Campbell of England, well known as a vigorous speaker at many meetings of various societies around London where he never fails to introduce Theosophy in a popular way.

At the bottom of the picture is Dr. Gustaf Zander, President of the T. S. in Sweden; he may fairly be called the Father of Theosophy in Sweden. Well loved by everyone, he has cared for the interests of the movement since its inception in that country.

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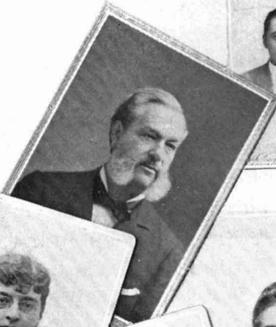
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Thomas

James F. Duffell  
E. H. Rice

Henry James Patterson  
June 17, 1896



# STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

## THEOSOPHY AND CHRISTIANITY.

IN one of the weekly papers published in New York there recently appeared the following question :

Is the doctrine of reincarnation, as taught by Theosophy, contrary to the Christian faith?

The position taken in answer to the question in the paper referred to was (1) that this doctrine is contrary to the Christian faith, and then follows the statement (2) that Theosophy teaches that the soul at death passes from the body into some other body—that of man, beast or insect: also (3) that Theosophy involves a denial of the creative act, and is consequently in its last analysis, pantheism.

We may very properly consider these statements in this column as it is evident from the above that there are some who do not understand the theosophical philosophy in regard to these questions and as students it is well to know the objections they make.

(1) What is meant by the Christian faith?

We need not quibble in regard to this. It will be generally conceded that the true Christian faith must be founded on the teachings and words of Jesus. Let us take this view then and turn to the record of Christ's teachings. In St. Matthew XVII, 10, the disciples ask Jesus "Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist."

Here is given not only an assent to

the doctrine of reincarnation but an instance of it stated by Christ himself. There is also an indirect reference to it in the following when the disciples asked him: "Who did sin, this man or his parents that he was born blind?" (St. John IX, 2)—the question being meaningless apart from the fact of reincarnation. Then again the injunction of Christ "Be ye perfect, even as your Father in Heaven is perfect," or according to the revised version, his promise, "Ye shall be perfect, even as your Father which is in Heaven is perfect," (St. Matthew V, 48), is in whichever way we read it a mockery apart from reincarnation. Perfection must be perfection on all planes of being, on this plane as well as on other planes. That we are not yet perfect on this plane and in the lessons and experiences of earth life cannot be denied and in order to learn these lessons and gain these experiences, and thus gradually attain to perfection we must return here where alone such can be learned and gained.

The doctrine of reincarnation is not contrary to the teachings of Christ but in perfect accord and harmony therewith. Christ's teaching that "with what measure ye mete it shall be measured to you again," (St. Matthew VII, 2), and St. Paul's that "whatsoever a man soweth, that shall he also reap" (Galatians VI, 7), both of which statements are expressions of the universal law known in theosophical literature as the *law of Karma*, fail utterly of their meaning apart from reincarnation.

(2) The first part of this statement is a very crude one of the doctrine of reincarnation, but most certainly the soul having once inhabited the human form does not return on the pathway of evolu-

tion and enter into the lower kingdoms of animal and insect. Having once passed through one kingdom and entered another, the door is shut behind, the soul goes ever forward, it cannot go back. Metempsychosis or transmigration of souls in the sense of the soul's return to lower forms is not upheld, but the contrary is distinctly shown, in Theosophy.

(3) If by creation is meant the making of something out of nothing, then most certainly this view of creation is not held by Theosophists. *Ex nihilo nihil fit* is a proposition, the truth of which cannot be gainsaid. Theosophy is pantheistic in the sense in which the teachings of St. Paul are pantheistic. When speaking of the Deity, he says: "In whom we live and move and have our being," and in the sense of the true meaning of "omnipresence," and of Goethe's description of Nature, "At the roaring loom of time I ply, and weave for God the garment thou seest him by."

Nature is not God; stones, trees, flowers, animals, even men, planets, suns, are not God; but all are expressions, manifestations, "garments" of the divine, all are *in essence* divine and all in their evolution are ever *becoming*, to use Plato's idea, more perfect as expressions, as manifestations, showing ever more clearly the divinity which is at the root of their being. Again let me ask is this contrary to Christianity, or rather let us say, the teachings of Christ—what other meaning can be given to: "perfect as your father in heaven is perfect"? How is this possible unless man in essence is already perfect, and remember that "the kingdom of heaven is within you" and the only place where God can be found is within.

Christ, Buddha, Lao-Tse, and all the great teachers and saviours of humanity have taught Theosophy. There is but one Truth and all the great religions are but expressions of it as the colors of the spectrum are expressions of the one White Light. Students of Theosophy,

i. e. of *Divine Wisdom*, are searchers after the Truth and recognize these teachings which we call Theosophy in the teachings of all the Sages of the past and of all time.

#### THE LOWER NATURE.

IN connection with the subject of "The Human Elemental" treated of in last issue an answer by William Q. Judge published in the *Theosophical Forum*, April, 1892, is interesting and instructive. The question was as follows:—

Is it possible that our lower nature is composed of groups of elementary beings (sub-human) which under the higher tutelage can be welded into a force for good, rather than a something evil that has to be cast off?

The editor of the *Forum* replied dissenting from the view presented in the question and Mr. Judge's reply refers also in part to the editor's position as will be seen.

W. Q. J.—The editor is right in saying the lower nature cannot be cast off, but must be subjugated. We might as well say we can annihilate universal mind as to say we can "cast off" anything that is a part of nature and going to make us what we are. The lower nature must be discovered in all its ramifications and carefully subdued, as thus it is transformed and not cast off. But I cannot agree with him in respect to "sub-human elementals" composing us and which he calls "fanciful." They are not fanciful, even though the questioner views them in the wrong light and the editor in no light at all. If there is any point strongly made in occultism it is that we are a compound of lives, that every part of us is so made, and hence it follows that our lower nature is made of these lives. There is no vacuum in the universe void of a life. But while this is so, these lives, in so far as they go to make up man, are not to be considered as separate beings from himself whom he can "educate," as inferred in the question, from a position

as man which is apart from them. They exist in him, and as he lives and thinks so he impresses on them his thoughts and acts, and as they are leaving him every moment of time it follows that a stream of these lives of many grades and sorts is continually being projected from him into space and forming his own karma. For they are unintelligent and only act in their own way, just as water acts when it runs down hill. If we regard them as beings that we are educating we will fall into superstition, but if, on the other hand, we say they do not exist and have no place in us, as the editor infers, we will never come to right knowledge of the universe as it is.

They are matter, in fact, and a certain quantity of it comes into the charge, so to say, of every man, and every one is therefore responsible for the impressions he gives to the atoms that make him up, and if he does not live aright he will have to suffer the consequences sooner or later. For these very elementals are the means whereby karma operates, for without them—considering atoms as points of sensitiveness—there would be a break and no way for karma to have effect. If they do not exist, then there is no way to make the connection between matter and mind and thought and circumstance.

The conflict between the higher and the lower can be made easy only by the old rule "to look on all parts of the universe as containing spiritual beings, the same in kind and only differing from each other in degree."

How to conquer this lower nature is a problem that perplexes many and has been the cause of much anxiety and worrying. What a struggle, what a conflict! How can it be ended and peace attained? I think we are too prone to spend time and energy in thinking about

it and in straining and making desperate efforts to reach the much desired result. The contemplation of the awful struggle—as we style it—excites self-pity, self-commiseration, which are really forms of egotism. Then perhaps by a supreme effort the lower nature is stilled for a time and we think it dead and that we have completely risen above it: perhaps we are proud of this achievement and congratulate ourselves on our victory, but—in a little while we fall again, it may be lower than ever before. Why is this?

It is well known that a drunkard who realizing the evil of his condition suddenly reforms and cuts himself loose from a habit of many years is in the great majority of cases liable to return to his old habit. The case is exactly parallel to that of a man who has climbed a mountain and unaccustomed to the height and the purer atmosphere becomes dizzy if he looks down. The drunkard or the one who is endeavoring to conquer his lower nature, if he looks back with horror at his former condition or if he congratulates himself on his conquest, by that very attitude makes possible, nay almost certain, his downfall again.

It is not by one gigantic effort that this conquest can be attained, but by the slow, steady and constant effort, and by being content to take one step at a time. It is not by dwelling on the evil that we have escaped from, nor on the evil which still oppresses us but by constant aspiration and the never relaxing endeavor to do the good, that we may rise to higher things. The secret of overcoming is to be positive in our attitude, not to say I will not follow this evil thing, but that I *will* follow this good thing. If we follow the good, the evil will cease to find room or to have part in our lives.

# A NEW MUSICAL GENIUS.

BY MARGARET STUART LLOYD.

**N**EAR the city of Los Angeles in California there is a quaint little house surrounded by a large and beautiful garden filled with flowers and shady trees. Here two little sisters live with their parents and here one of the two children is passing a childhood which later will be among the treasured records of genius.

This child is Paloma Schramm, nine years old, a musician from her birth and one of whom the great German professor, her teacher, says: "It was she who convinced me of the truth of reincarnation." How otherwise was to be explained the actions of a child who at the age of three improvised lovely melodies and baby songs and who, when she was but four, remembered and repeated correctly all the principal motifs from the opera of "Lohengrin."

She has now been studying the piano-forte for two years. Her musical sense is marvellously acute and her interpretation of the works of the great masters perfect. Her professor, with much wisdom, comprehends that his work lies in training and guiding a musical power which already exists in the child. She is therefore being carefully trained in composition as well as in technique. Her poetic fancies are well encouraged, but all her musical compositions are required to be flawless in form before they are pronounced good by her teacher. Paloma has played a few times before an audience and on each occasion has plunged all who heard her into a state of amazement that so childish a frame could contain so mighty a soul of music.

Every sound in nature reflects itself in her little compositions; the flight of butterflies, the murmur of doves, the sound of the breeze in the wood; the grief of a mother over the loss of her child; the

melancholy sobbing of "Heimweh," all these she expresses with exquisite feeling.

More than one child who has given promise of genius has had what might have been a wonderful life for the uplifting of humanity spoiled in youth, by the undue indulgence and flattery of foolish friends and the artificial atmosphere of the concert hall and stage. From all these errors Paloma's parents are striving to shield her. It is true that she has appeared at a public concert in her native city, but this was necessary in order that means might be furnished for her to continue her musical training, and her parents hope that this may not have to be repeated.

For the most part Paloma lives a simple child life. She and her younger sister spend many hours in the lovely shady garden. Here they have a large playground and a mimic theatre, built for them by their father. Whenever the children are taken to hear any opera great excitement afterward goes on in the little theatre. For all the play is repeated for the benefit of a large audience of appreciative dolls, that calmly listen to Paloma and her sister and never are rude enough to look bored.

Each child has a miniature theatre laid out underneath the trees, with tiny lakes and rivers, waterfalls and bridges and diminutive houses peopled by a colony of dolls. Then there are the pigeons, the only other inhabitants of this child's paradise. Each pigeon has its own name and the children keep a daily journal in which is set down the history of their feathered friends. Dearest of all is a lame wood-pigeon, a "paloma," as the Spaniards call it. This bird has a strange history, which, however, is vouched for by Paloma's father.



One evening Mr. Schramm was sitting with his children in the garden, reading to them the libretto of their favorite opera, "Lohengrin." It was in the sweet dusk and the children were listening with rapt attention. Just as the father reached the climax of the legend, where the swan changes to a dove, a bird fluttered from the trees overhead and fell on the open book. It was a lame wood-dove, quite tame, and part of one foot had been shot away. The parents of the children have never discovered from whence the bird came, but it immediately attached itself to Paloma and has since been her constant companion. It sleeps beside her pillow at night and follows her all the time she is in the garden. When she is at the piano it haunts her and remains there, showing every evi-

dence of an appreciation of the music.

What shall be the future of Paloma cannot yet be told, but the promise is great. At present she is living the life of a simple and healthy child, and all her beautiful fancies and natural impulses are being wisely directed. Her parents have been asked as to her religious views but philosophically answer, "The child will develop her own religion." Would that every child might be educated with as much wisdom!

Her musical genius has been pronounced by competent critics to be unique in the world at this present time. Her parents are not very musical, the father being a machinist. "She must have lived before!" has exclaimed more than one person on listening to her playing.

M. S. LLOYD.

# MARIE'S VALENTINE.

BY ELIZABETH WHITNEY.

“GIRLS, are you going to make any Valentines this year?” asked Marie, as the group were walking home from the gymnasium after basket-ball practise.

“Oh yes, let's!” said Olive.

“It is a lot more fun than buying them,” said Marion.

“Can't we do it together?” asked Edna.

“When?” said Olive.

“Oh, come to my house, Wednesday after school. Nothing is going on then. Be sure to bring your water-colors and paper. I say we rule out all printed pictures and verses and make it all original,” said Marion.

“Oh dear, I *can't!*” objected Olive.

“See here, Olive Warner,” and Marion faced Olive sternly, “if you don't stop *this minute*, you'll *spoil* it all! I'd like to know why it is that we *never* try to do anything all together, that *some* one doesn't object!”

“Of course you can do it, Olive,” said gentle Bliss. “And if you get *stuck*, you know we will all help. We always do have to help each other any way. One person alone never does very much.”

“Here we are at my house,” said Marion. “Good-bye Olive, and don't be foolish. Girls, do be sure to come just as early as you can.” And Marion ran up the steps while the others sent a chorus of “Good-byes” after her.

Promptly on Wednesday came the laughing group of girls.

“How will we begin, girls?” said Edna.

“Well, of *course*, we must put a *heart* somewhere,” said Marion.

“Of course,” Olive added, in a tone of voice that made Marion exclaim, “For *goodness sake*, girls, don't get *sentimental*.”

“Valentines without sentiment would be very funny things, I'm sure,” said Olive in an aggrieved voice.

“Well, *sentiment* is one thing, and *getting sentimental* is another,” began Marie.

“Hear—hear!” called out Edna.

“Well, it *is*,” continued Marie. “Sentiment is the love of beautiful pictures, and music, and fine ideas; the *noble* things you *feel* in people and in nature; and *getting sentimental* is,—well—it is—”

“Just being *dead foolish*, that's all,” supplemented Marion.

“I guess it's what you think people are thinking about you,” said Bliss.

“Specially boys,” laughed Edna.

“Humph!” said Marion, who was used to three brothers and their numerous chums, “I don't see anything to be afraid of in boys! They are just as sentimental as girls anyway. Wait till you see the valentines they send!”

“Well,” said Marie, “*mine* is going to be *perfectly peachy*.” I'll give you three guesses where it is going.”

“Yale,” said Olive and Edna in unison.

“Guess again,” said Marie.

“It *can't* be you've forsaken ‘Yale’ for ‘Princeton,’ after all you've said!” exclaimed the girls.

“Guess again,” and Marie held up her valentine in such a tantalizing way, that the girls clustered eagerly around her, Edna exclaiming, “What *on earth* are you doing to it, Marie!”

“Well, in the first place, I'm putting in the sun, to make a kind of ‘halo of glory’ over all. It is the kind of thing you always do see in the people you like. Then the heart has a crown around it. I'm going to put stars over here, and a verse like this:

“When starlight into sunshine turns,

The flaming heart of true love burns,

Its radiance is for thee,

Its crown is purity."

"I say girls, that *is* 'a peach,' exclaimed Edna.

"There is a good deal of 'Harvard' color about it," speculated Olive.

"Well, Valentines are sent to some one you think a good deal of, and that means 'Yale,' or 'Princeton' for Marie," said Marion decidedly.

"'Three times and out,'" quoted Marie, "Girls, you simply can't guess, for I'm going to send mine to some one I *don't* like at all."

"Oh—Oh—Oh!" came in a chorus of astonishment.

"Of *all* queer things!" said Edna, catching her breath.

"Girls, she is getting brain-fever," said Olive.

"No, 'Valentines on the brain,'—a new disease," said the gentle Bliss.

"Dreaming!" exclaimed Marion. "Pinch her and wake her up! She is talking in her sleep!"

"I'm awake enough," said Marie, "but really and truly I *did* dream about it."

"Oh, what fun!" "Do tell us about it!" chorussed the group.

"I was in the *loveliest* sunshine," began Marie, "*much* lovelier than any I have ever seen when awake. And I felt so happy and seemed to love everybody in the whole wide world. It seemed just as though the sunshine was a part of everyone; only in a lot of people it was no larger than stars. The sunniest people seemed to wear something like crowns, very shining and white. And I wanted *all* of them to wear the same.

"Oh, it was *perfectly lovely*, girls!"

"Then it seemed to me that those who were the most different from each other, like boys and girls, could help each other better than just girls alone, or boys alone. Indeed it was the people the most different from each other who made all the sunshine by working together.

The boys I meant to send Valentines to, had a lot of the white sunshine about them. The one I dislike most of all was sort of cloudy and I felt I must help in some way to make a pure radiance for him. When I awoke it all seemed to connect with Valentines and I decided to send one to the boy I *didn't* like."

"I don't believe I *understand* your valentine, Marie," said Edna, "but it certainly is *different*."

"I think it is perfectly lovely," said gentle Bliss. "If you can just feel that girls and boys are made to help each other, it is all so jolly and pleasant, and you don't get a bit sentimental."

"I guess that is why all the boys like Marion so much," said Olive, "she understands them all. I wonder why *all* girls don't have brothers!"

"Well, there's a difference in brothers, you know," said Edna. "Some are so nice to their sisters and others are simply horrid."

"I think it is the *mothers* that make all the difference," said Marion, who adored hers.

"I've noticed that the *sunshiniest* families always have lovely mothers. Of course the fathers are lovely and help—that is what they are for—but it seems to be the mothers who *keep* it so."

"Why, Marion, *you* understand my valentine," said Marie. "It seemed in my dream that the girls had to *keep* the pure white radiance in order to help clear away the clouds. Wherever they see a cloud they are to send a bit of the radiance to make it clear and lovely."

"I don't see why girls and boys should feel they are so *different*," said Bliss.

"They are not," said Marion. "I know I'm a boy *inside*. Girls are *important*, of course, but I wish every day I *was* a boy, sure enough."

"Ugh, Marion, how *can* you!" exclaimed Olive.

"Olive, it is an *awful* pity that you haven't brothers, or *something*," said

Marion, "you wouldn't feel so afraid of boys then, and get so sentimental."

"I tell you, girls," she continued, "boys are the best thing going, if they only have the right kind of mothers to begin with. You see the right kind of mother is a regular chum. She *understands* things. She *never* scolds, and you know perfectly well that if you told lies or killed people, she'd be your mother and stand by you, just the same; only she has a way of making you *feel* that you *wouldn't* do such things, no matter how much you *want* to."

"Three cheers for Marion!" exclaimed Edna.

"Three cheers for our darling mothers!" added Bliss.

"Mine is expecting me at home in ten minutes, girls, I *must* leave your fascinating company," said Olive.

"I must go also—wait for me," said Edna.

"Girls, can't we meet again, to finish our valentines together?"

"Oh yes," said Bliss, "come to my house Friday."

"All right—Good-bye Marion, I've had a *lovely* time—"

"So have I—"

"And I—"

"Thank you *so much* for the lovely afternoon, Marion—Good-bye—"

"Good-bye, girls!"

"Good-bye" — "Good-bye" — And the merry group was gone.

# LYING IN THE GRASS.

[SELECTED.]

Between two golden tufts of summer grass,  
I see the world through hot air as through  
glass,  
And by my face sweet lights and colors pass.

Before me dark against the fading sky,  
I watch three mowers mowing, as I lie :  
With brawny arms they sweep in harmony.

Brown English faces by the sun burnt red,  
Rich glowing color on bare throat and head,—  
My heart would leap to watch them, were I  
dead!

And in my strong young living as I lie,  
I seem to move with them in harmony,  
A fourth is mowing and the fourth am I.

The music of the scythes that glide and  
leap,  
The young men whistling as their great arms  
sweep,  
And all the perfume and sweet sense of  
sleep,

The weary butterflies that droop their wings,  
The dreamy nightingale that hardly sings,  
And all the lassitude of happy things,

Is mingling with the warm and pulsing blood,  
That gushes through my veins a languid  
blood,  
And feeds my spirit as the sap a bud.

Behind the mowers, on the amber air,  
A dark-green beech wood rises, still and fair,  
A white path winding up it like a stair.

And see that girl, with pitcher on her head,  
And clean white apron on her gown of red,—  
Her even-song of love is but half said :

She waits the youngest mower. Now he  
goes ;  
Her cheeks are redder than a wild blush  
rose ;  
They climb up where the deepest shadows  
close.

But though they pass, and vanish, I am there.  
I watch his rough hands meet beneath her  
hair ;  
Their broken speech sounds sweet to me like  
prayer.

Ah ! now the rosy children come to play,  
And romp and struggle with the new-mown  
hay ;

Their clear, high voices sound from far  
away.

They know so little why the world is sad ;  
They dig themselves warm graves, and yet  
are glad ;  
Their muffled screams and laughter make  
me mad !

I long to go and play among them there ;  
Unseen, like wind, to take them by the hair,  
And gently make their rosy cheeks more  
fair.

The happy children ! full of frank surprise,  
And sudden whims and innocent ecstasies ;  
What Godhead sparkles from their liquid  
eyes !

No wonder round those urns of mingled  
clays  
That Tuscan potters fashioned in old days,  
And colored like the torrid earth ablaze,

We find the little gods and Loves portrayed,  
Through ancient forests wandering undis-  
mayed,  
And fleeting hymns of pleasure unafraid.

They knew, as I do now, what keen delight  
A strong man feels to watch the tender  
flight  
Of little children playing in his sight.

I do not hunger for a well stored mind ;  
I only wish to live my life, and find  
My heart in unison with all mankind.

My life is like the single dewy star,  
That trembles on the horizon's primrose  
bar,  
A microcosm where all things living are.

And if among the noiseless grasses, Death  
Should come behind and take away my  
breath,  
I should not rise as one who sorroweth ;

For I should pass, but all the world would  
be  
Full of desire and young delight and glee,  
And why should men be sad through loss of  
me ?

The light is flying ; in the silver blue  
The young moon shines from her bright  
window through ;  
The mowers are all gone, and I go too.

EDMUND GOSSE.

# TO MEMBERS OF THE THEOSOPHICAL SOCIETIES THROUGHOUT THE WORLD.

THE following letter was read to the members of the Inner Council on January 7th, and would have been sent to all members if time had permitted. As this has not been possible, I place it in these columns by request.

JANUARY 7, 1898.

DEAR COMRADES:—I take this opportunity at the beginning of the new year, at the approach of the new cycle, to assure you that I am not unmindful of your needs. At no time since I stepped publicly into this work have I been able to give as much attention to each Branch as I desire. The increase in membership, and the wide public interest aroused in Theosophy have brought increased work with few additions to the number of trained helpers. The strain, therefore, on myself and those comrades closely associated with me at the centre, has been very great.

The Branches and centres organized by the Crusade around the world required my first attention. They had not the opportunities of the older members nor the experience in connection with the organization during past years, and so it was necessary to give them personal attention in order that the help given them by the hurried visit of the Crusade might bear its full harvest of good fruit.

In the midst of all this work I was called to found the *New Century*, and even then, when it seemed that I had reached a point that I could undertake no more, I was importuned by Mr. Neresheimer to take charge of UNIVERSAL BROTHERHOOD. I accepted this duty feeling that in so doing I could indirectly help my fellow comrades.

By some of these means I have accomplished but little in comparison to what will be possible when I am relieved of

some of the detail work which I have to undertake at present. When the time comes that I have more trained helpers around me who can do this, I can then get closer in touch with all through personal correspondence and otherwise.

Theosophy is no longer obscure. At the beginning of this new cycle we are entering upon a more glorious field of work. To recall the struggles of H. P. B. in the early days, when with three or four persons around her she faced the obloquy of the world, and later, William Q. Judge, left in America almost alone, sowing the seed which made later developments possible, and then to look at the success to-day is indeed encouraging and inspiring. The trust of the members carried through the Ark of the T. S. when in times of shadow it was endangered; to-day, when no permanent harm can befall our work, that same trust should be maintained. This Movement must go on advancing; it cannot be retarded; no limitations can hinder it. Above and beyond all boundaries exists the Universal Theosophical Movement.

Let your minds dwell in unity on such a thought and the beginning of the new cycle, the 18th of February next, will be a marked day in the history of this Movement. It will be a pivotal point from which we can, by acting on the broadest lines of brotherly love, enter the new age with opportunities heretofore undreamt of.

To all members who have helped to uphold my hands in this great work, I send my most heartfelt thanks and assure them that they have by their faithfulness made greater work possible for me in the future. Let all keep in line and act, and triumphant victory will surely follow.

KATHERINE A. TINGLEY.

NEW YORK.—The Aryan T. S. is having very successful Sunday evening meetings, the "Question and Answer" plan proving very attractive to the public and the meetings are crowded every week. Recently at the closed meetings of the Branch, held every Tuesday, the objects of the International Brotherhood League have been discussed and it is proposed to take up, after these have been completed, the Question and Answer plan as at the Sunday meeting.

There was a very full attendance at the meeting held on the 18th when the delegates for the Convention were elected; it was a most enthusiastic meeting and several times the audience rose to their feet and cheered Mrs. Tingley. When Mr. Neresheimer read the letter dated January 18 in regard to the Convention which he has sent out to all members the audience rose again and cheered. Mrs. Tingley was present and spoke briefly in answer to a question stating that she did not approve of adopting political methods in regard to the Convention and the election of officers. There were also present, Mr. Iverson L. Harris from Macon, Ga., Mr. Clark Thurston from Providence, R. I., Mr. W. A. Stevens from Buffalo, N. Y., Dr. L. F. Wood from San Diego, and all spoke. The presence of Mr. Harris was like a strong fresh breeze from the South as he told of the splendid work the members are doing in Macon and of their enthusiasm. He said that the whole town was ready and anxious to hear about Theosophy and that instead of urging members forward they had rather to restrain their enthusiasm as Mrs. Tingley had stated that the time was not yet ripe to take full advantage of it. He also said that this great interest and enthusiasm is all due to something which the three members who attended the

Nashville Exposition took back with them to Macon and which they had not taken with them to Nashville, it was as though some power which heretofore had lain dormant had been awakened. That Brotherhood was no longer a theory but a positive demonstrated fact, as was instanced by the practical work of the International Brotherhood League.

Mr. Thurston also spoke of the I. B. L. work in Providence, that this work had struck a new keynote and had awakened dormant energies and shown the tremendous possibilities that lay right at our very hands and that only those who actually began to carry out the plan of work of the I. B. L. could know the life and power that was in it to reach humanity, and to demonstrate the higher teachings of true Brotherhood.

W. A. Stevens spoke of the "Wayfare" in Buffalo, started and conducted by Theosophists, and of the many instances in which help had been given to unfortunate and destitute women, not only by providing shelter for them but by caring for and helping them and also by getting them established in positions where they could earn a living. This work has attracted so much attention that the County Committee have given to the Home a thousand dollars to aid the work this year.

The Monthly Report of the Pacific Coast Theosophical Committee is as usual a very interesting 4-page sheet and gives news of all the Branches on the Coast, also of I. B. L. meetings, the Brotherhood Bazaars and Lotus Groups. The Secretary, Amos J. Johnson, writes a New Year's Greeting to all the Coast Branches and also the yearly report of the San Francisco T. S. In the latter he states that "The year 1897 has been a very prosperous one for Theosophical work—perhaps the most prosperous in

the history of the society. Perfect unity of action has been manifest, meetings have been well attended, a large volume of work has been performed and there has been a considerable gain in membership." He also states that "the movement here was never stronger than it is to-day."

"A valuable form of propaganda instituted during the year is the placing of leaflets on Coast and River steamers. By this means the outlines of Theosophy are presented to the travelling public, as evidenced by the distribution of 30,000 leaflets during the year." An account is also given in the Report of the visit of the Crusade in February of last year and to the inauguration of the I. B. L., the work of which has been taken up with much enthusiasm on the Coast.

Caracas T. S., Venezuela, reports great interest being taken in their meetings, and that much appreciation of their efforts is shown by a large attendance of visitors.

Syllabuses of Discussions for Branch and public meetings have been received from Fort Wayne, Ind., San Francisco, Cal., and Louisville, Ky., and contain some very interesting subjects.

The Annual Convention of the T. S. A. has been arranged to take place on February 18th and 19th, in Chicago, Ill. Official notification to Branches was sent out by the President on January 3d, and quotes from a statement made by Mrs. Tingley, as follows: "We are now approaching the beginning of a new cycle. The date, February 18th, must have a great significance to all members. The promise for the future appears before us as almost a living reality. The record of this day will pass down to posterity as one of the most important in the history of the movement. . . . This convention promises to be stupendous,—one such as we have never had before, and in keeping with the importance of this great cycle."

Mr. A. M. Smith of Chicago has

already arranged for reduced rates of a fare and a third for the double journey to and from Chicago, and has been making arrangements in regard to halls, etc. A special feature on Sunday evening, February 20th, will be the holding of a great Brotherhood Congress which will be of the same character as the great Crusade Meetings, which were held around the world and for which great preparations are being made. On Saturday evening a lecture on the Crusade will be given, illustrated by 100 stereopticon views, which were specially made for the New York Brotherhood Bazaar Entertainment from Mrs. Tingley's private collection of photographs.

Among others who will be present at the Convention are Dr. Anderson, and we hope others also from the Pacific Coast; Judge O'Rourke, A. A. Purman and several others from Fort Wayne; W. T. Hanson and I. L. Harris from Macon, Ga.; W. C. Temple, from Pittsburg, who will be well remembered by all who attended last convention, for his magnificent speech and the stand he took in regard to our Society and the Movement; R. Crosbie, G. D. Ayers, Miss Guild from Boston; a large number from New York; C. Thurston from Providence; W. A. Stevens and Mrs. Stevens and a large delegation from Buffalo; Dr. Dower and others from Syracuse, and indeed delegates from all over the States.

#### ANNUAL CONVENTION OF T. S. IN AUSTRALASIA (N. S. W.).

In a letter received from T. W. Wilkins, of Sydney, N. S. W., is the following:

"We have just finished our annual Convention of the T. S. in Australasia, N. S. W., this evening. It was a huge, unqualified, splendid success! Harmony, good will and brotherly love in complete control as at last memorable Convention when the Crusaders were here. Neresheimer vote carried with great applause, all standing. Vote for Mrs. Tingley as Leader and warmest of thanks for all

the help she has given us carried with deafening cheers, all standing. Membership increased during the year over 100 per cent."

THEOSOPHICAL SOCIETY IN EUROPE  
(ENG.)

Clifton Branch. *Report*.—(Since November 17th, 1807). We have had our usual "open" meetings in the Branch room during the past month, on Sunday evening and Tuesday evening. Mr. Percy Leonard has been with us again since the beginning of last month, and has been helping greatly with the work, lecturing at workingmen's clubs and last Sunday (December 19) by invitation, to an audience of about 700 in a Baptist chapel. "Theosophy in Daily Life" was the subject, and his speaking was evidently much appreciated, as he was enthusiastically invited to continue speaking for ten minutes beyond the usual time allowed. Most of the audience seemed thoroughly interested. Reports of public lectures and Branch meetings are sent to the local newspapers by Mr. Leonard, as well as letters to the editors when suitable occasion offers.

The annual business meeting of the Branch was held about three weeks since, when Mr. Edgar Price was re-elected Treasurer, Mrs. Greenfield, Secretary, and Mrs. Edith Clayton was re-elected President.

On Sunday, November 23, we held our first I. B. L. meeting in Bristol. Miss Margaret Townsend presided and Mr. Percy Leonard, Mrs. B. F. R. Everett (from Cardiff) and Mrs. E. Clayton also spoke. Mrs. Williams, principal of the Clifton Kindergarten, provided the music, of which we had several selections. All present were very attentive and seemed much interested.

The Halifax Branch of the T. S. E. (England) is having the most wonderful success and attracting the attention of the whole town. This branch was one of the new centres formed by the Crusade, and through the great devotion of

Mrs. Wood Foster and her son has become one of the strong centres in England.

As this will be the last report of the work given in the pages of this magazine before the Convention, it is not out of place to refer to the great increase in interest in Theosophy all over the world and in the recognition of the Universality of the Theosophical Movement. Through the Crusade links have been made between the T. S. A. and all parts of the world, and the closest ties exist between the T. S. A., and members all over the world. The progress made during the past two years has been simply amazing and the more so because the T. S. like all other organizations must at one time—when the Crusade was on its tour around the world—have felt the financial depression which affected the whole of this country.

*Letters have been coming from all quarters expressing great trust and confidence in Mr. Neresheimer and the desire to sustain him in his arduous duties, and at the same time urging his continuance as President, since Mrs. Tingley, in reply to many requests to consent to take office declared months ago that she would not take any official position in the T. S. A., and it goes without saying that Mrs. Tingley does not say nay to the proposition in regard to Mr. Neresheimer.*

January and February are usually the busiest months of the year at Headquarters when reports come in from all the Branches in the country. This year is no exception to the rule. Every department in Headquarters is busy and to get through the amount of work which to some would seem appalling is only possible through the hearty coöperation which exists between all the members of the staff.

Having been at Headquarters and closely associated with the work for over five years, first as private Secretary to William Q. Judge in the E. S. T. and then as Secretary to the President and

also closely associated with Mrs. Tingley, I have been privileged in being able to watch the growth of the movement during these years and I can say that the Theosophical Movement throughout the world and that part of it which we call the T. S. A. have risen to a point of prominence and great usefulness. Those who have never heard of Theosophy are beginning to experience what is best described as a hunger for some explanation of their lives which nothing but Theosophy can satisfy and those who have heard of Theosophy are, in innumerable instances being compelled, by something

within themselves, to seek for further light. But the greatest evidence of the growth of the movement is in my opinion to be found in the fact of the practical expression of Theosophy and Brotherhood by members all over the world. Theosophy has long been a power in the minds of members, but it is now becoming a living power in their *lives* and that which more than anything else has called it forth has been the opportunity for such expression presented by the International Brotherhood League.

JOSEPH H. FUSSELL.

A most interesting article from Dr. Buck which we hoped to have had in this issue arrived just too late, but we intend to give it to our readers next month.

*Editors.*

NOTE.—To the members of the T. S. A. and the subscribers to the magazine I desire to state that I took up the work of Editorship of the magazine only for a short time at the urgent request of Mr. Neresheimer and others. I did this with great reluctance. I have endeavored with the assistance of Mr. Neresheimer to popularize the Magazine and bring about the changes which were necessary for its advancement. I regret that the limitations due to other work have prevented my doing all that should be done, but the time was not ripe for many things. My purpose has always been to keep as close as possible to Mr. Judge's wishes, and should I in the near future discontinue my editorship I feel sure that as long as it is carried on to serve principles and not personalities, it will be a success.

I also wish to call the attention of readers of this magazine that I am only responsible for the opinions expressed in unsigned articles and in the *Students' Column* and of course in all articles signed by myself.

KATHERINE A. TINGLEY.