

"Oh ye men and women, sons of the same Universal Mother as ourselves, ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the Eternal, I call upon you to arise from your dream state and to see within yourselves that a new and brighter day has dawned for the human race. * * *

"It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it and live in it."

UNIVERSAL BROTHERHOOD

VOL. XII.

MARCH, 1898.

NO. 12.

THEOSOPHY AND UNIVERSAL BROTHERHOOD.

BY ZORYAN.

(Continued.)

THERE are Seven steps of downward course from the All to One, from One, a Monad, to its Ray, from Ray, . . . here Three are falling into Four.

The Monad sends its messenger, the Ray, upon its cyclic journey to the other shore.

Where has the Ray to journey, if not to the All again? But THAT dwells only in the darkness of the Unknown.

How is the Ray to win Self-consciousness eternal, so that its Monad may be radiant throughout?

It is through matter that consciousness appears, it is by limitations that we see the space, it is by multiplicity that we know the Unit.

It is by the non-self, by having fought with thoughts that are not ours, by being pressed with flickering flames of passion, which try to blind and quench our inner steady light; by being lost in the raging ocean of mocking dreams which entice our sunny hopes into their vortices and eddies but to tear them down; by the hardness and unwieldiness of our heart and the cruel sea-faring frame of death and negation, that we may affirm our Higher Self, whose silence speaks when once aroused in our own mysterious depths, and which rises proudly in its protest, Imperishable, Unconquerable, Divine, "a bright star dropped from the Heart of Eternity, a beacon of Hope, on whose seven Rays hang

the Seven Worlds of Being." (S. D. L., p. 145, new edition.)

What will the Pilgrim do on these four lower planes, whither he has fallen? Will he send the thoughts of his heart to meet the thoughts coming from opposite direction, so that he may know the difference between the Inner Eternal Real Life and outer apparitions, or will he drift taking his enemies for granted. Will he attest the Unity seeing now for the first time disrupted shadows? Will he be aware that these upside down black reflections mean negations of the invisible white realities of him, who sees, of his own inner light, which makes the consciousness of these negations possible? Will he recognize in these dark and powerful outlines the first appearing edges of the reality more tremendous, vast and spiritual, than he knew before, or frightened will he shrink into ease again? Will the depths below awake the heights above? Will the stronger shadow reveal still stronger light, the outer spaces open inner spaces, so that he may forever live in a more glorious, more self-conscious light?

Impelled by Karmic Law he dwells on seven globes of these four planes. Not all at once he gains experience, but very slowly he descends without a shock. Nature is merciful and gives enough of time.

Seven times he has to journey through

the seven globes of earth, of which his mortal eyes see only one, as it lies on the lowest plane of the four. At first he moves his shadows, but in the middle of his journey he descends himself.

When he begins to see the shadows to last beyond his thoughts, soft is their matter then, their aspect bright and joyous, their song melodious as that of a morning lark. Longer and longer do they last, passing through three stages of the elemental essence, and all seems a sport on the great field of space and time. When the fourth is reached, the shadows reflect more radiance of the steady thought and become "Sparks of the Lower Kingdom, that float and thrill with joy in their radiant dwellings." These will not be extinguished, for they are the great mineral World, and the Great Serpent of Spirit takes this end of his shadowy tail and makes it sparkle brightly. It is his great knowledge that makes atoms omniscient in their circular and scintillating flights. The smallest of the small has found refuge in the greatest of the great, and all angelic hosts are helped. Did not they deserve it? Have not they obeyed the call to grow, expand and differentiate to the smallest limits, so that each of them would have a field to help and interpenetrate mutually and to reach the oneness consciously by harmony of multiplicity? Has not each one of them made this grand work not for himself, but for all the Host of Hierarchies? Did not they weave this web of Light out of their own hearts, where Universal Music told them what to do, so that every atom which flashed out is one grand note of a celestial song?

The First, the Mother, heard and came down and took the singing, fiery things into her mouth.* Her magic touch gave the hearing powers to the atoms, and sent them back to the same angels who emanated them, with message from the

Mother. This was the message of Life, the dreams coming back as living beings, the songs returning as radiant sisters, gifts rich and celestial, as only Divinity can make them. And the great privilege is given that Egos themselves will help and lead awakened atoms into the plants, plants into sacred animals, animals into men, and who will dare all hazards of past Karma and for that great joy, that their dreams came true by mercy of the Great Mother, that they are now alive, that they can answer back their love, that they now can be led into the eternal, instead of simply being absorbed by those who thought them out.

It is at this stage of evolution that crystallized and organic life awakes, and centres form themselves and grow from within. Herbert Spencer calls it integration, combining here two kinds, one which grows from outside, another from inside, while all the world of difference is between them. He did not discern the current of evolution rising from below to meet that descending from above, the new centres ascending in the angelic dreams to meet their Lords and be one with their thoughts and with their heart. Evolution is not presented to his mind in the shape of a cross between the upward and the downward stream. That part of his mind which discussed the subject seems to be dreaming yet. Besides, this physical outside-inside adjustment is only a skin-deep shadow of the real one, which is life awakening in Life.

So it is now no more a returning of the shadows. It is Divinity itself, the greatest of the great, and yet so humble as to enter into the smallest things, it is the great One Life ascending Jacob's ladder, the stairway of angelic dreams, which descend toward it to give it form and dress.

Who then awakens now, the Shoreless Life in centres, essences and forms, or centres, essences and forms in Shoreless Life? Can consciousness exist without these two?

S. D. I. 310 (new edition). The first is the Mother, . . . [the serpent biting its own tail.]

See those crystalline, sparkling, joyous beauties! Wrapped in a seven-fold robe of glory they thrill in rapture of their morning dream—a dream so sweet, so tense, lasting through the ages. Oh how many things they learn! If we wish to examine these, in our own soul we can read the history of evolution.

Where has our essence acquired that fixedness of form, that instant grasp of geometric intuition, that rhythmic motion of the waves, that breezy flight of aerial forms? How many lessons learned? Do not we build our houses in a crystalline shape? Do not we desire transparency, which is the harmony of atoms? What suggested to man, if not a sparkling diamond and an electro—out-reaching amber, to “evolve his shining eyes, his floating hair,” as Coleridge puts it? What represents the highest symbol of all, if not the dew-drop in the lotus? O sweet is the first touch of the mother and the memory is pure!

Then come the plants. See how gently they try to draw together and unite the riotous extremes. They do not crystallize suddenly, neither have they patience to form basalt hexagon-prisms out of solid lava with tremendous force and steady effort of millions of years. See how they unite in themselves solids, liquids, gases in one form. See the wonderful synthesis of forms, and how it was produced. It was done by gentle force of harmonious vibrations of vital force from the one centre to millions of cells and branches, all responding with one accord to the same intracellular soft and tender touch and flow; a splendid lesson to the human cells of societies and

orders, which bids disaster to those who carry independence to that point of vigor, where soft response of tender nature is no more extant, or to those who depend not on their harmonious hearts but only on frigid rules. O morning roses, tell where have you got your sunny fragrance, tell how you drew the charm from Mother’s endless treasures hidden, what made your cells so vibrant with one harmony of concord, that you produced a magic wonder. Teach us then magic, waft to our memory, when we were flowers, waft the fragrance of the morning of our own ancient genesis, blow to us the breeze of reminiscence, which is our pleasure now when we inhale thy balm. O roses, in gladness of the duties done, results achieved in distant ages.

Now come through shady woods, walk upon the meadow. Every waft of scent-laden breeze tells thee a story, which is written deep on the ancient records of your soul. In every scent you feel a force, a passion, a sigh, a joy, a strife. Even your face makes an expression, that you may read in a mirror. Look on your inner mirror, look as life to life, read the story, learn and understand.

And those forms, those leaves, those petals! Do not you see a strength in an oak-leaf, a tenderness and harmony in a rose, a violence in a thistle? Oh! even now you do remember, when your arm rises in a sweep of power in an oak-like curve, when it gently makes caressing motion in a curve of a rose-petal, when it strikes like a sharp thistle-leaf.

(To be continued.)

RICHARD WAGNER'S MUSIC DRAMAS.

BY BASIL CRUMP.

VIII.—PARSIFAL.

Compassion is no attribute. It is the Law of Laws—eternal Harmony, the World-Soul's SELF: a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal—*Voice of the Silence.*

Through voluntary suffering and renunciation man's egoism is already practically upheaved, and he who chooses them, let his object be whatever you please, is thereby raised already above all notions bound by Time and Space; for no longer can he seek a happiness that lies in Time and Space, even were they figured as eternal as immeasurable.—Wagner's *State and Religion.*

IN approaching a brief study of this, the crowning drama of the Master's life-work, one must have the whole cycle of his previous mystical works in mind. Then it will be perceived that they all represent different phases of the complex struggles undergone by the human being in the course of its evolution. The last of these struggles was depicted in *Tristan and Isolde* where we find the demons of the lower mind finally vanquished and the soul at peace with itself in conscious union with the World-Soul. In the introductory remarks on that work I alluded to the Thread-Soul connecting all the dramas, and I showed from Wagner's writings and correspondence that he was occupied at one and the same time with the three widely different yet closely allied subjects of the *Ring*, *Tristan and Parsifal*.

But there is now something more significant to add. Wagner tells Liszt that *Die Sieger* (the forerunner of *Parsifal*) could only become intelligible after digesting *Tristan*, "especially the third act." Coupling this with the fact that he at first intended to introduce the figure of Parsifal in this same third act, we get a clue to the Master's meaning. In the figure of Parsifal we see the product of the struggles depicted in the previous dramas. He stands alone as a *perfect*

being; there is no female figure on or near his level, because in him the "head" and "heart," the Eternal Manly and the Eternal Womanly, are united as they there needs must be in one who has attained the power to redeem. Let us recall Wagner's words on the *Ring* drama: "Nor is Siegfried, taken alone (the male alone), the perfect Man: only with Brynhild becomes he the redeemer."

The great theme of the *Parsifal* drama is that of Compassion, the highest aspect of that love which was the keynote of Wagner's life, and whose sacred power is contained in the chalice of the Grail. During the composition of *Tristan*, Wagner wrote to a friend, "In all my relations to the suffering world I feel led and guided by one thing alone—*Compassion*. If only I could give myself thereto without reserve then all my private woes would be overcome." And there are numberless anecdotes of the greatness of his heart. Battling ever with unheard of difficulties, suffering as only such a highly strung, sensitive nature can suffer, he was yet constantly sharing his last shilling, his last crust, with a more needy brother. It was he, too, who said, "No individual can be happy until we are all happy; for no individual can be free until all are free." Says M. Kufferath, "He was, himself, all his life the compassionate being he imagined as the hero of his last work." Herein lies the secret of Wagner's power; he had *lived* all his dramas in his own heart and mind.

Besides *Die Sieger*, the drama in which the Buddha and his philosophy were to be introduced, Wagner had earlier sketched *Jesus of Nazareth*. But in both these subjects he felt the disadvantage

of dealing with historical figures, and so he blended them in the mythical figure of *Parsifal*, making him the hero of a mystery-play in which the essential elements of the great religions of the Eastern and Western worlds are blended. Thus did he hold up to the world the grand ideal of a Brotherhood of Religions as well as of Arts and Humanity.

Many have thought that *Parsifal* is a specifically Christian play, but as a matter of fact it presents the essential truths of the great World-Religions in a form especially adapted to the Western world of to-day where Christianity is the ruling religion. In adopting this course Wagner showed his wisdom and deep knowledge of human nature; for it will always be found that truths are more readily conveyed to the mind in familiar than in unfamiliar forms, and that a wall of prejudice is frequently set up at the very commencement if this method is departed from.

In the short article on the *Lohengrin* drama I referred very briefly to the legend of the Holy Grail which is so prominent in the mythology of the European and especially the Celtic peoples. We have in this legend several important features. First of all there is the mysterious Monsalvat, or mount of salvation, on which the Castle of the Grail stood. This mountain is a world-wide symbol for a lofty state of consciousness reached by aspiration, purity, and altruistic endeavor. Consequently we find its location on earth to be uncertain and surrounded by mystery, although in some cases this may indicate one of the many places where mystic communities vowed to the highest service of humanity actually exist.

Wagner, following the "Parzival" of Wolfram von Eschenbach, has placed the Grail Castle on the Northern slope of the Mountains of Gothic Spain, while on the Southern side in Moorish Spain is the Castle of Perdition raised by the Magician Klingsor to lure the Grail Knights

to destruction. These knights dwell in the Castle as chosen guardians of the Grail, united in the sacred bonds of Brotherly love and pledged to carry Relief and Truth to their fellow creatures. This mystic Brotherhood is a living fact in nature with many different expressions in the outer world, the Masonic Fraternity being perhaps the most widely spread of these. It is a Lodge governed by the immutable laws of nature which act without fear or favor. Thus the forces of destruction can never affect it, for each unit has its appropriate place and the ambitious, the selfish, and the traitorous can never pass its threshold, although they may imagine that they do so. All belong to it whether they know it or not who are carrying out its principles in their lives.

The Grand Master of this Lodge we here find in the King of the Knights of the Grail, and Wagner—a Mason himself—points out that his distinction from the rest of the Brotherhood lies in "*the weight of suffering which none but himself can gauge.*" Further he says that this King or Grand Master is the *living link* between the ideal realm of the Grail where Divine Compassion resides and the material world where Selfishness reigns. "The atmosphere essential for his work," continues Wagner, "is found in a body of like-minded men banded together to serve him unreservedly, pledged fulfillers of his gracious will." This harmony, whole-hearted trust and absolute obedience to the Head is but little understood at the present day, and yet there never was and never will be any other road to the Temple of the Holy Grail.

Next we come to the Sacred Cup itself in which are contained the fruits of suffering and incarnation in the material world—the Wisdom and Compassion which radiate from the Christos or Divine Self in Man—the mystic Bread and Wine. And here we can remind ourselves that the Eucharistic ceremony is of vast antiquity and discoverable in

all religions and rituals of initiation. Let us take the early Druidical form of the Grail Cup, itself derived from the Egyptians. The Saga of the great bard Taliesin tells us how Gwion the dwarf or primitive man helps Koridwen (Nature) to boil in a cauldron or vase the six magic plants and so prepare the water of Wisdom. The hot liquid splashes on his hand and raising it to his mouth—as Siegfried did when the hot blood of the slain dragon burnt him—his inner faculties are awakened and he begins to understand Nature's secrets. Going through a series of forms in which he battles with nature and masters one by one her mysteries, he is at length re-born in a new and glorious shape as Taliesin, the initiated Bard, Master of Sound. The embryo soul of the dwarf has evolved through many births or changes of form, and by means of many struggles, until it vibrates in sympathy with all that lives and breathes.

Such a perfected being is called a Companion of the Lodge or of the Vase, and the name Parsifal in its Gallic form signifies Companion of the Cup or Vase, while the Persian form adopted by Wagner means the Pure Simple. The character of Parsifal is that of a stainless, simple youth who passes unscathed through all temptation and learns the World's pain through Sympathy or Compassion which is the highest aspect of the Will. It then becomes the power to redeem, and its weapon is the Sacred Lance which should never be separated from the Grail.

In the drama of Parsifal, Wagner takes these elements and presents to us in a series of pictures quivering with musical and dramatic life the story of the World's sin and pain, its cause and cure. The whole conception is characterized by a simplicity and beauty and yet by an immense grandeur, and solemnity impossible to describe.

In the next article I will pass on to the story of the drama itself to which the following passage from Wagner's *Art and Revolution* (Prose Works, I, 34), will form a fitting prelude. He is speaking of the great Festival Plays in Ancient Greece.

“To see the most pregnant of all tragedies, the *Prometheus*, came they; in this Titanic masterpiece to see the image of themselves, to read the riddle of their own actions, to fuse their own being and their own communion with that of their god . . . For in the Tragedy the Greek found himself again,—nay found the noblest parts of his own nature united with the noblest characteristics of the whole nation; and from his inmost soul, as it there unfolded itself to him, proclaimed the Pythian oracle. At once both God and Priest, glorious god-like man, one with the Universal, the Universal summed up in him; like one of those thousand fibres which form the plant's united life, his slender form sprang from the soil into the upper air; there to bring forth the one lovely flower which sheds its fragrant breath upon eternity.”

(*To be continued.*)

THOMAS PAINE.*

BY HULDAH T. GUNN, M. D.

AMONG the eminent men who labored to secure our country's freedom none stand higher than Thomas Paine; and, be it to the nation's shame—none are so little known at the present time. Although the companion and co-worker with Washington, Jefferson, Franklin, Adams, and Lafayette, no statue of him adorns our public parks and buildings, and scant mention of him is made in the histories of our country. Higginson, Fisk, Scudder, Eggleston, and I think Ridpath, ignore him altogether. Johnson gives a few lines, admitting that Paine's *Common Sense* turned the scale in favor of separation from England; and Channing gives him a back-handed mention in the following words: "No one can read the State papers of the revolutionary period without being impressed with the constitutional knowledge and literary skill of their authors. Yet it may well be doubted if all put together exerted so much influence in bringing the people to an acquiescence on the policy of independence as was exerted by one small pamphlet written by Thomas Paine, called *Common Sense*." Then he stabs him by adding: "It is fortunate that our task does not require a description of Paine's personal character. He came to America and was recognized as a man of remarkable literary power and was encouraged by Franklin and Jefferson, *who may have been unaware of the moral contamination which lurked in his neighborhood.*" Who Edward Channing is I do not know, but I can safely predict that any man, who in the year 1896, with every opportunity for investigation—if he wished to dissect Paine's character—can write in such an Iago style, will be forgotten when Thomas Paine's name will be written in letters of gold;

* Read before the Society for Political Study, October 26th, 1897.

for justice, although sometimes tardy, is nevertheless sure, and sooner or later, hand in hand with truth, she will vindicate those who have been wronged. And no man in this or any other country has been more maligned, misrepresented and calumniated than Thomas Paine. Ingratitude and ignominy have been his portion, instead of justice and honor. A name that should have been exalted has been debased, and for what reason? *Because he was a brave and truthful man, and had the moral courage to give utterance to what he believed to be the truth.*

Thomas Paine was born in Thetford, Norfolk, England, on the 29th of January, 1737, and died at New Rochelle, New York, June 8th, 1809, "in the land his genius defended, and under the flag he gave to the skies." He says of himself: "My father being a Quaker it was my good fortune to have an exceeding good moral education and a tolerable stock of useful learning. * * * I happened when a schoolboy to pick up a pleasing history of Virginia, and my inclination from that day, of seeing the western side of the Atlantic never left me." That "inclination" was not gratified till 1774, when he met Benjamin Franklin in London, who, perceiving in him abilities of no ordinary character, advised him to quit his native country, where he was surrounded by so many difficulties, and try his fortune in America. He also gave him a letter of introduction to his son-in-law, Richard Bache, who resided in Philadelphia. This introduction brought him in contact with the most literary, scientific, and patriotic men of the age.

In January, 1775, he became editor of the *Pennsylvania Magazine*. Up to this period Paine had been a whig; but from the practical tone of his editorials it is probable he began to suspect that that

“speculative abstraction, British constitutionalism, had exhausted its usefulness in the social organism; and that human progress could reach a higher plane than that represented by kings, lords, commons, and church establishment.”

These were exciting times in the American colonies. A spirit of discontent was widespread over the land, owing to a series of oppressive enactments by the parent government; but the thought of a separation from British control had hardly entered the mind of any American.

The wish for justice was strong, but the desire for independence was yet unborn. Paine soon comprehended the situation, and exerted himself to bring about a reconciliation between parent and child. He wrote an elaborate letter to the British government in which he endeavored to show the English rulers the injustice of their course to the colonies and that the true interests of home government would be conserved by a course of leniency.

As we know, he did not succeed in this laudable effort. Alive to justice and equity he readily espoused the American cause and became thoroughly imbued with American interests; and under this inspiration he wrote the immortal pamphlet entitled *Common Sense*, which was published in January, 1776. The effects produced by this pamphlet were unparalleled. It astounded some, alarmed others, but created an enthusiasm in the American heart that could not be quelled. The masses were infused with his spirit, and a love of liberty was awakened which never again slumbered. Edition after edition of this brave patriotic pamphlet was printed and scattered all over the land. There was scarcely a mansion, a farm-house, or a cabin but had a copy of *Common Sense*.

A general response like a glad shout arose from all parts of the country. It was the rallying cry that led a young nation to birth and to victory.

“No other pamphlet published during the revolution is comparable with it. Therein as in a mirror is beheld the almost incredible England against which the colonies contended. And therein is reflected the moral, even religious enthusiasm which raised the struggle above the paltriness of a rebellion against taxation, to a great human movement—a *war for an idea*.” It portrayed in clear language the practicability of an independent government, and boldly advised a forcible resistance to the unjust exactions of a powerful and oppressive nation. It ably indicated how a government could be established in which the control of it could be entirely in the hands of the people governed; where the poor and the rich could equally share in the rights, duties and benefits pertaining to it; in which there should be neither prerogatives nor disabilities on account of religious belief. It pointed out how the true government of a people was one of equal rights, equal privileges and equal opportunities for preferment and honor.” * * * He was not only the first to suggest American independence but the first to write the words “The free and independent States of America.” In a letter to Lord Howe, dated January 13th, 1777, he wrote:—*United States of America* will sound as pompously to the world, in history, as the Kingdom of Great Britain.” * * * Six months after the publication of *Common Sense* the *Declaration of Independence* was signed, which in all probability Paine had a hand in formulating, although not so recorded in history.

Before it became known who wrote *Common Sense*, it was by some attributed to Benjamin Franklin, others insisted that it was from the pen of that elegant writer of English, John Adams. In refutation of this sentiment, Mr. Adams wrote:—“It has been generally propagated through the continent that I wrote this pamphlet; I could not have written

anything in so manly and striking a style." This eulogy was pronounced by one who, says Randall in his "Life of Thomas Jefferson," was so jealous of Paine's credit in the matter of the Declaration of Independence "that he spares no occasion to underrate Paine's services, and to assault his opinions and character."

Dr. Franklin disclaimed the authorship in a letter to a lady friend who reproached him for using such an epithet as "the royal brute of Britain," in which he said "I did not write the pamphlet and would never so dishonor the brute creation." Major Gen. Charles Lee, in a letter to Washington after the appearance of *Common Sense*, wrote in this wise:—"Have you seen the pamphlet *Common Sense*? I never saw such a masterly irresistible performance. I own myself convinced by the arguments of the necessity of separation." Afterwards in speaking of Paine he says: "He burst on the world like Jove in thunder. His writings will answer for his patriotism." Samuel Bryan in his estimate of the pamphlet said:—"This book may be called the Book of Genesis, for it was the beginning; from it sprang the Declaration of Independence, that not only laid the foundation of liberty in our own country, but the good of mankind throughout the world." Dr. Benjamin Rush, whose acquaintance Paine made when he first came to America, said of *Common Sense*:—"That book burst forth from the press with an effect that has been rarely produced by types and paper, in any age or country." Lossing in his *Field Book of the Revolution* says:—"Common Sense was the earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality." Morse in his *Annals of the Revolution* says: "The change in the public mind in consequence of *Common Sense* is without parallel."

The limitation of my paper precludes me from citing others in laudation of this remarkable production, but I must not omit George Washington's tribute to Paine's genius. In a letter to Joseph Reed, dated January 31st, 1776, he writes "A few more such flaming arguments as were exhibited at Falmouth and Norfolk, added to the sound doctrine and unanswerable reasoning contained in the pamphlet *Common Sense*, will not leave numbers at a loss to decide on the propriety of a separation."

The Continental Congress issued an order that *Common Sense* should be read at the headquarters of the armies; and Washington also gave an order from his headquarters directing the Captains in service to read it to their companies. We can scarcely appreciate at this day the marvelous effect these inspiring utterances had upon the army.

Paine realizing that the life of the young nation depended upon the ensuing struggle, resigned his position as editor of the *Pennsylvania Magazine*, and marched with his musket to the front. He enlisted in a Pennsylvania Division of the Flying Camp of 10,000 men, who were to be sent wherever needed. Later on he was under General Nathanael Greene. The hardships and deprivations of a soldier's life seemed to stimulate his prolific pen, and patriotic effusions continued to flow from it.

When Washington was defeated on Long Island, and forced to make a humiliating retreat across New Jersey, his army reduced and dispirited, and gloom prevailed all over the country, Paine's first *Crisis* appeared like an electric spark amid profound darkness. The halfelad, disheartened soldiers of Washington were called together in groups to listen to that thrilling exhortation. The opening words alone—"these are the times that try men's souls"—were an inspiration that led on to victory. "The summer soldier and the sunshine patriot, will in this crisis shrink

from the service of his country; but he that stands it now, deserves the thanks of man and woman. Tyranny, like hell, is not easily conquered, yet we have the consolation with us that the harder the conflict the more glorious the triumph. * * * Heaven knows how to put a proper price upon her goods; and it would be strange indeed if so celestial an article as Freedom should not be highly rated."

As they listened to these encouraging words, despair gave place to hope, gloom to cheerfulness, irresolution to determination, and presently the great commander saw his dispirited soldiers beaming with hope and bounding to the onset; their watchword — "These are the times that try men's souls."

The Hessians were captured, Trenton was won, and a new era dawned for America on the morrow of that Christmas day, 1776. All honor to Thomas Paine!

Conway, in his life of Thomas Paine, in speaking of the effects produced by *The Crisis* says — "Not a chord of love, or hope was left untouched. With skillful illustration of lofty principles, by significant details all summed with simplicity and sympathy, three miserable weeks as ever endured by men were raised into epical dignity."

After the battle of Trenton Paine continued his place on General Greene's staff, and by the wish of all the Generals kept on writing during the entire struggle.

When the outlook was the most cheerless and the spirits of the army and the country most depressed, then hope and courage would be revived through his never tiring pen.

In January, 1777, he issued his second number of *The Crisis*. It was addressed to Lord Howe, ridiculing the proclamation he had issued, commanding "all congress-committees, etc., to desist and cease their treasonable doings." It was full of invective, the style, perhaps, being more popular than

polished. Doubtless he, himself, realized this, which prompted the following: "If I have anywhere expressed myself over-warmly 'tis from a fixed, immovable hatred I have and ever had to cruel men and cruel measures. I have likewise an aversion to monarchy, as being too debasing to the dignity of man. * * * What I write is pure nature, and my pen and my soul have ever gone together." Further on he says: "I consider *Independence* America's right and *interest*, and I never could see any real disservice it would be to Britain."

The third number of *The Crisis* was issued in April, 1777 (the same year Congress elected him Secretary to the Committee on Foreign Affairs). In it he reviews step by step the progress of the Revolution, and demonstrates the impossibility of subjugation. His words are: "*As free and Independent States* we are willing to make peace with you tomorrow, but we neither can hear nor reply in any other character." His keen and watchful eye had at this time discerned the covert enemy within the fold, and pointed out the danger in the following language: "In the present crisis, we ought to know square by square and house by house who are in real allegiance with the United Independent States and who are not." He also discusses quite fully the currency question, and suggests a method of taxation that would be a test of loyalty to the cause. Right here I wish to say that at one time when the fortunes of the country were at its lowest ebb, and the army suffering for the merest necessaries, he started a subscription list, heading it with a donation of \$500—all the money he had, including the portion of the salary due him. Quite a large sum of money was thus raised, which was of immense service in tiding the army over.

Paine continued to publish these patriotic papers, a series of sixteen, to the end of the war, for which he was in no way compensated. He gave them freely

for the benefit of the cause he so enthusiastically espoused. In the last, which was published in 1783, he was able to say: "The times that tried men's souls are over, and the greatest and completest revolution the world ever knew gloriously and happily accomplished. * * * It was the cause of America that made me an author. The force with which it struck my mind and the dangerous condition the country appeared to be in, by courting an impossible and unnatural reconciliation with those who were determined to reduce her, instead of striking out into the only line that could cement and save her—a Declaration of Independence—made it impossible for me, feeling as I did, to be silent; and if in the course of more than seven years I have rendered her any service, I have likewise added something to the reputation of literature by freely and disinterestedly employing it in the great cause of mankind. * * * But as the scenes of war are closed, and every man preparing for home and happier times, I therefore take my leave of the subject. I have most sincerely followed it from beginning to end, and through all its turns and windings; and whatever country I may hereafter be in, I shall always feel an honest pride at the part I have taken and acted, and a gratitude to nature and Providence for putting it in my power to be of some use to mankind."

After ably discharging the duties of Secretary to the Committee of Foreign Affairs for two years Mr. Paine resigned (in 1779), in consequence of a contest which had arisen connected with Silas Deane, who had, early in the war, been sent to France to obtain supplies for the army. In a newspaper article entitled *Common Sense on Mr. Deane's Affairs*, he, in his usual straightforward style, exposed what he believed to be the fraudulent conduct of Mr. Deane. This naturally incurred the enmity of Deane's friends in Congress, and a motion was

made for Mr. Paine to appear before Congress to deny or affirm that he was the author of the article. He admitted the authorship, whereupon he was requested to withdraw. As soon as he left the house a member arose and made a motion that Mr. Paine be discharged from the office of Secretary of Foreign Affairs, but the motion was lost on a division. Mr. Paine then asked that he might be heard in his own defense. Congress denying him this, he sent in his resignation the next day, in the following characteristic words, showing his true dignity of character: "As I cannot consistently with my character as a freeman, submit to be censured unheard; therefore, to preserve that character and maintain that right, I think it my duty to resign the office of Secretary to the Committee for Foreign Affairs, and I do hereby resign the same."

Notwithstanding this unpleasant transaction, there was no abatement of Mr. Paine's patriotism. As I have shown, he continued to publish his pamphlets and freely distributed them without money and without price.

After his resignation as Secretary he took a position as clerk in an attorney's office in Philadelphia, as now he had no means of obtaining a livelihood. Soon after this, however, he was chosen clerk of the Legislature of Pennsylvania, which position he filled with his accustomed ability. In 1781 Mr. Paine accompanied Colonel Henry Laurens, president of Congress at that time, to France to negotiate a loan for the benefit of the United States. Of the success of that mission we all know, that they not only succeeded in securing the loan, but also received six million livres as a gift, which was of incalculable advantage to the struggling young nation.

Paine's services had been so illy repaid and his generosity so unprecedented that at the close of the war he found himself almost entirely without means. He then went back to Bordentown, N. J., where

he had a small property. There he spent three months in poverty and gloom. In September, 1783, the month of the final peace, he sat alone in his little home, living on a crust; meantime the other war heroes were celebrating their victory by a round of festivities at Rocky Hill—a mansion which Congress (then in session at Princeton) had prepared for Washington to receive ambassadors and other dignitaries from all over the world. One day a ray from this festive splendor shone in his humble abode. The great Commander had not forgotten his unwearied fellow-soldier, and wrote him the following letter :

“ROCKY HILL, Sept. 10, 1783.

“DEAR SIR—I have learned since I have been at this place that you are at Bordentown. Whether for the sake of retirement or economy, I know not. Be it for either, for both, or whatever cause it may, if you will come to this place and partake with me, I shall be exceeding glad to see you at it.

“Your presence may remind Congress of your services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works, and who with much pleasure subscribes himself,

“Your sincere friend,

“G. WASHINGTON.”

Paine's reply to this friendly letter is too long for me to copy in full, but I will give a few extracts from it. He writes :

“I am made exceedingly happy by the receipt of your friendly letter of the 10th. I most sincerely thank you for your good wishes and friendship to me, and the kind invitation you have honored me with, which I shall with much pleasure accept.” * * * I will omit a large portion of the letter in which he alludes to Mr. Livingston's and Mr. Morris' letters to him avowing their friendship and willingness to serve him, but will give

the part in which he expresses his feelings in regard to the neglect Congress was showing him. He says: “Though I was never at a loss in writing on public matters, I feel exceedingly so in what respects myself. I am hurt by the neglect of the collective ostensible body of America, in a way which it is probable they do not perceive my feelings. It has an effect in putting either my reputation or their generosity at stake, for it cannot fail of suggesting that either I (notwithstanding the appearance of service) have been undeserving their regard or that they are remiss toward me. Their silence is to me something like condemnation, and their neglect must be justified by my loss of reputation, or my reputation supported by their injury; either of which is alike painful to me. But as I have ever been dumb on anything which might touch national honor, so I mean ever to continue so. Wishing you sir, the happy enjoyment of peace and every public and private felicity, I remain, etc.,

“THOMAS PAINE.”

Mr. Paine was urged by many of his friends to appeal to Congress for the compensation so justly due him for his efficient services during the seven years' war, but he invariably refused to do so. He was finally induced, however, to write to Mr. Elias Boudinot, president of Congress. In this letter he said he “neither sought nor received for his services any stipulated honors, advantages, or emoluments,” but he thought “Congress should inquire into them.” I could not find in my reading that Congress took any action in the matter, but the Legislature of Pennsylvania presented him with five hundred pounds, and the Legislature of New York conveyed to him a tract of three hundred and fifty acres of land, confiscated from the estate of Frederic Devoe, a royalist. It was situated near New Rochelle, Westchester Co., N. Y., where, as I have stated, he ended his days.

America was now a free and independ-

ent nation. but France was struggling to be free, and when she called for brave men in her defense, Paine was among the first to lend his services in her behalf. When asked by Franklin why he should leave America so soon after freedom had been obtained here, supplementing his inquiry with this remark: "Where liberty is is my home." Paine characteristically replied: "Ah! where liberty is *not* is *MY* home," meaning it was his pleasure to assist in achieving it.

In April, 1787, he left this country and went to France. As his career there is not pertinent to this paper, I shall not dwell upon it, but feel it but just to allude briefly to his imprisonment there during the Reign of Terror. After he had been in prison some weeks it became evident to all reasonable persons that he was innocent of any crime, and the American residents in Paris went in a body to the Convention and asked for his release. Their address to the Convention was as follows: "Citizens! The French nation had invited the most illustrious of all foreign nations to the honor of representing her. Thomas Paine, the apostle of liberty in America, a profound and valuable philosopher, a virtuous and esteemed citizen, came to France and took a seat among you. Particular circumstances rendered necessary the decree to put under arrest all the English residing in France. Citizens! Representatives! We come to demand of you Thomas Paine, in the name of the friends of liberty, and in the name of Americans, your brothers and allies; was there anything more wanted to obtain our demand we would tell you. Do not give the leagued despots the pleasure of seeing Paine in irons. We shall inform you that the seals put upon the papers of Thomas Paine have been taken off, that the committee of general safety examined them, and far from finding among them any dangerous propositions, they only found the love of liberty, which characterized him all his lifetime;

that eloquence of nature and philosophy which made him the friend of mankind, and those principles of public morality which merited the hatred of kings, and the affection of his fellow citizens. In short, citizens! If you permit us to restore Thomas Paine to the embraces of his fellow citizens, we offer to pledge ourselves as securities for his conduct during the short time he shall remain in France." The answer to this petition was that the demand could not be listened to "*in consequence of its not being authorized by the American government.*"

Exclusive of Mr. Paine's being a citizen of the United States and consequently entitled to the protection of its government, he had rendered her services which none but the ungrateful could forget; he, therefore, had no reason to expect that her chief magistrate would abandon him in his hour of peril.

Paine felt keenly his cold neglect and alluded to it two years after (1796) in a published letter to General Washington. The letter related principally to the treaty that had just been concluded between the United States and Great Britain. In view of the high opinion that Washington entertained of Paine's invaluable services in our revolution it is hard to understand why he did not interfere in favor of his release. This *negative* fault is certainly a reprehensible one in Washington's record.

After the downfall of Robespierre, Paine was released and again took his seat in the National Convention. When he left prison he became the guest of James Monroe, who was then minister to France, where he remained eighteen months, and was thus enabled to recuperate his health, which was sadly impaired owing to his long imprisonment—eleven months, I think. Mr. Monroe was his true friend from first to last, and so was Thomas Jefferson.

One of Jefferson's first acts when he became President of the United States was to send a national vessel to convey

Thomas Paine back to his adopted country. He also proposed to give him one of the first offices in his gift, which Mr. Paine respectfully declined, feeling no doubt, with his usual magnanimity, that his acceptance might embarrass the administration, for he had already realized how deep seated was the prejudice and enmity against him, that had been engendered mainly through pulpit vituperation. I cannot take leave of the subject without mentioning the most celebrated of all his political works, his *Rights of Man*, for which he was outlawed from England. It was written in 1771 in reply to *Burke's Reflections on the French Revolution*. Napoleon Bonaparte, in a letter to Mr. Paine, speaks of it in this wise: "A statue of gold ought to be erected to you in every city in the Universe. I assure you I always sleep with *The Rights of Man* under my pillow. I desire you to honor me with your correspondence and advice." Andrew Jackson gave his estimate of the value of the work in these words: "Thomas Paine needs no monument made by hands; he has created himself a monument in the hearts of all lovers of liberty. *The Rights of Man* will be more enduring than all the piles of marble and granite that man can erect."

Thomas Paine was not behind Benjamin Franklin in his denunciation of slavery, as those who read his works will see, and he was a step in advance of him, in his plea for the rights of women. In the August, 1775, number of the *Pennsylvania Magazine* will be found an article entitled: *An occasional letter to the female sex*, from which I quote a few sentences: "If a woman were to defend the cause of her sex she might address man in the following manner: 'Nature assails us with sorrow, law and custom press us with constraint, sometimes also the name of citizen demands from us the tribute of fortitude. When you offer your blood to the State, think that it is ours. In

giving it our sons and our husbands, we give it more than ourselves. You can only die on the field of battle but we have the misfortune to survive those whom we love the most. Alas! while your ambitious vanity is unceasingly laboring to cover the earth with statues, with monuments and with inscriptions to eternize, if possible your names, when this body is no more, why must we be condemned to live and die unknown. Why not permit our names to be pronounced beyond the narrow circle in which we live? Be not tyrants and deny us not the public esteem, which after the esteem of one's self, is the sweetest reward of well doing.'" This from the pen of Thomas Paine over a century ago.

His distinguishing characteristic—the trait which constituted his greatness—*was his capability of being ahead of his time*. Had his *Age of Reason* been written a hundred years later, it would not have called forth the animosity and malignity it did, for the people would have been prepared to receive it. The marvel is that to-day any one with ordinary reasoning powers should call his well meditated *theism* infidelity or atheism, when he states his "profession of faith" so clearly: "I believe in one God and no more; and I hope for happiness beyond the grave; I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow creatures happy." And he lived up to his creed—his long and useful life was filled with self-sacrificing deeds for his fellow man. He also said: "The world is my country; to do good my religion."

That he was the great apostle of political and religious freedom, none who read his works can deny, and yet bigotry and prejudice, have combined to rob our school children the *right* of knowing anything about this great and glorious man.

“THE SHAMROCK.”

BY ELEANOR DUNLOP.

“I HAVE fasted and prayed for naught. My children wander as stray sheep having no shepherd.” Thus thinking, the old man sighed; a wearied expression born of failure stole into his eyes—eyes which looked beyond the passing show of things into the realities of being.

Nature was weaving her veil of forgetfulness as she crooned her evening lullaby. The lakes which had glittered and danced all day in the sparkling sunshine now lay in calm repose, save where the moonbeams formed a shimmering pathway for the fairies. These tiny sprites made revel all night long on the quiet waters of Innisfree, whilst “Ben bulben” watched the sport peeping over the shoulders of “The Twins.” The purple shadows were chasing each other across Killarney’s hills when Patrick’s deep drawn sigh disturbed the silence. In a thorn bush a blackbird sang its even-song, its little heart was well-nigh bursting with the rapturous pain—the joy and mystery of living. Still the old man sat disconsolate. In the neighboring villages, and indeed all over the Island, Patrick was known and loved for his wise counsel and kindness of heart. Not yet had the aureole of saintship encircled his name. A good and holy man, the people flocked to hear him preach—pressed close so as to touch his threadbare habit. Rumors were afloat of miracles which had been performed. All evil and loathsome things hated Patrick as they hated the sun. Reptiles, toads and lizards hid themselves when he passed. Some said he cursed these crawling things, forbidding them access to his beloved country, altho’ of this we don’t feel very sure. But we can readily believe that his deep violet grey eyes shone with the light of wisdom, gained

by childlike deeds of love and kindness. Round his mouth played a sweet witching smile, as tho’ hidden founts of humor lay within. Thus Patrick, Ireland’s favorite saint, appeared to the simple country folk, who listened to his teachings. To-night, as we have seen, depression and doubt were his unwelcome guests. There he sat, on a moss-covered stone, regardless of the Divine Enchantress who beckoned him to follow her into the land of forgetfulness. Patrick’s thoughts had slain despair and doubt, o’er these fallen enemies he had passed thro’ the Golden Gates, which stand at the entrance to Eternal Life. He remembered when a God he trod the Plains of Light knowing and possessing all things; he remembered when on wings of love and sacrifice he descended to uplift and redeem. Then he thought of these poor ignorant peasants who flocked round him day by day, and he saw that within each the soul was imprisoned, striving to awaken and redeem. Heroes and Warriors every one, did they but know it? His Great Soul longed to awaken these sleepers, but in this task he had failed. Fearing God, they were bribing his son to plead for them, whilst the Holy Ghost watched their agony.

“How shall I teach them that God and Man are one—that Truth, beauty and love are but different aspects of the One Eternal Life, manifesting in all things; Creator, Preserver, Destroyer, Body, Soul and Spirit. Reveal! reveal thyself, Soul of the Soul of Things, Spirit of Space. Yea, Thou art truly here in this place. Reveal Thyself!” The night wind softly whispered: “Brother, He is nigh.” The blackbird sang: “One Life thrills me and thee,” whilst the stars responded: “Amen.”

Then out stepped Night's stately queen from her cloud embowered chamber and gently touched with silver finger tips a tuft of emerald green growing by the wayside. The Cross fell from Patrick's hand as he rose to worship. At his feet

it lay encircled by a wreath of shamrocks—Truth, beauty and love—the triune God—made glad the old man's heart. Stooping, he lifted the tiny leaf, then bowed his head in adoration to this Messenger of the Gods.

THE CHILDREN OF CAIN.

BY ALEXANDER WILDER.

A GENEROUS but eccentric Scotch clergyman, when naming the subjects of prayer for one Sunday morning, added: "And now, let us pray for the De'il; naeboddy prays for the puir De'il."

The character whom we are about to consider is in like predicament, hopelessly alienated from every one's sympathy. Cain, the reputed first-born son* of Adam, lies under the reproach of thousands of years as having introduced murder and rapine into the world, and led the way in the general perverting of mankind. So deeply rooted is this notion that many would regard the attempt to remove the imputation as almost a sacrilege. Even to venture to lighten the burden of obloquy which rests upon his name would be accounted by them as preposterous. Nevertheless this would be feeble as an excuse for neglect to take a rational, impartial and intelligent view of the matter. There is, for candid and reasonable persons, a wider field to occupy than the narrow domain of thinking which is hedged about on every side by prejudice, or servile fear. There may be good reason for some other judgment.

In fact it is hardly possible to regard the account of Cain as a simple historic narrative setting forth events literally as they occurred. This would raise questions for which there is no adequate satisfactory explanation. The Supreme Being himself is described as having characteristics not consistent with our more enlightened apprehension. He

shows only displeasure, and neither charity nor mercy. We are forcibly reminded of the bitter sarcasm which Byron has put in the mouth of Faliero in response to the pleading of his wife:

"*Angiolina*.—Heaven bids us forgive our enemies.

"*Doge*.—Doth Heaven forgive her own? Is Satan saved
From wrath eternal?"

Nevertheless, we are by no means disposed to consider the story as merely an archaic legend, or some fugitive piece of folk-lore, deserving of no further attention. These fables and mythic narratives have a deeper meaning than the mere child or unlettered person may apprehend. We will, therefore, examine the matter and endeavor to learn whether it does not contain profounder knowledge. We have a precedent for so doing in the writings of the Apostle Paul. He cites the account of the two sons of Abraham and their respective mothers, and declares it an allegory. He also affirms that the exodus, adventures, and experiences of the Israelites in the Arabian Desert were types or figures, and written for admonition. It is certainly as rational and reasonable to interpret the story of the sons of Adam according to the same principles. It is evidently a kind of parable, which symbolizes in a concrete form some important period in history.

The mode of telling the story is one that seems to have been common in ancient times. We may, therefore, con-

* The Assyrian term *Kenu* signifies the first-born.

sider it as a kind of parable setting forth in an enigmatic form a particular period in development. Thus it may represent a condition, such as is described in the *Avesta*, when the region indicated in the account was occupied by two classes of inhabitants, the one pastoral and the other consisting of cultivators of the soil. There would inevitably be collisions between them, and eventually, as has always been the result, the agriculturist overcomes and destroys the shepherd. When this has been accomplished, the way is opened for the introduction of the arts of civilized life. This is signified by the record that Cain built a city.

With this explanation, there is no occasion for idle and curious questions, as in regard to the wife of Cain or where the inhabitants of the new city were obtained. The legend is wholly isolated from such problems. It relates to peoples and social conditions rather than to individuals. The concept actually involved is nothing less than that of transition from nomadic and isolated life to civic and neighborly relations. Civilization signifies the condition of living in society, and hence implies provident foresight, mutual dependence, refinement of manners and mental culture. Accordingly we read of the posterity of Cain, that one was the father or eponymic patron of herdsmen, and another of those who handle the harp and the organ, while another is described as "the instructor of every artificer in brass and iron."

Thus in the account of Cain and his children, it is very plain that we have an archaic tradition of a developing civilization. It presents analogies to the legend of Prometheus. The famous Titan, we are told, being impelled by pity and affection, gave fire and enlightenment to mankind, teaching to build houses, to employ the labor of cattle, to mine and smelt the metallic ores, to make use of writing, to master the sci-

ences, to treat diseases, and to exercise each useful art. Like Cain, he likewise fell under the anger of Divinity. Zeus, who had then but recently come to supreme power in the universe, regarded these acts as nothing less than defiance of his authority. He caused the offender to be expelled from the inhabited earth to distant Skythic land, there to be pinioned to a rock for ages, suffering incredible torments, and subject to universal hatred and scorn. May we not guess that the story of Cain and his punishment have been derived from parallel sources?

THE KENITES.

We find repeated mentions elsewhere in the Hebrew writings of a tribe or people whose name and characteristics are strikingly suggestive of affiliation to the personages of the book of *Genesis*. The Kenites, or Cainites, as the term correctly would read, are represented as possessing many characteristics, like Jabal and Jubal, of the progeny of Cain; dwelling in tents, and being endowed with superior learning and skill. Moses, the Hebrew lawgiver is recorded as marrying the daughter of Reuel or Jethro, a Kenite priest, and living with him forty years prior to the exodus from Egypt. It is further declared that Jethro visited the Israelitish encampment in the Sinaitic peninsula, and celebrated sacrificial rites with him and with the Elders of Israel. This indicates that there were initiations and occult observances of a kindred nature on that occasion. It is only stated, however, that Jethro gave counsel and that Moses "did all that he said." But it is very evident that in this connection, and indeed in other parts of the Bible, there is much to be "read between the lines."

The intimate association between the Kenites and Israelites appears to have continued for several centuries. A son of Jethro is mentioned as being the guide of the tribes while journeying in the desert, and as residing for a season with

his clan at Jericho. They afterward removed into the Southern district of the territory of Judah. They appear to have had a great influence upon the Mosaic institutions. The Rechabites, or Scribes, who constituted a learned class, belonged to them, and from their adoption of tent-life and abstinence from wine, the Nazarites would seem to be in some way related to that people.

A memorandum in the first book of *Chronicles* seems to afford some light upon these matters. The writer enumerates the various clans and families of Kirjath-Jearim, Bethlehem, and "Scribes which dwelt at Jabez," and includes them in the summary: "These are the Kenites that came of Hemath, the father of the house of Rechab."*

We will here remark by way of digression that during the earlier centuries of the present era the genesis and character of Cain were themes of much curious speculation. A party in the Christian world, now generally designated the Gnostics, held the Jewish Oracles in low esteem, placing higher value on philosophic learning and Oriental wisdom. One group, the "Cainites," boldly declared that Cain was a personage superior to other men, and that he was illuminated by the superior knowledge. They found some pretext for their belief in the declaration of Eve that he was "a man from the Lord," while Seth, who is represented as superseding him, was begotten after the image and likeness of Adam only, and significantly bore the name of the Satan or Typhon of Egypt.

It is certain, as has been already shown,

* This term "*Rechab*" is probably a title rather than the name of a person. It is translated "chariot," and evidently denotes the *merchaba* or vehicle of wisdom. It is applied by Elisha to Elijah, and by King Joash to Elisha: "the *rechab* of Israel and its guide or *pharisi*. In this connection it may be not amiss to notice also the term *pharisi*. It would seem no strained assumption that the Pharisees derived from it their appellation as guides or interpreters of the law. They were students of occult rabbinical learning. The pun in the denunciation of Jesus may be readily perceived: "Ye blind guides, who strain out the gnat but swallow the camel."

that the compilers of the Hebrew Sacred Writings conceded to Cain and his descendants all the profounder culture and proficiency in the arts. Why they so generally represent the younger persons in a family as being superior in moral and physical excellence, and supplanting the elder, may have been for the sake of assigning honorable rank to their own people, one of the latest that had appeared among the nations. They were compelled, however, to acknowledge, however reluctantly, that their Idumean adversaries excelled in wisdom, and that the Promethean gifts which had enabled the world to attain its eminence of culture and enlightenment were derived from the sources which they decried.

THE KAVANIAN KINGS.

It is very probable, however, that the legend of Cain came from a different source, and that it should, in many of its particulars, have a somewhat different interpretation. Doctor Oort declares it quite conceivable that it is from a Persian origin. We may, in such case, seek our clews in the farther East, for an elucidation of the problem which shall be plausible and reasonable. The Persian records and traditions inform us that prior to the Achæmenian dynasty, the Medes and Persians were governed by monarchs of a race which they denominate *Kayan*, † or Sacred. It was during the period of their rule that the great Schism took place between the Eranians and their Aryan congeners.

By reference to the *Avesta* and other accounts it appears that the Aryans of the "prehistoric period" were pastoral and nomadic like the present inhabitants of Turkestan. After a time, a part of

† The probability here intimated is greatly assured by this similarity of names. It is a common practice which has been carried to an extreme, to add letters to Oriental words when transferring them to a European language. In the case now before us, the term *KIN* has been vocalized in the Bible as Cain; and *KAVAN* is the same word in which this practice has been carried a little further.

their number, the Eranians, becoming cultivators of the soil and dwellers in villages, formed separate communities. All evolutions in human society are primarily religious in character. A new religious system was accordingly developed in Eran. It appears to have attained a matured form in the reign of Vistaspa, one of the most illustrious monarchs of the Kayanian dynasty. Zoroaster, the first who bore the designation, flourished at this period, and with the approval of the king, succeeded in molding the new Mazdean religion into a concrete body of forms and dogmas, with a well-defined form of initiation.

After a prolonged period of contention, the "Deva-worshipping" Aryans had made their way to the Punjáb, and the dominion of the Eranians had become extended over Persia and into Media and beyond. The first chapters of the Hebrew Scriptures appear to relate to events of this time and it appears plausible and probable that such was the fact. The story of the Garden of Eden is almost undeniably a contribution from Eastern literature; and the killing of Abel seems to represent the overthrow of the worship and worshippers of Bel by the Eranians. The name of Cain would then be derived from the Kayan dynasty that had given shape to the Persian nationality. It is not necessary in propounding this hypothesis, to make the other details harmonize literally with historic events. We must note, however, in this connection, that such names as Shem, Nimrod and Cush, which are found in the book of *Genesis*, have their counterparts in this region,—in Khustán the country of the Kossaians, the Nimri tribes of Mount Zagros, and Shamas the sun-god. These verbal resemblances can not well be considered as accidental.

It is by no means wonderful or unusual, that history and personal reputation are often marred by vilifying writers. Books of history and even of drama are

often written with partisan ends and calumny. Neither Macbeth nor Richard III. deserved the imputations that have been cast upon them. With every event there is a shade which enables misrepresentation to seem the true picture.

The *Bahman-Yasht* is a book of the later Parsism, and contains a compendium of the trials and conflicts of the "true religion" from the time of Zoroaster to the end. It delineates the sufferings endured from the Mussulmans, who sought to exterminate the Mazdean faith by massacre, and finally drove thousands from their country.

The writer of this *Apocalypse*, following in the wake of other prophets, foretells deliverance at the last. A prince of the Kayan race will arise, he declares, who having attained the age of thirty years, the age of man's maturity, will take up arms against the oppressor of the people of Ahurmazda. All India and China, he affirms, will rally to his standard as did the Eranians when Gáva raised the banner of the blacksmith's apron against the ferocious serpent-king Zahák. Then the Mazda-yasnian religion—"the pure thought, pure word and pure deed"—will be triumphant, and a reign of blessedness will be established.

Whichever theory we may accept, this legend of Cain affords us an interesting concept of human evolution. Harsh as the necessity appears, the process of development has always been characterized by conflict, which was often analogous to the slaying of a brother. We have the picture before us of Conservatism like the easy-going shepherd with his flocks, idle but ready to slaughter its lambs for sacrifice, and casting aspersions upon the laborious worker who offers the fruits of his own industry, and pollutes no altar-hearth with blood. There is no need, however, for fear that the ulterior result will be other than right. The Divine is divine in so far as it is just.

“ UNCONSIDERED TRIFLES. ”

BY MARY F. LANG.

SO much more easy is it to take our beliefs ready-made (upon all subjects, at least, which have no financial bearing) than to think things out for ourselves, that most of us do this, even though it obliges us to ignore some trifles otherwise quite apparent—trifles which, if we allow ourselves to consider them at all, assume an importance not hitherto suspected. Within the recollection of us all, is a time when much was heard of the conflict between Science and Religion. In reality there is no such conflict. The conflict is not between true science and true religion, but between the false conception of each which has gained currency. The fine distinction between these false ideas of religion and of science, and the real truths concerning each, is one of the “unconsidered trifles” which claims attention.

There is one mistake quite too frequently made—namely, that of confounding materialism with science. The two are not often united in one person ; yet we more often than not hear them spoken of as being identical. The true scientist is not a materialist, and he is quite often an unconscious Theosophist.

Not many years hence scientists will be more willing to acknowledge themselves Theosophists, for every day science is becoming more and more spiritual. All of the recent discoveries of science—the photography of sound and of thought—the results obtained by Prof. Elmer Gates, can be explained satisfactorily and logically only by Theosophy.

The ordinary person, whether he calls himself a materialist or not, lives as though he were one, and views life wholly in its personal aspect. While he may not say with the materialist, that

the object of life is physical evolution ; while he may not declare that all we can know of life is that which is discoverable by the senses, yet he lives as though the supreme object of all effort were personal comfort and material advancement.

We constantly hear people declaring that civilization has now reached a higher point than ever before, and in proof of this they point to rapid transit, to discoveries in electricities, to those extremely uncertain things we call “modern conveniences,” and to the various methods of displaying wealth and material prosperity. This is avowedly the attitude of the materialist, who points to present material conditions as proofs of evolution !

Turning to the orthodox creeds, we are told that the object of life is the attainment of universal salvation. That each one of us has a soul, which, if he exercises care and discretion in the matter of religious belief, he will be able to “save.” And this matter of religious belief about - how - to - save - the - soul is called religion.

When we contrast this evanescent indefiniteness of so-called religion, with the positive, sensible proof demanded by the materialist, and add to this the fact that materialism has been confounded with science, we have small wonder that there is conflict between such an idea of Science and such an idea of Religion.

Theosophy declares the object of life to be the evolution and uplifting of all that exists. The etymology of the word religion tells us that literally it means “binding back.” This is the binding back of the finite to the Infinite and is only possible because of fundamental Unity. It is the tracing of the link be-

tween the personal and the divine—the knowledge of the relation between Man and Deity. The first steps in the attainment of this knowledge must be physical, and hence, as we know more of the laws governing matter, we are exactly so much nearer the divine source of all law. It is unthinkable that this process of “binding back,” which at some period of evolution must mean the unfolding of spiritual consciousness, can take place in violation of any possible law. Every remote corner of the Universe, every possible plane of consciousness, must be governed by law. Every law that we find operative upon the physical plane has its physical correspondence; hence, religion, in its highest aspect, must mean spiritual science.

“I am not going to look into or question any of these things,” a man once said to me. “I am going to stick to my father’s belief. He was a Presbyterian, and what was good enough for him will do for me.” “How about his business methods?” I asked, “Will they do for you too?” But that, he assured me, was different. He said he had to enlarge on business lines to “Keep up with the procession.” He couldn’t take any chances in business! There are so many people like this friend of mine, who have time for everything except these unimportant trifles of the mystery of life itself. It is going to be so long before they “realize” anything on the soul—so to speak—that it seems quite safe to take chances!

But the more one ponders the matter, the more certain he becomes that it is unreasonable to say that he *has* a soul! He knows that whatever the soul may be—whatever any one else may tell him about the soul—*he* is immortal. There is something within which declares that time never was when he was not.

So much for the inherent declaration of immortality on the part of the soul itself!

The reincarnating Ego, has, in past

experience, become individualized upon the inner planes of being. It is familiar with the planes of mind and of soul, and is now engaged in the struggle with physical matter. To its experience upon the inner planes, it must add physical experience, and the process is toilsome and slow. It has had to work first with what the materialist calls “primitive man,”—a body, and a physical brain that was so crude, and so far from pliable, that results are slowly gained.

But the process of evolution is twofold—and as the reincarnating Ego gains its experience from matter—from the use of a physical body as an instrument—it also impresses itself upon matter, with the result that physical evolution also takes place, and slowly but surely, in the eternal process,—physical man becomes more and more perfect—the instrument is one through which the soul can better and better do its work, and the struggle, and suffering, which are an inevitable result of its association with physical life, add to its strength, its force, and best of all, to its individuality. We speak of the evolution of Humanity, but we do not always bear in mind what that includes.

It includes every person who has ever existed—every Ego that has ever incarnated—every particle of physical matter that has been used in the expression of soul.

We cannot conceive, really, of a beginning in evolution, but let us—so to speak—break in upon this cyclic process at some one period of time. There are, at this given period, a certain number of Egos in incarnation, and another certain number not in incarnation. Ages roll by, and there comes another time when those Egos, which at the period before mentioned, were not incarnated, are now incarnated, and vice-versa. Between these times of incarnation, there has been a change in *matter*, as well as in *mind*, and an Ego which has netted a certain result in the past, finds itself,

now, with a physical instrument that enables it to make more rapid progress, for there is momentum upon the inner as well as upon the outer planes.

If evolution includes the whole of humanity—and of course it can mean no less than this—then it is only through reincarnation that that which we have called “primitive man,” has any chance. But given this broad scheme of physical and spiritual evolution—the uplifting of matter, and the gaining of greater individuality by overcoming—and we find that strict justice is the law, and ultimate perfection must be the result.

But, some one may say this is all very vague, and ask what is the change that actually takes place as evolution goes on. We know the results in outward manifestation, but cannot we get a clearer, more tangible idea of the interior result? I think we can.

We know that back of all manifestation, and in itself the cause of manifestation, is that force or energy, which is most difficult to describe, (because any description is limitation, and we know that it is limitless)—but which, for lack of a better name, we call Spirit or Consciousness. Now this consciousness, which is in everything, and which, in fact, is everything, may be focussed in the senses, and then it is physical consciousness, as we see it manifested in the lower kingdoms of nature; or it may be focussed in one of the higher principles. If focussed in the mind, there must be a good brain instrument which can translate the mental consciousness into clear thought. Wherever this consciousness is focussed, there is the real life of the person.

But as evolution is two-fold, the body must furnish the favorable condition, or the Ego cannot find adequate expression therein.

H. P. Blavatsky tells us in the *Secret Doctrine*, that there are seven states of consciousness possible of attainment, and that in each of these states, a different portion of the mind comes into action or use. We know that the brain is entirely separate and distinct from the mind; that it is a physical structure, through which the mind finds expression, just as the violin may be an instrument through which the natural musician—the composer—may express feeling. We know that this physical brain is made up of many millions of brain cells, and that medical science is at a loss to account for the presence of most of these. Reasoning upon these facts in connection with the statement just quoted, we are logically obliged to infer, that as evolution proceeds, as the soul overcomes more and more of the resistance of matter,—as matter becomes more and more pliable—yielding to the influence of soul—as we become, as Emerson says—“porous to thought—bibulous to the sea of light”—these brain cells for which we now cannot ascertain a use, will become responsive and receptive, and can be utilized by other portions of the mind—which is, as we know, an aspect of the reincarnating Ego. Other states—more interior states of consciousness, must then become possible.

What less than this is Evolution? Its ultimate result must be the building of a temple worthy the Soul. It means access to and at-one-ment with the inner planes of being. It means that we have no longer a belief but finally a knowledge, through interior conscious experience, that each one of us *is* a soul.

A philosophy so material as to ignore spiritual growth, is unscientific; one which makes evolution a matter of personal salvation, is irreligious.

A LITTLE DINNER.

BY W. A. MILLER.

YES: little dinners are costly. Nature seems a trifle prodigal herself in some of the little dinners she gives, does she not? Think what a dainty and costly dinner a cat or a snake has when it dines on some beautiful bird. Beauty, "God-like speed of beautiful wings," exquisite song. It looks like reckless extravagance, supplying so much for a snake's or a cat's dinner; and it costs the bird all it has in the world. Somehow one is not so much shocked at the bird's own dinner; although it is, you know, a costly affair for the worm, and the pretty moths, and other tiny winged creatures he dines on. It costs them all they have in this world. When we consider all the little dinners occurring all over the world daily, the sum total is appalling and ghastly. Let us go into some dining-room and look on through one of our own little dinners and see what we do daily in the way of dining. While the ladies are removing from their hands the skins of what was erstwhile a warm, palpitating little creature, full of young life and securing his own dinner from the soft, warm, generous teats of his mother, a neat little waitress in clean white cap and apron places before the host a prettily garnished dish of crabs, each in his little shell and "deviled" up deliciously, ready for the dainty lips of the refined diners. If pain can purify and ennoble a creature, as some good people believe, the crab has been made worthy of his place at the little dinner by his agonized death; being boiled alive may perhaps atone for the unpleasant habit he had of dining on the swollen, bloated, purple dead body of some unfortunate man or woman who had found a resting place (?) in the sea. When one considers all that the crab had been guilty of in the way of dining, his horrible death seems almost neces-

sary to make him fit for the palates of creatures who might think; when the appetizing variety of dead matter contained in the crab has been disposed of by the dainty diners, the neat little waitress removes the empty shells, and places before the genial smiling host another long dish, also prettily garnished with parsley or nasturtium or water cresses, in the midst of which lies a fish, a shad, or red snapper, or any fish suitable to the time and place of the little dinner. The fish's dead baked or boiled eyes, and half opened mouth, stare in a most ghastly manner, from among the pretty water cresses; if he is a shad, or any other vegetarian fish his fate seems an undeservedly cruel one, and his poor baked mouth seems to gasp "Why am I being devoured in this (nice) way? I haven't eaten any other little fishes or any dead man; I have not been dining indiscriminately on my neighbors." But this little dinner party is deaf and blind, and not squeamish, so the fish follows the crab, and the waitress removes the bones. Then she brings in another platter on which rests a portion of the emblem of innocence and purity—a leg of a lamb;—a little leg that had a few short days before frisked so happily and awkwardly about, or rested as its little owner slept peacefully beside its pleased and proud mother, with its little head nestled against her soft, warm woolly sides—a happy innocent mother and child, without a thought, let us hope of the little dinner at which they were so soon to assist. And the odor of the mint that grew perhaps along the stream that runs through their pasture, not suggestive of the gruesome and time-honored uses it might serve. The little leg is stark and stiff enough now, and if we wanted to be funny in a time-honored way, we might say something about a

caper not being left in the little leg except such as is supplied by the cook ; but with the thought of the love we have seen in the meek eyes of the mother as they watched the little legs frisking around them, we cannot be funny. When each of the diners has eaten his or her share of the so lately frisking little leg, the waitress removes the "remains," and brings in veal croquettes, or may be cutlets,—small, choice portions of the remains of a pretty young creature whose "Feast of Life" was short ; only a few short, beautiful sunny days in the meadow among the fragrant grasses he had beside his mother—a mother whose heart throbbed with the same love that the thought of another young creature, left in its dainty cradle among the warm blankets and fragrant laces, may arouse in the hearts of some of the guests at this dainty little dinner ; when a man came and dragged him terrified from her side, and tied his trembling little legs with a cruel rope, and plunged him into a cart, as ruthlessly as if he had been a sack of potatoes instead of a living creature with the same heart action as his own, and a brain and nerves, and jolted him down to the railway station where a snorting, hissing monster awaited him to take him to the city. Imagine what must be the terror of a little calf or lamb taken suddenly from its quiet pasture and protecting mother, and hurled into all the unknown and frightful sights and sounds of a rail-

road depot and a crowded city market place. Whilst one mother dines on the pathetic little choice bits, the other mother runs wildly about her desolate home, rending the air with her agonized cries ; all through the long nights she bellows forth her grief to unheeding ears, and when the first sharp pain is past the soft pitiful moo's show that the strong mother love endures. If any respectable man or woman has ever seen a cow when her calf is being taken to the butcher, seen her running wildly along the fence which separates her pasture from the road, watching with startling agonized mother eyes her young lying tied in the cart disappearing down the road and bleating piteously to her ; watching and running wildly along the fence, until a turn in the country road hides it from her sight, he or she will surely say that a veal cutlet is a costly bit ; the agony of terror and thirst of the young creature, the outraged mother love, the bloody hand of the butcher. Ah, well, a tigress would feed with equal complacency and relish on the dainty bit of humanity upstairs in the cradle ; would snatch it quite as ruthlessly from its pretty warm nest, and before its mother's eyes. It is comforting amid all the horrors of the "vast scene of carnage, death, agony, decay," to think of the dumb mothers who do not dine on the young of their neighbors. And what a prolonged little dinner the vile worm has on all the mothers and all the babies.

PANTHEISM CONTRASTED WITH IDEALISM.

BY JEROME A. ANDERSON, M.D.

PANTHEISM may be defined as a belief in a constructive, destructive, and reconstructive conscious, intelligent Power, resident within the material universe, and not outside of or apart from this. Carried to its logical completion, this definition implies that in every point in space and in every atom of matter this divine power indwells, and by it alone all conscious existence or manifestation of form becomes possible. Call this power God, if thought desirable; then God stands for space, and all that space contains, and it becomes imperative that we examine space and its contents if we would study the nature of God.

Without raising, for the present, the question as to what is real or unreal, but accepting the manifested universe as we perceive it, we are confronted by a triad of apparent realities, into one or other of which every phenomenon of whatever nature or degree ultimately resolves itself. These are: Consciousness, Force and Matter—terms used in their ordinary acceptance. From our finite view-point these appear to be eternally associated—to be, indeed, incapable of dissociation even in thought.

Physicists or metaphysicists may claim that pure force apart from any vehicle of matter in which to manifest itself, or pure consciousness distinct from anything to be conscious of, or from any force resulting from the act of consciousness itself, are possible concepts, but the Pantheist denies this. Recognizing that man as a finite being is necessarily unable to grasp infinite problems, the Pantheist sees in consciousness, force and matter but aspects or hypostases of THAT which, as its necessary basis, stands as the Causeless Cause of all manifestation. This Causeless Cause is conceived of as Unmani-

festated Unity from the logical necessity of there being but one infinite power possible. With these hypostases alone has man any concern. The finite cannot measure nor contain the Infinite; therefore it is useless to attempt to deal with, or to describe, infinite states such as pure consciousness or pure force must be, admitting their existence to be possible. Under manifested conditions, consciousness, force and matter are always associated. The apparently upward sweep of evolution consists solely in the changes in the relation between these aspects of the Causeless Cause; surface changes, it may be, of whose real meaning and effect upon the infinite side of Being these finite changes contain not even a hint. Still, as it is conceivable that infinite Unity can only manifest itself finitely through infinite diversity, so, while looking upon the infinite succession of phenomena thrown upon the screen of time as illusions concealing the reality, it is not impossible that in these unrealities may be caught glimpses of the eternal verities concealed beneath them, which is the justification of all philosophic speculation.

It is thus seen that Pantheism sharply distinguishes between that which is a proper subject for finite investigation, and that which is not; for from confounding the two much confusion of philosophic thought has arisen. The finite human mind, being an inhabitant of an infinite universe, is at all times confronted with infinite problems, which it would be absurd to suppose it capable of solving. Man may fancy, for example, that infinite states of consciousness, force, or matter, are the opposites of finite ones, but whether or not this is really the case, he can never hope to definitely determine. Therefore it is sheer

and unwarranted speculation to identify any of these aspects of the Causeless Cause with the Causeless Cause itself, or to say that any of them is real or unreal. They *exist*, and it is with the existing (out-from) universe that the human mind must deal.

A non-recognition of these three basic aspects of the One Reality concealed behind them, is directly at the root of most Western philosophic disagreement. Differing minds have seized upon a differing aspect, and, while either ignoring entirely, or assigning a secondary importance to, the others, have erected systems of philosophy which have necessarily erred. Thus materialism, now happily almost extinct as a philosophy, makes of the material aspect of the Causeless Cause its fetich, while Idealism can perceive no reality but thought in the universe. No one will question that all form is the result of thought expressed in matter. By the power of thought a house is built of bricks; but the bricks are not actual thoughts, which is practically the Idealistic claim.

Again, nothing can exist in the manifested universe without its unmanifested base; or, to state it axiomatically, there can be no effect without its antecedent cause. Therefore, if we find in this universe that which when compared with consciousness appears material, we cannot ignore it out of existence; but must trace it to its ultimate cause, though this lead us to a substance which to ether is as the latter is to granite in its fineness and tenuity. And this involves no wild search after an indivisible atom, but simply a rational examination of something unquestionably within space, and which is the polar opposite of consciousness, or the "matter" of our every-day experience. Being thus traced, substance, or that which Hindu philosophers term "mulaprakriti," the "root of matter," is plainly recognizable as one of the triad of aspects which the Causeless Cause presents to our finite comprehension.

Western philosophy and metaphysics break down at the very point where Eastern philosophy really begins. No Western philosopher has reasoned out the relation of these aspects, consciousness, matter, and force, to the Absolute, nor the relation of the Absolute to the Causeless Cause or Unknowable. Spinoza has tried to picture the Causeless Cause, which he, in common with most Western philosophers confuses with the Absolute, as Infinite Substance; with Hegel it became Infinite Thought; while Schelling labels it Infinite Mind; and so on, down through a series of philosophers until the very apotheosis of spiritual blindness is reached in Buchner and his materialistic *confrères*. Each of these has looked at but one aspect of the many sided Causeless Cause, and has either ignored all others, or has classed them as "properties" of his particular idol. Fancy the madness of materialism in classing consciousness as a "property" of matter! Eastern philosophers have always recognized the unreality of both matter and spirit (consciousness) as viewed from a finite standpoint, yet it is also out of their attempts to transcend the limits of finite investigation that most of their sectarian differences have arisen. For India, in the endeavor to avoid the Scylla of materialism, has fallen, in these latter days, hopelessly into the Charybdis of metaphysical Idealism. Thus the nature of the Causeless Cause—a subject utterly transcending the power of finite analysis—is the field of conflict between the great Adwaiti and Visishtadwaiti schools of philosophy—not to speak of minor schools. The Visishtadwaiti school declares that the Causeless Cause, which in India is often confused with and termed the Absolute, can have no attributes, for attributes necessitate limitation, and limitation negatives Absoluteness. This school therefore argues that as these attributes unquestionably exist, they have existed from, and will exist

throughout, eternity, apart from, although undoubtedly resting upon, the Causeless Cause. The Advaiti school, on the other hand, teaches Absolute Unity, with which Pantheism quite agrees. Both the dualistic and non-dualistic schools recognize "matter" in an infinite number of states, and declare that the matter of this plane of the cosmos is unreal only in the sense that finite beings are unable to perceive the ultimate reality which lies at its base. Real or unreal, there is, as has been said, something in the universe evidently the opposite of consciousness, which limits although always associated with this, and it is only plain logic to reason that this opposite something will and does appear upon more interior planes as finer states of "matter" until it finally loses itself in the Causeless Cause, of which it is as truly an aspect as is consciousness itself.

Nor can we say that mind is more real than matter. It is superior to matter in that the latter is molded into form by it, and hence as man is a thinking being, and molds both his form and character by thought, the lesson is that man should learn the nature and correct use of this most powerful agent, thus placed at his disposal. Mind, being the conscious aspect of the Causeless Cause in a state of active manifestation, is of infinitely more importance *to man* than matter, in which consciousness is in such different states that it seems to his active, thinking mind to be absent. But a half truth is often more dangerous than its entire perversion, and it is exactly this half truth which Idealists in India and elsewhere utter when they declare that "mind alone is real." In the introduction to the Mundaka Upanishad * published by Mr. Tookaram Tatya, F. T. S., the introduction for which was written by Prof. Dvivedi, the question is asked, "Is mind then a final cause? Far from it; for mind is also finite, and shows its dependence upon something else by the

fact that in deep sleep the mind is without manifestation, etc." It is plainly to be seen that while mind is unquestionably superior to matter, in no respect is it more *real*, and the Idealistic assertion that it alone is real is untenable. To be real a thing must be changeless, and a changeless mind is an absurdity. The mind changes from the cradle to the grave, with even more facility than matter; the real something—from our finite view-point only—is the consciousness which roots in an aspect of the Causeless Cause, (Visishtadvaiti Vedantins declare it *is* the Absolute, placing the Unknowable behind this still) and which is always associated in the manifested universe with a material form, and with that finite modification of Absolute motion (force) which is the cause of that form. That consciousness seems, and no doubt is, the superior of all aspects of the Causeless Cause, may be freely granted; but that it alone is real, no Pantheist will admit; and, further, he who confuses consciousness with its attribute, thought, or ideation, is but a shallow metaphysician.

In the manifested Universe, consciousness is everywhere, potent or latent (perceivable or unperceived); so also is matter everywhere. Mulaprakriti, the "Veil of Parabraham," of the Advaiti School, is coexistent with Space itself. Theoretically, it is declared to precede spirit (consciousness) when the Absolute projects the manifested universe. Therefore, it metaphysically precedes consciousness and might be held superior to this, if one were to wander into the opposite absurdity of Idealism, or Materialism. Mind, then, must not be identified with consciousness, except to recognize the latter as its basic source. It is an active, manifesting phase of consciousness, and from the stand-point of the Causeless Cause is as unreal, in the sense of impermanency as is form which is but a passing phenomenon of its aspect, matter.

*Twelve Principal Upanishads, p. 645.

Again, who can define consciousness, force or matter? All elude analysis; the mind draws back confounded in its attempt to conceive the reality lying behind either of them, for it is in the presence of an infinite problem. Therefore the old idealistic argument that there can be no world without a mind to perceive it, is as childish as, and similar in character to, the old religious notion that the sun, moon, and stars were mere appendages to the earth, and created solely for its benefit. Worlds can and do exist in the pantheistic conception of the universe without being perceived by any thinking entity. Idealists apparently recognize but one mode of consciousness—that of externalizing objects. This position is necessitated when one confuses mind and consciousness as they do. Let the world cease to be externalized, in the manner in which man projects in space the things he interiorly perceives, and it must they argue, cease to be. What superficial reasoning! Let every perceiving *mind* now upon earth be destroyed, and it will continue to exist in the divine *consciousness*. Has the moon ceased to be a real object in the heavens since it became no longer habitable, and will it instantly disappear into nothingness when externalizing minds no longer perceive it? Absurd! These aspects of the Absolute which produce form, and a consciousness which recognizes that form, are entirely independent of the fact as to whether or not they are perceived by a class of externalizing entities. This world *is* until other laws than those of mere mental

perception cause it to grow old and fade away, and it will continue to exist although millions of Idealists die, and so lose their external perception of it.

Besides, what warrant has any one for assuming that there are no material worlds other than this? Analogy, logic and philosophy point to opposite conclusions. And the teaching of Pantheism is that the universe is *embodied* consciousness, and that he who "dies" to the world in this state of matter simply transfers his consciousness to this world in another state of matter: for the world, as well as man, roots in and penetrates to the Causeless Cause itself. Whether man will externalize, or project, the matter in the next state depends upon whether or not he has acquired self-consciousness under those conditions—which opens up a field of investigation into which we will not now enter.

A reasonable object of evolution would seem to be to enable consciousness to become self-consciousness. Yet this apparently involves the absurdity of supposing the greater to desire to become the lesser—the Infinite become the Finite in order to become conscious of itself! But whether this be true or not, it is but childish folly for any finite mind to declare that it has solved the problem of life—has answered the riddle of the Sphinx. Only let us avoid the capital error of isolating man from Nature, whose creation and child he is, for this is to despoil him of his divine birthright—to achieve one day, out of his manhood, godhood.

"A strong light surrounded by darkness, though reaching far, making clear the night, will attract the things that dwell in darkness—."

SHALL WE TEACH CRUELTY AS AN ART?

BY VESPERA M. FREEMAN.

NOT long since a pamphlet bearing this title was sent me from the West, with a request to pass it on where it might do good, as the mass of mankind was apparently still in such condition of Savagery as to need the lessons it contained. This pamphlet was written some time ago by an eastern physician, who, putting aside the questionable gain to science from vivisection and kindred experimental atrocities by leading specialists, deprecated the consequences of amateur attempts along those lines. He bade parents and teachers beware how they risk awakening the demon of cruelty in the hearts of the young, by experiments upon living animals which involve the taking of life, the causation of pain or even the flow of blood. He gives as reason for this warning, that "the sight of a living, bleeding, quivering organism, undoubtedly acts in a particular way upon that lower nature which man possesses in common with the carnivora."

Reading this I said, "Yes, this is all true and right, but surely we have outgrown this stage long since." The very next daily paper that I saw, contained a detailed account of a teacher in a near-by village who had chloroformed and dissected a cat, before a class of children, many of whom had been made ill by the cruel and disgusting spectacle. Impressed by the seeming coincidence, studying and brooding over the matter, I concluded I had found a flying strand of clue that followed far enough might lead one to the very root of "all the miseries that do affect the world." Is it not true that cruelty has *been* taught as an Art for ages—been taught both by precept and example, consciously and unconsciously—by Church and State, teacher and parent? From tenderest in-

fancy on, the mass of children see flies massacred, mice trapped and poisoned, kittens stoned and drowned and sometimes vivisected, dogs kicked and beaten and starved, horses docked and gagged and choked and overworked—all this as a matter of necessity. They are nourished on the bloody sacrifice of other harmless, timid animals because good health and appetite demand. They see the pretty feathered flying things, song bird and fowl alike, slaughtered by men for "sport," or that their shining plumes may ornament a hat. Then when the children come to read, their mental feast is a recurring series of murder, suicide and shame, an endless story of the inhuman cruelty of man to man and beast. At about six years of age these children are sentenced to a sort of penal institute, they call a school. Here, through long hours of all the shining days, while birds sing and soft grass invites the little feet and sweetens all the air, while trees wave messages of greeting from every leafy bough, while all the creatures of the lower kingdoms rejoice in freedom and give voice to that rejoicing, these hapless little prisoners undergo "training of the mind." Evidently there is a fixed idea that a child's mind is a sort of aching void, a vacuum that must be filled up to its limit, at any cost, with small delay as possible. So all the hard dry facts, demonstrated or only guessed at, concerning the visible, temporal, physical Universe are crowded in solid masses into this vacuum. Science, Art, Literature, Languages living and dead follow each other in hot haste until the process ends and the prisoner is set free, an educated man. During this process of mental training certain time-honored precepts have been thoroughly impressed upon him. "There's always room at

the top." "Honesty is the best policy." "The world owes every man a living." "Self-preservation is the first law of Nature." "Might makes right." "To the victor belong the spoils," and others equally true and valuable.

Thus equipped and armed at all points he enters life's arena and throws himself into the sordid struggle for existence. His whole training, at home, at school, on the play grounds, on the streets, has tended to arouse in him Ambition, Emulation, Envy, Pride, Greed and a desire to know, not for love of knowing, but for the advantage and the power it gives over his fellow men. This man with all his learning, and he may have much, has never touched the trailing fringe of wisdom's robe. He is a sort of human monster, over developed in his brain and over strengthened in that "Lower Nature which he has in common with the carnivora," but with his heart well-nigh if not quite atrophied. He has no ear to catch the world's cry nor to hear the chant of praise that Nature voices. He has no understanding either of chant or cry. He understands only the survival of the fittest and that he must fight his way or die. He is the cruel outgrowth of a cruel system.

"Father, forgive them, for they know not what they do," would be a fit prayer to offer in such case did we not know that sins must be expiated before pardon, and that ignorance, under certain

circumstances, is a crime itself.

Ignorance is the noxious root from which springs all the innumerable ills of life. Ignorance of the Laws of Being, profound ignorance as to what man is—what life is—what its real purpose—what its goal.

This ignorance no school or college course can lighten, no surface teaching touches it. But since man's need is great and Justice forever rules, there is a Fountain of Primeval Wisdom from which by quiet ways flow irrigating streams that make oases in the dreary desert of man's ignorance. Of these, one is the Nucleus of Universal Brotherhood formed by the pure devotion of those who love their fellow men and know the truth about them. This Nucleus is spreading fast and through it will go forth a power to draw men to the healing streams that make their channels through the *hearts* of men. A new day is dawning on the world—a day of Love and Heavenly Peace. In its light men will know what Brotherhood means and children will be taught that not a creature either of Earth or Air or Sea is man's to torture or destroy but that all alike are children of the one Great Mother and only younger brothers of their own. All cruelty will vanish even from memory and Humanity at length purified and healed by wisdom, its anguished cry changed to a song triumphant, will march on grandly to its goal.

"The old order changeth yielding place to new,
And God fulfills himself in many ways
Lest one good custom should corrupt the world."

—Tennyson.

BROTHERHOOD.

BY JAMES M. PRYSE.

THE consciousness of material life depends upon the alternation of agreeable and disagreeable sensations. If a man were to become absolutely happy, he would no longer be conscious of existence. Perfect misery would be equivalent to annihilation. That theologian was philosopher in his way who taught that the Devil provided a certain amount of pleasure for the damned, so that they might feel the full measure of their sufferings. But it is equally true that without an occasional visitation of sorrow the dwellers in heaven would have no appreciation of happiness. Heaven and Hell represent the opposite extremes of sensation. Some men take comfort in their belief that there is a Heaven, but no Hell. Such are not philosophers. They believe in the zenith, but not in the nadir. It is Hell that makes Heaven possible, and man is the container of both, yet superior to them. For they are but concomitants of objective existence, and in True Being there is neither Hell nor Heaven. Man can attain to the Heavens only by extending his range of sensation; but this range is downward as well as upward, so that to the same extent that he can ascend into the supernal he is capable of descending into the infernal. The wise man, becoming indifferent alike to pleasure and to pain, seeks only the sphere of True Being.

So long as man is ignorant of the actualities of life, and does not understand his own real needs, he is unable to conceive of a right state of existence for himself, here or hereafter. His notions of future worlds will be as fantastic as his life here on earth is purposeless and ill-governed. He is incapable even of forming sensible notions as to what should be the true state of society for

mankind. It is easy to talk about universal brotherhood in the abstract; it is not so easy to picture mentally the exact conditions that would prevail if universal brotherhood were established, or to designate specifically the methods by which those conditions could be brought about. Would it be practicable to have liberty, equality, and fraternity, throughout the whole world? Not unqualifiedly. Fraternity limits liberty; brotherhood implies obligations. Human beings are interdependent, not independent. If all men were equal in every respect they would have to be labelled to distinguish them one from another, and even the labels would destroy their equality. The heavenly bodies are not equal, and not even the comets are free. Yet the heavenly bodies constitute the cosmos, while humanity is only a chaos at present. In that fact lies the clue to this problem of brotherhood. True brotherhood is lacking because men cling to a false and chaotic freedom.

It may be that "whatever is, is right"; but surface appearances would seem rather to warrant the opposite conclusion, that whatever is, is wrong. It may be possible "to justify the ways of God to man"; but it would seem more difficult to justify the ways of men to their fellows. Man does not seem to fit in with things as they are on the surface of this planet. Eden, the pleasure-park which God originally laid out for him, was doubtless a more suitable environment than are the regions he now inhabits. All the religions agree that in the remote past man went wrong somehow, and that he is now a creature out of place. The scientific theory seems plausible, that the appearance of man on the earth was a mere accident, and that probably nowhere else in the

universe is there a being exactly like him. His entire existence is a protracted struggle against the unfriendly elements. The extremes of heat and cold, the tempest, the thunderbolt, wild beasts, and venomous reptiles, are all inimical to him; he maintains his upright attitude only by pitting his will power and vitality against the attraction of the earth, which seeks to draw him down. He subsists by killing and devouring lower forms of life. Among the few eatable things offered him by the vegetable kingdom, Nature has artfully introduced many poisonous ones difficult to be distinguished from the others. At all times recorded in history man's energies have been chiefly devoted to war, and the "God of battles" has ever had a prominent place in his pantheon. The savage, as he dipped his arrow-tips in deadliest poison, prayed fervently to his war-god; while the civilized man, less consistently, directs his petitions to the God of Peace while preparing hundred-ton rifles for the wholesale slaughter of his fellow-men. Yet where war has slain its thousands, a false industrial system, based on selfishness and greed, has slain its tens of thousands. And individual man is himself a battle-field; the animal instincts, passions, and longings waging war against all that is truly human and divine in his nature.

To assert that whatever is, is right, is merely to fall back to the cowardly position of Fatalism, to excuse one's hopelessness, disbelief in man's innate divinity, and unwillingness to aid in the righting of wrongs, by a pretence of faith in God or in Nature. It may be a consistent belief for those who claim that material Nature is but plastic clay in the hands of an Over-lord whose slave man is, or for those who regard the Universe as soulless; but it is not reconcilable with the teaching that man is a free moral agent and the arbiter of his own destiny. When things are indeed right, it is because man has made them so;

when they are wrong, it is because he himself has brought about the wrong. Yet rather than blame themselves for the ills they suffer, men seek to evade their responsibility by attributing the results of their own actions to Providence, Chance, the Deity or the Devil. Out of this same desire to find some cause or causes outside of man's own nature which advance or retard him, has sprung the modern notion of evolution. No being, from Amœba to man, "evolves" except through its own efforts; each has the power of going forward or backward. The scientists have failed to find the "missing link," but have discovered the "degenerate." The latter is simply a being who is going backward, and in this sense humanity collectively is a "degenerate." The potency of generating carries with it the possibility both of degeneration and of regeneration. Earth is the sphere of generation, Heaven is the abode of regenerate souls, and Hell is the nether region of degenerate ones. Man goes, after death, to that state—whether Hell or Heaven—which he has made for himself during life; and in reality his consciousness is always in the one state or the other, quite irrespective of whether he is in the body or out of it. He cannot enter any after-death state for which his earth-life has demonstrated his unfitness.

Before men will make a serious attempt to realize brotherhood they must be convinced that they have placed themselves in their present evil plight, and that they must be their own saviours, not relying upon, or expecting aid from, any power outside of themselves. They will never be convinced of this until they have recognized the fact of reincarnation. Individual reformation must precede collective social redemption. Until individual man has harmonized the warring elements of his own nature, he is incapable of right conduct toward his fellows, and of holding a place in a higher social order. An attempt to found an Utopia

by organizing undeveloped men on the principle of an arbitrary social and economic system is as futile as the plan of the builders of the tower of Babel, who thought to pierce Heaven by carrying up a structure of sun-burnt bricks.

The only true Builders are the souls of men. It is misleading to say that man is a soul. He is a compound of soul and animality. His real self is indeed one of the Host of the Light of the Logos, but his outer self has been formed from the *indigesta moles* of Chaos, in which all things evil inhere as do malarial germs in the slime in tropical regions. Only when this self of matter is purified can the soul shine forth. This labor of purification each man must perform for himself, and having accomplished it, he becomes part of that nucleus of an Universal Brotherhood which is the centre, heart, and soul of humanity. It may be hard to give up the notion that one can steal into a Heaven he does not merit, or that humanity can enjoy good external conditions while evil exists within them-

selves; but hypocritical hopes lead only to despair, and the futility of making clean the outside of the platter is obvious. Man becomes truly a Brother only when his nature is attuned to the inner harmony; and mankind can constitute a Brotherhood only by cherishing spiritual aspirations. It is idle to surmise what would be the material conditions if true Brotherhood were attained; doubtless Earth and Heaven would vanish, and a new Heaven and a new Earth appear. The Seer of Patmos was a most practical socialist, and he set no limits to human progress. Men as happy and well-fed animals, with coöperative industries and a paternal government, may be seen in the vision of a dim but not distant future; but he, the Seer, looked beyond the Darkness, beholding a regenerated humanity in that time when "night will be no more, and there will be no need of lamp or light of sun, for the Master-God will illumine them, and they will reign throughout the æons of the æons."

"For the pure men of old, life had no attractions and death no terror. Living, they experienced no elation; dying, offered no resistance."—*Chuang-tzu*.

"How can we know that to die here is not to be born elsewhere. How can we tell whether in their eager rush for life men are not under a delusion. How can I tell whether if I die to-day my lot may not prove far preferable to what it was when I was originally born."—*Lich-tzu*.

THE LARGER WOMANHOOD.

BY C. M. N.

(*Continued.*)

THE THIRD GOOD LEVEL.—RIGHT DISCOURSE.

The Third is Right Discourse. Guard the lips
As they were palace doors, the King within.
Tranquil and fair and courteous be all the words
That from that presence win.

IT is often said that speech is silver, but, that silence is golden. Many of us have pondered over that statement. Many of us know that as it stands there alone, it means virtually nothing. For have we not heard the careless word or the half-expressed suspicion that has left an aching heart or tarnished the fair fame of some sister? Is such speech silver?

And when the day of care and toil is ended and the weary heart longs for some word of encouragement, and is met by the silence of indifference, and the matter of course acceptance of all that one can do, is such silence golden?

When after years of wasted life one sees the mistakes and bravely turns around and tries to walk back up the slippery path and is met by silence from those who are waiting to see how she will turn out, is such silence golden, or does it fall with the weight of lead upon the already crushed heart?

Silence is golden only when to speak the truth would make life harder for some struggling soul and benefit no one. Only when the heart is hot and angry, and restless, and the words would not be tranquil and fair and courteous. And then, the silent lips count nothing if the lifted brows and shoulders hint at the tale that never should be breathed.

This matter of right discourse is one of vital importance in the advancement of woman to fields of broader thought and usefulness. Woman's life is filled with routine and detail. From their nearness to her small things appear great

and large things small. She loses the perspective of life and magnifies the details of every day.

This has an important bearing on her discourse. From the heart the mouth speaketh. Those things we love we will talk about. Those things which hold our attention most will insensibly creep into conversation. Give an observant person an hour's conversation with a stranger, and if he can guard his own lips, he will, in nine cases out of ten, have at the end of that time a very fair knowledge of the things which hold the mind and heart of the person with whom he is talking.

That the mother will talk of her children, the careful house-keeper of the things of her household and the busy-body of the things of her neighbor's household, and that the professional woman will "talk shop" are facts well known.

Many of us recognize the facts and are looking for a remedy. We would gladly know what to say and when to say, and above all how to say the things we should say.

Many of us are fond of discussing our doctrine or belief. There are times when this is right. When some soul is troubled and not at rest, tell her kindly and plainly of your doctrine, the thing that has helped you to anchor your soul against the storms and temptations of life. Do not try to force her to believe as you believe. Do not ridicule her old belief. Show her where your doctrine has helped you, explain it patiently and without heat. You never came to hold any doctrine all at once. It came to you by study and trial as the needs of your indi-

vidual life brought it to you. That portion which is most precious to you may not be the phase most needed by her soul. So much for our own doctrine. What shall we say of the doctrine of others? Nothing. That is a place where silence is golden.

As about difference of opinion on doctrine so about difference of opinion on other subjects. Unless it be a matter of principle, the less said the better. How many hearts have been estranged and lives darkened by useless controversy over difference of opinion on very unimportant subjects. There is so much, so very many points upon which all of us who are striving for better things can agree, why weaken our force by hunting for the disagreements? One of the greatest needs of woman is this tolerance and union of feeling.

What shall we say of our neighbors? Nothing, unless it be good. To discuss the little circumstances of their lives which of necessity come under our notice is beneath the dignity of any true woman. To repeat any bit of gossip or scandal that we may have heard, even though we do not do so with the intent to hurt them, is criminal carelessness. To speak of anything, which in the heat of anger or the stress of sorrow, they may have told us concerning their lives, is not only contemptible, but dishonest. What shall we say of our neighbors? Oh, sisters, nothing, nothing, here is a wonderful chance for golden silence. How many young hearts have been crushed, how many homes have been ruined, out of how many lives has the sunshine been taken, and on how many lips has the song been hushed by the careless or malicious neighborhood gossip. Guard the lips, yes, double guard and bar them that no word can, in any careless moment creep out that shall put a thorn or stumbling block in the path of any neighbor?

When shall we speak?

Speak to the sister who is in sorrow. Let her know some heart sees and feels

for her. Just a word may be the sunbeam that shall break the cloud that seemed all blackness. Speak to the sister who is discouraged, upon whom the burdens of life rest so heavy that the soul seems never to get a moment in which to rise from its material surroundings. We can never know how hungry such hearts get for just one word of comfort. Speak to the sister who is joyful. Rejoice with her and let the sunshine of two smiling faces and the music of two laughing voices cheer this sad old world in place of one. And what shall we say when one is angry? Nothing, unless we have the strength to give the soft answer that turneth away wrath. Unless we have so guarded our lips that we know all our words will be "tranquil and fair and courteous."

And above all dear sisters, speak while the friend is still in this life. If you have a good thought, a loving word, a little sympathy and help, do not delay giving it until you awake some morning to know that your friend has gone, and then engrave it on the marble that marks the resting place of the worn-out casket or tell it, through tears, to the ones it can not help. *Now* is the time to speak the gentle helpful word. Do not wait for a more convenient season or to gather a little more grace of expression. The past is gone, the future we never reach, the present is all we have. Only by practice in saying kindly words shall we obtain more grace and freedom in their expression.

How shall we speak?

Plainly. Not harshly nor bluntly but clearly and kindly, saying the things we mean in such a manner that our meaning cannot be misunderstood. We should be loyal to friend and loyal to our highest convictions of truth, fearless and loving. Let us not mistake indifference as to how our words may hurt another for plainness, loyalty and fearlessness. The two are widely different. The one arises from selfishness and intolerance and the other

comes from a loving heart.

Above all let us avoid heat and passion in all we say, in the family, among friends or strangers. Tranquil and fair and courteous be *all* the words that come from the Queen that sits within our palace doors.

From the heart the mouth speaketh. Sisters, are our hearts right? Is it love that puts the guard upon our lips or only prudence? The guard will be hard to keep unless a loving heart stands back of it. The Queen must rule and rule by love if all our words are to be bright rays from a diamond soul. The stream will never be pure unless the source is pure. Take from the heart all

littleness, meanness, and bickering, open it to all the needs of Humanity, fill it with unselfish love and woman will rise to a higher, grander womanhood than we have ever dreamed of.

But the only path is through our own hearts. We must set them right first. If we stand, ourselves, upon the third good level of right discourse, guarding our own lips as they were palace doors the King within, making tranquil and fair and courteous all the words that from that presence win, we will have opened the door, not only for ourselves, but for all with whom we come in contact, into a larger, stronger womanhood.

THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

CHAPTER FIFTH. (*Continued.*)

THE ASTRAL LIGHT.

IT is time all minds should know for a fact the existence of this element—this creative force, it is man's business and duty to know it, and he should endeavor to live such a life, and think such thoughts as shall purify the Astral currents, and thereby bring about a healthy, physical life, increasing the sum total of human happiness, and help lower forms to ascend. Man in his ignorance of himself, of life and the Universe, lays all the causes and consequences of sickness, suffering and every form of evil upon the shoulders of Providence or upon the will of God—an impossibility and absurdity, since how can the All Good *will* evil. All atoms are divine in their essence and they only manifest evil when not in right relations, when not in harmony. It is true then, in this sense, that God is responsible for all, both good and evil, but we must not forget that while good is the direct product from God, evil has been generated by the perverse will of man, it is degenerate. There can be no such thing, in the sense the theo-

logians teach as the "Fall of Man" or as "A fallen race." If man falls away from God or good it is by his own individual act, and so he must again be reconciled or regenerated by his own individual act. No one is a sinner before God until, of his own free will he has committed sin, by a violation of the law of right and truth. The parable of the "Garden of Eden" is a symbolic narrative, as is evident from the figure of the speaking serpent. It symbolizes the garden of the soul, "Eden" representing the state of innocence in which every soul is brought into *personal* existence. Expulsion from "Eden" symbolizes the fall from innocence through violation of the law of purity and truth, in disobedience to the voice of God in the soul. The tempting serpent symbolizes the lower self or animal soul which demands the gratification of the senses, ignoring the higher demands of the divine Soul. The animal powers are for the service of the body, under the direction of the nobler powers of the soul for which the body is constructed. When this order and rela-

tion is perverted, evil is manifested, not by the direct will of God, but by man's perverted will. Were man not permitted to exercise his free will over his own destiny, he must either have been created an idiot or a machine. It is time that man should know that he himself holds the chisel in his own hands wherewith to carve his own destiny, and that he alone is responsible whether he uses it with discretion and forethought for the good of all, or whether he will use it, for his own selfish desires and aims. Whether he will become a blessing and a white magician, or a demon and a black magician.

It is time that minds were waking up, declaring on which side they will be; will they contribute with high, pure thoughts and pure lives, and ascend into regions of clearer light, where they may again draw in purer and diviner thought substance, and then again project it? If we elevate mankind, our earth will become a heaven, but before such things become, the concentrations of vile and wicked auras must pass away from earth, and that can only be done by the elevating and refining influence of man's spiritualized thoughts. No human being ever projects into the Astral light the dynamic force of a perverted will in thought or act who does not set up an Astral current contrary to well-being; he destroys the health conditions of his own soul and body, and also that of others. By repeated action and thought of evil, the atmosphere becomes charged with unhealthful and death-dealing currents that are readily absorbed by weak souls, who become saturated as it were with this evil magnetism and they in turn poison all who come within the radius of their influence. A positive will, pure thoughts, a clean life are the only means of protection against this contagion.

It is time that man should learn how to cultivate his spiritual powers, that he should know that by yielding to spiritual thought he lifts up his faculties to

higher planes, and unfolds the secret power within himself. This power is God's will expressed in our consciousness through the medium of our human will. Jesus said, "I will that God's will be done through me." Man cannot make much headway if he continues in ignorance of this truth, that he alone limits his advancement.

So long as he looks outside of himself for someone, somebody or something to better his condition; so long as he believes some outside influence determines his fate, he cannot advance, and by projecting into the Astral Light such ignorant thought, it becomes crystalized into deception which helps to deceive his brother man, and so keeps the race in ignorance and darkness. The masses are blinded by the power of traditional prejudice, which lives in the Astral light and thus remain the blind followers of the blind, and leaders and followers alike stumble and fall by the way. How shall we gain knowledge and know more of the truth?

There is something to be done, knowledge is not thrust upon us, nor is it fed to us from a silver spoon. We must work for it, we must take time, and go apart for a season, withdraw into ourselves and discover the evolutions of our own thought; we must direct our thinking powers into new channels; we have been thinking in ruts; how much money can we make, what shall we eat, drink, and wear, how can we get the most enjoyment out of life; we have been thinking of the needs of the lower self only, ignoring the higher. "First seek the kingdom of Heaven, and all things shall be added unto you," are not mere words, but a living truth that will stand the test. When we look about us in the world we observe that the selfish mode of thinking by the greater number of mankind, has enveloped the race in such a dense suffocating atmosphere, that man is in danger of asphyxiation. The few who have labored unselfishly, who have

striven to enlighten the race, who have had their "Gethsemane," such have ever been nailed to the cross, crucified but not destroyed. The purity of such lives and thoughts are the helpful and life giving currents in the Astral Light, but for which mankind must have perished, body and soul, in the foul gases generated by his own evil thoughts. When we know that thought is the child of the intellect, should we not guard our thoughts, should we not endeavor to people the invisible world with the beings of light rather than darkness, of beauty rather than deformity, of love rather than hate. These winged creatures are seeds seeking congenial soil, we must irrigate the soil of the soul with pure desires, for the soul receives that to which it is affinitized, good or evil, happiness or misery. All good thoughts bring us into closer relationship with spiritualized forms, or in the company of "angels and saints" in theologic parlance. The aura generated by such beings man inspires, and again respires upon his own plane of consciousness for the uplifting of Humanity, but man must first aspire to such beings, which he can only do by pure thoughts, before he can inspire. Mankind is entangled in the web of the senses from which spirituality alone can free him; he is hindered but not

prevented from liberating himself, and he may like an eagle wing his way to the whitest light. The prevailing characteristic of the present time is reaction, one of the most palpable proofs of mental and spiritual progress. Everywhere man is beginning to recognize that the crust of materiality has spread itself over the whole world, and to pierce this dense mass reactionary will-forces have set in, in whirls and eddies until they sweep into one torrent myriads of wills whose combined influence makes itself felt in the shape of re-forms, banding together united by a common sympathy, forming a powerful odic atmosphere, a very Samson in its strength, it must succeed in breaking away these vast layers of evil. Man begins to realize that by unity, by coöperation, by the spirit of brotherhood, by recognizing the oneness of humanity, the grandest lesson of spiritual evolution is learned. To evolve from extreme self-love to complete self-sacrifice is the object of life. The Christ principle latent in us all lies entombed within the cerements of human selfishness. When shall we bid it come forth, and cast aside its grave clothes; the impulse to help, to uplift, the spirit of true Brotherhood, when shall it walk in the garden, in the dawn of a new Easter morn? When?

GOTAMA THE BUDDHA.

A SKETCH OF SPIRITUAL DEVELOPMENT.

PART III.

BY REV. W. WILLIAMS.

WE left Gotama, along with his faithful groom escaping from his father's palace, intent upon becoming a hermit. Throughout the whole night, they slackened not their speed until they had traversed about ninety miles, when the sun beginning to appear above the horizon, Gotama dismounted, and divesting himself of his princely attire and jewels, gave them to Tshandi, and ordered him to take them along with his horse and return home. His first act was to invest himself with the garments of a dead mendicant lying unburied by the side of a small stream that ran through the forest in which he had dismounted where he resolved for a time to take up his abode until he had elaborated a plan or rule of life and conduct. There he remained a long time, pondering over what was now the greatest of all problems, the attainment of spiritual enlightenment and there in the loneliness and solitude of the forest, he wandered through its mazes, groping his way blindly to that region of mist and gloom which lies between the domains of light and darkness, of truth and falsehood, through which winds the path that all must traverse in their ascent to the Higher and Diviner Life.

Hitherto the life of Gotama had been one of alternate study and pleasure, henceforth it was to become one of self-denial and self-imposed penance and asceticism. Quitting his retreat in the forest, Gotama now betook himself to Radjagriha, the capital of Magadha, in the vicinity of which he resided with some learned Brahmins reputed for their holiness and wisdom. Assuming the

name of Indrabhuti, he enrolled himself amongst the disciples and followers of two of the most renowned, named Alara Kalaina and Rudraka, who like the Roman Catholics of modern times, taught that salvation was attainable by prayers and penances and the giving of so much money. Disgusted with such teachings, he betook himself to other masters, who taught the necessity of asceticism and voluntary bodily torture in order to acquire Buddhahood and spiritual enlightenment. Along with five others engaged in the same quest as himself, Gotama retired to the solitude of a jungle and there, for a period of six years, practised the most rigid and frightful asceticism it is possible to conceive. They sat apart, maintaining absolute silence, refraining from conversation and reducing their food down to a grain of rice per day, depriving themselves of sleep, and addicting themselves to most painful postures of body and limb; thus blunting the senses and restraining the action of the thinking principle. To such an extreme did Gotama proceed, that once he fell senseless on the ground, exhausted and dying. It was then that in a kind of ecstatic trance or vision, his mother Maya appeared and showed him the folly and inutility of such a life, which would bring him no salvation but inevitably doom him to reincarnation. On awakening and returning to his senses, he began at once to retrace his footsteps by habituating himself gradually to regular and satisfying meals, to indulgence in stated hours of sleep in order to regain physical health and strength. On seeing this, his companions regarding him as a here-

tic, as one fallen again under the subjection of sensual passions left him with expressions of disgust and scorn.

Unmoved and undisturbed by their desertion and animated with determination to give more heed to the development of the inward light which now seemed to be rising within him, Gotama roamed amidst the solitudes of the forest, lost in self-meditation. He had at last grasped and laid hold of the great law of spiritual life, that all enlightenment must come from within and as time rolled by, loftier and clearer ideas dawned upon him, which daily became brighter and more luminous and by which he recognized the great mistake he had made, the egregious error into which he had fallen in thinking that by asceticism, by self-inflicted tortures, a mortal can force the gate and storm the portals of the *higher life*. He also recognized that inward self-restraint was of greater efficacy than the maiming of the body, in the redemption of the soul from the influence and servitude of the sensual world and that the charity which suffereth all things, beareth all things, is of greater worth, than the acquisition of mere intellectual knowledge, in qualifying human nature and adapting it for the reception of Divine life and light, without which it is doomed to wander, lost in the labyrinth of ignorance and spiritual darkness. He also recognized the inutility, the folly of deserting wife and kindred, of casting aside and ignoring the domestic and social duties of life and the thinking that their devolution would enable him by a nearer and shorter route to attain unto Buddhahood. Reflecting on all these, he gave himself up to the consideration of the great cause of all human misery, why human life was so often a huge and ghastly failure, an interlude of existence beginning with hope and terminating in gloom and despair; what the primal origin of those evil passions and vicious propensities which play havoc with human nature, and the conclusion at

which he arrived was, that ignorance with his offspring selfishness was the fount and source of all the woes and ills which afflict humanity. But the great problem was, how to raise mankind out of this fatal ignorance. This became now the sole object of his study.

As Gotama's mind dwelt upon and pondered over the complexities and difficulties in which it was involved, he perceived clearly that if any good was to be wrought, if humanity was to be raised out of the slough of despond and lethargy into which it had fallen, it must be through the influence of some divinely illuminated teacher whose teachings, backed by deep and catholic sympathy for the fallen and suffering, would inspire hope and excite to action the erring and sinful. Then arose within Gotama a desire he had never felt before, a willingness to place his life, his future all, as a sacrifice upon the altar of humanity, and which, becoming stronger and increasing in intensity, he became at last conscious of a great inward change coming over him, a silent transformation of thought and feeling, in which there was not a shadow of self. A great influx of light seemed now to pervade his whole being, attended with a spiritual exaltation, an expansion of soul he had never felt before or experienced. It was as though he had become permeated and unified with the *Soul of the Universe*, and in a moment, the eyes of his spiritual understanding becoming opened, a new world of life and light stood revealed in all its glory and dazzling radiance to his enraptured gaze. The great secrets of the Universe; the dark enigmas of life and death, the mighty mysteries of human destiny, the universal law of natural and moral causation; the origin of physical and moral evil, with the means of escape therefrom—all these stood revealed before him, and in that moment Gotama stepped out of the region of darkness into the domain, the realm of light, and became a Buddha,

an enlightened one.

And now occurred a remarkable incident in the life of Gotama which to the ordinary student is fraught with mystery, viz., the temptation or trial he had to undergo, and which finds its analogue in the life of the great prophet of Nazareth and the vigil of arms in mediæval ages.

On the first entry of Gotama into the new and higher life, he became conscious of strange and subtle forces operating on the lower manasic and karmic planes of his nature. It was the great struggle and final conflict between his higher and lower self, upon the issue of which depended whether he would prove himself worthy of the high vocation of the Buddha of the world. It seemed as though all the animal instincts and passions which in the past had arisen within him, now became objectified and personified in various forms under the leadership of a mighty chief, a great tempter, and arrayed themselves together in order to dispute his entrance in the new world of life and being which had dawned and opened up before him. Forms of transcendent beauty and loveliness, displaying their bewitching and seductive charms, endeavored to woo him back again to the indulgence of those pleasures and joys which constitute the sensualist's heaven. To these succeeded magnificent visions of earthly grandeur, appealing powerfully to his ambition and desires of regal majesty, of universal monarchy, of rule over conquered nations, all these passed before him like a gorgeous panorama, but Gotama heeded

them not, and waving his hand, bade them depart.

And now Mara the tempter, for so he was named, left alone with the Buddha, prostrated himself before him and thus addressed him: "Holy one!" said he, "thou hast triumphed and got the victory over self and the world; take now possession of eternal peace and rest. Now that thine is the truth, what canst thou do on this earth? Humanity is the sport and plaything of its own vile instincts. Never will it be able to raise itself to understand the immutable law of the universe and contemplate the relations of cause and effect. Never will man listen or give heed to the law that inculcates the subjugation of passion, the extirpation of desire, the abolition of selfishness. Essay not, Holy one, the task of preaching this doctrine. Spare thyself and enter at once into Nirvana." The temptation was most subtle and artful, but Gotama was proof against it, as in unfaltering tones he exclaimed: "Tempter, get thee behind me. Nirvana shall never be mine until I have preached and made known to mankind the gospel of deliverance and freedom from self and opened the door or gateway of salvation to all the world," and ere the words had escaped his lips, the Tempter disappeared. At that moment two rich merchants passed by with a large caravan. Regarding with wonder and admiration the luminous halo irradiating the form of Gotama, they prostrated themselves and after hearing his discourse, accepted his teachings and became his first disciples and converts.

BENEATH THE SURFACE.

BY JAMES H. GRIFFES.

ON the face of things the world is filled with injustice. Who will attempt to deny it? On every hand virtue remains unrewarded while vice goes unpunished; honesty starves while corruption gains the prizes for which civilization struggles; modesty is pushed to the wall while effrontery wins fame and applause, or what is valued higher, money. Is it not so?

How seldom it is that the honest become wealthy! how often the unscrupulous amass millions! These are facts, stern, apparent facts that stare in the face even those who read no weightier literature than the newspaper.

Yet men live on, many smile, some are happy for awhile, and all are heedless for a time. Then an avalanche of woe falls. Suddenly the world is transformed from Paradise to Hell, and the stricken soul cries aloud, stung with a sense of bitter injustice.

Why does this man prosper at the expense of others? Why are the small sins of this one visited so heavily upon him, while the greater sins of another go unavenged? Why is every step this man makes a failure, and every step of that man a success? Why was this man born a cripple, and this man strong and fair? Why was my lot cast in poverty and obscurity, while he was born a prince and ruler? Oh, the injustice of poverty! I must work and toil to gain but a scant living; I who would become a god in wisdom were not all my energies demanded by society in return but for food and clothing! While he has wealth and leisure to squander, and never a care for the morrow! I with the soul of a poet, burning to write, or to paint, or to sing, longing for books and culture and art and knowledge—am doomed to the grindstone of poverty!

He who has riches only to waste in idle pleasures or sinful dissipations; time for the pursuit of only things that gratify the lower nature!

What a gulf there is between us! what a world of injustice! And this is life. What a spectacle it is for either the man that thinks or the man that suffers.

With the limited ideas that men and women of to-day have continually before them, and the narrow, surface view of things their religions and their philosophies of life give them, the wonder is, not that they sometimes rebel against fate or "take up arms against a sea of troubles and by opposing" seek to "end them." The wonder is, indeed, that the thousands suffer and endure with as little of rebellion as there is.

Here, in truth, is a serious study for the student of human nature: Why do men suffer so tamely all these "arrows" and injustices of what to them must be a purposeless life at best with absolute surety of ignominious failure for millions at the end of it all?

Perhaps it is that at night when our bodies are resting, or perhaps in some quiet moments of deep reflection, our Real Selves stamp upon the atoms of our bodies a sort of sub-consciousness of the ancient and eternal truth that the world is just, that there can be nothing unjust, that justice and law rule supreme in every corner of the universe, or, shall we not say, that Karma is unailing?

Those who study Theosophy only a little know that this is true; know it consciously and in their waking hours—and, believe me, the knowledge takes much of the bitterness out of life, takes it all out for those who are willing to have it so.

At the outset I said that, upon "the

face of things," the world was unjust. Let me scratch the surface just a little and look beneath it. Nothing is real and true from a surface view alone. Perspective is as necessary to science and philosophy and common sense as it is to art.

Let us stand aside for a moment from our own sorrows and troubles and look at life in all the kingdoms below man. See how the grass grows—always the same under the same conditions. Is there not always a sure reason why the grass does not grow when the earth is barren? Is there not always a certain cause for every effect we see in nature? Certain soils will grow certain plants. Certain foods will fatten the cattle. If a tree is stunted we do not call it chance, but we search for the reason. Sometimes the reason, or the cause, is a little difficult to find, but we know that there was a cause, for we have seen the result, and we know that every result must have had a cause.

Look into nature as deeply as you can and tell me if you find anything there that is not under the operation of law. Look to the heavens; the planets and the stars move in their orbits, every one of their countless number according to definite, fixed law. If you put your hand in the fire can you escape the pain? And if an exception to any ordinary rule is noted, do we not at once seek confidently for the cause, knowing well that nothing can happen without a cause? We can neither lift a finger nor think a thought without the operation of this eternal law of cause and effect.

Theosophy calls it Karma, and that is a better name for it, because it is simpler and at the same time more comprehensive. Now this law of Karma, as we have seen, and as no one will care to deny, I take it, operates throughout the universe, the seen and the unseen universes alike. Given a cause, whenever and wherever, on whatever plane we like, an effect always follows, says science and

common sense alike. If there was no cause there can be no effect. If there is an effect, there must have been a cause.

This is quite a common sense proposition—or it is nothing. Still if we halted here and sought not to know just a little of the operations of this law outside the realm of physical things, we would be little better off than before. While we could not deny Karma, yet the mysteries of its workings, when viewed only by the common knowledge of to-day, would leave us doubting still at times. For it is often difficult to trace the effect back to the cause—impossible for us in many cases. Even with Karma for a guide, how can we believe that the world is just?

We do not require to see the cause. We only demand to know how and wherein there could be causes in justice and common sense for such apparent discrepancies. Even in physics we do not always trace back to the first cause, except in reason. But we have come to view reason as the highest of proof, and we are satisfied when we can trace a reasonable connection, say between the brain and the stomach, or between the tiny seed and the giant tree.

But where shall we look for any reasonable cause for the riches and ease and comfort that come to this idle and sinful man; or for the years of suffering and toil that fall to the lot of those who have not sinned, or who have sinned, perhaps, but lightly and whose fate or punishment seems to be out of all proportion with that dealt out to other men? what modern philosophy will answer this problem?

But suppose we have lived in other human bodies before we inhabited these? Suppose we must return to earth again and again, until we have reaped all experiences, aye, until we have righted all wrongs and harvested all the good we have sown? what then?

Suppose life is not made up of seventy years on earth and eternity somewhere

else? How could there be justice in such an arrangement? Is it reasonable to suppose that in this just universe of cause and effect man should suffer an eternity for the causes set up in one life; or enjoy eternally for the virtues of so brief a span as seventy years? Suppose that a man suffers in this life for the things left undone, or for the sins committed, in a previous life; or that he enjoys as but the natural effect of causes set up in lives that have gone before? We are, indeed, what we have made ourselves, and we are even now making the

conditions and environments of our succeeding physical existence. Upon such a hypothesis it is not so difficult to see the justice of things.

Everyday experience shows us that there is often the lapse of years between the cause and the effect. We see many causes, the effects of which are not reaped for long years to come. So we are not unwilling to seek deeply for the probable or possible cause, if we only know the direction in which to seek. Seek in Karma and Reincarnation for the meaning of life.

THE SOKRATIC CLUB.

BY SOLON.

(Continued.)

WE did not all meet together again until the evening and after dinner Dr. Roberts said that if it was agreeable to the wishes of the others of the party he would like to have the Professor's explanation of the dream state.

Dr. Roberts.—Professor, since you drew from me, this morning, my views in regard to dreams, I think it only fair that you should present yours, for it is evident that you do not agree with the ordinary physiological and psychological views held by modern scientists.

The Professor.—So far as I am concerned I shall be most happy to give you my views, but I think we ought to take advantage of the presence of our friend, Mr. Rama, who so well played the part of a listener this morning, but who can give us the ancient Eastern philosophy in regard to dreams. What do you say to this proposition, Doctor?

Dr. Roberts.—I shall be more than delighted. (To Mr. Rama) I hope, sir, you will favor us by taking part in this discussion, for from what the Professor said this morning it has already become of intense interest to me.

Mr. Rama.—For my part I should have preferred to have listened to the Professor, for although a native of the East and having been familiar with the ancient philosophy of India from my early days, yet, until I met him, many of the most beautiful ideas were sealed books to me, so that I have now come to regard him as my Teacher. However, since I see you wish it, I shall be glad to take part in the conversation.

Mr. Berger.—Referring to what you said last night, Mr. Rama, do you then hold that the dream state is a higher one than the waking?

Mr. Rama.—Not necessarily, but certainly what you Westerners would call the dream state is often much higher and more real than what you call the waking state, but then we might not agree as to the meaning and application of the terms waking and dreaming.

Rev. Alex. Fulsom.—You surely would not have us reverse our conceptions in regard to them, or treat fantastic dreams as of more importance than the calm deliberations of the waking state. My experience at least does not go to

show that. The mere idea of such a position is absurd. We may as well return to the superstitions of the middle ages.

Mr. Rama.—My dear sir, I am afraid you are prejudiced and that you are not willing to admit the possibility of another's experience as different from your own.

Mr. Berger.—And yet, Alec, you would be the very first to draw the line between yourself and one whom you would call a common illiterate fellow who does not appreciate your fine periods, or your, shall I say, delicate wit.

The Professor.—Come, come, gentlemen, Alec takes it all in good part, but don't let us get side-tracked.

Rev. Alex Fulsom.—Wait a moment! I had a dream once—

All.—No! you're joking!—Really, you don't mean to say *you* dreamed!—Impossible!

Rev. Alex Fulsom.—Yes, once, at least. When I was at the theological school I had a dream that was so vivid and made such an impression on my memory, that even to-day I can recall all the incidents of it and the accompanying sensations perfectly, yet it was pure nonsense with neither rhyme nor reason in it, incomparably foolish, fantastically absurd. How any one can pretend to learn anything from dreams is beyond my comprehension. I never learnt anything from them, and certainly not from that, the most vivid dream in my life.

The Professor.—Didn't you learn *anything* from it Alec?

Rev. Alex Fulsom.—Absolutely nothing, what could I learn from it?

The Professor.—Well, Alec, you dreamed, didn't you? So at least you learned the possibility of dreaming—eh, old man? Perhaps not such a useless lesson after all if you could awake to its significance.

Mr. Rama.—The mere fact and the possibility of dreaming ought to give man a clue to the understanding of his

nature and enable him to unravel some at least of the mysteries of life. Too long has science contented herself with the study of force and matter and neglected the most important factor of existence,—consciousness. The ancient sages taught that the study that most concerned man was the states of consciousness. One of the old philosophers said that the whole universe existed for the sake of the soul alone, and if we pause to think we cannot fail to see that the relation of the soul to the universe can be expressed only in terms of consciousness.

Dr. Roberts.—That is what puzzles me, you have got on to the same tack as you were on the other day, but don't let me interrupt—please continue.

Mr. Rama.—One has only to watch himself and he will quickly discover that he passes through several states of consciousness even while he is awake—in the ordinary sense of the word. At one time when he is hungry or has bodily pain he lives wholly on the physical plane or state of consciousness. Then under the influence of anger or the excitement of some strong passion he may forget all about physical things and live in entirely another state of consciousness. Such, for instance, is the case of a soldier on the battlefield who under the fierce excitement of war does not know he is wounded and feels no pain so long as the excitement lasts. He is in another and totally different state of consciousness. Then take another instance, a student when thinking intently will become oblivious of the physical world and will not feel hunger nor hear the sounds that are going on around him. He is in the mental state of consciousness.

Dr. Roberts.—All that is clear enough, and easily understood. These different states are due simply to the direction of the mind.

Mr. Rama.—All will acknowledge the existence of these states or changes of

consciousness, because all to some extent realize them, and it seems to me to be the most natural thing in the world to assume that still other states are possible. Looked at from this standpoint sleep is then seen to have a possible value as a state of consciousness, and—

Dr. Roberts.—But I should call sleep a cessation or rather suspension, not a state, of consciousness, and dream but a temporary and partial return to consciousness. In true sleep the brain ceases to act and hence there is this suspension of consciousness—the vital processes of the body continuing automatically.

Mr. Rama.—There I think you are mistaken, Doctor! I will grant that the state of consciousness called sleep is a *terra incognita* to most people, but it is a state of consciousness nevertheless. Let me call your attention to the comparatively rare occurrence, though one well authenticated and known to the medical profession, of a person's losing as it were the thread and memory of his past life for a time, his past becoming a perfect blank to him, losing his identity so to say, recognizing neither places nor people among whom he had lived. This has happened as you know and is brought about usually as the result of illness or accident. Then, in many cases the old consciousness and identity return, perhaps as suddenly as they were lost and the intervening period becomes a blank. Now here you have a succession of states of consciousness actually witnessed and vouched for which to the mind of the subject are not at all related. This shows at least the possibility of passing from one phase of consciousness into another without carrying over any memory or knowledge. The analogy is not a complete one, I am fully aware, but I used it because probably you yourself know of such cases, and whether you can explain them or not, you grant their possibility and actual existence, do you not?

Dr. Roberts.—Certainly.

Mr. Rama.—Very well, then, you can follow my meaning when I assert that sleep and waking are simply two phases of existence or states of consciousness which in the case of the ordinary man are unrelated and between which there seems to be no bridge of conscious memory.

Dr. Roberts.—But in the case you referred to just now of loss of identity, the subject passes from one state to an exactly similar one—the only thing that has happened to him being that he has lost his bearings, so to say; whereas in the case of sleep he passes into what must be a totally different state of consciousness, if so it can be called.

Mr. Rama.—I said the analogy was not a complete one, but its very incompleteness makes my statement all the stronger. If there is a possibility of loss of memory in passing from one state into an exactly similar one, how much more likely is it that there should be no memory when passing from one to another of dissimilar states.

Dr. Roberts.—Then again, the case you cited is one of disease, and sleep is a healthy, normal function.

Mr. Rama.—Quite true, but the failure to bridge the gap between the two states is not healthy or normal to the fully developed man, and the fact of such failure in the case of the vast majority of men is but an indication that they are very far from being perfectly developed. For the perfect man there exists no gaps in consciousness.

Dr. Roberts.—Well, Mr. Rama, that may be so, but I am not prepared to go that far with you. I can reason only from my experience. But where do the dreams come in; do they indicate still other states of consciousness besides that of dreamless sleep?

Mr. Rama.—No, I would not call dream an actual state of consciousness; it is rather the recollection of a state, the momentary impression of a picture on

the brain brought from the state that has been experienced; it is not so much an actual state as the transition between two states, and that accounts for the—

Rev. Alex. Fulson.—Do you mean to say that a state of consciousness makes a picture on the brain? I always thought that consciousness was immaterial. I should very much like to see what a state of consciousness looks like, very much indeed. Ha, ha.

The Professor.—Have you never seen the picture that fear or anger or anxiety paints on a man's face? That surely should be evidence enough of the material, if not altogether artistic, effects of a state of consciousness. As Mr. Rama said, there are three essential characteristics of being, nature manifests in three aspects: matter, force and consciousness. Not one of these can be divorced from the other two; but I fear I am anticipating Mr. Rama's line of argument.

Dr. Roberts.—I am glad you mentioned that point, Professor, for I had in mind to ask Mr. Rama for his explanation of the scenery of dreams and the apparent actual performance of deeds; in fact, what might be called the objective side of dreams. For instance, in the dream I related this morning, the building seemed real enough and I remember I admired the beauty of the marble, my body seemed to be there, I performed acts, moving about and sitting down, yet I know I never left my room or got out of bed.

Mr. Rama.—Certainly your body did not leave your bed, *i. e.*, your physical body, but you know, Doctor, that according to the ancient philosophy, man is not his physical body but merely uses it as a temporary instrument. All this fits in with the statement made just now by the Professor of the correlation between matter, force and consciousness. The ancient philosophers all taught that each of the planes of manifested being was threefold, and that even the so-called formless planes, the higher three

planes on which man might function, were formless only from his present standpoint.

The Professor.—Please explain that a little more fully, Mr. Rama. I fear the Doctor does not see the drift of your remarks.

Mr. Rama.—Well, to express it in another way,—every state of consciousness has its corresponding state of matter and its corresponding force or mode of motion—to use a modern scientific phrase. To gain experience on the physical plane, a physical body is needed which is subject to the forces of that plane. To gain experience on the mental plane a mental body is required, and this is subject to the forces of the mental plane and so for each of the seven planes. This accounts for the phenomena that occur in the dream state, and for the possibility of performing acts in that state. Man has in fact a "dream" body, and to that dream body the dream world is just as objective as is the physical world to the physical body.

Dr. Roberts.—But by force of will one can dispel the illusions of dreams, one can sometimes recognize that he is dreaming and awake. Does not this show that your analogy between the states of waking and dreaming is incorrect?

Mr. Rama.—No; I have said that the ordinary dream state is not so much a true state as a transition between two states of consciousness. It is exactly analogous to the critical state of matter between solid and liquid; the slightest impulse either way will carry it over completely into one state or the other, and so it is that by the force of will we may pass from the state of so-called dreaming into that of waking, or fall back into deep sleep.

Dr. Roberts.—But you will grant that the dream state is mainly an illusory one, will you not, Mr. Rama? The physical world is after all the only one we are sure of.

Mr. Rama.—The dream state appears so illusory because of its being a critical state, as I have said, but the true sleep state, which is sleep only so far as physical man is concerned, is far less illusory than the so-called waking state, and were it not for the interior spiritual strength which the soul gains from this inner state of consciousness it could not continue to exist in the physical world it is.

The Professor.—If any state of consciousness can be truly called dreaming in the ordinary meaning of the word, it is this waking state. The physical plane is the most illusory of all, it is the plane of shadows, and man has so long been a prey to the allurements of the senses, that at last he has come to look upon the shadows as the reality, and has forgotten his true nature and his divine heritage. What we call dreams, those higher bright visions that come now and again in a man's lifetime and lift him into realms

of perfect harmony and peace are flashes from the truer, higher world we have lost sight of and are guideposts that point the way to the inner world of reality.

Mr. Berger.—But, if all this be so, there must be some way by following which we can learn to know the true place and relation of physical existence, and of dream and sleep. How may we set about it!

The Professor.—Yes, and the way lies through meditation, and by never losing sight of the essential divinity of our nature. Here is advice given by the greatest sages and adepts: "On going to sleep and on waking and as often as you can, think, think, think, that you are not the physical body, nor the astral dream body, nor the passions and desires, nor yet the mind, but that you are the soul, a spark of the Divine." Thus you will gradually learn to distinguish between the true and the false, between the illusionary and the real.

THE SEARCH LIGHT.

THE following "Notes" were published in *The New Century* December 4th, 1897, and have been here reprinted by request. They will probably be better understood by some now than when they were written.

NOTES.

"He whose mind is free from the illusion of self, will stand and not fall in the battle of life."

It is not in the nature of an honest man to live for himself and be satisfied; when one arrives at that point where he says—"Lo! I am satisfied, I am sufficient unto myself. Behold I need neither helper or teacher—Karma must take its course"—then you may be sure that that one is either a weakling, a fool, or a caricature.

Possibly he may be a hypocrite of an ambitious mind, seeking to create a little world of his own wherein he may hold sway, and pose before men as the light of the coming ages.

Such as he may even cry freedom, liberty, distinctive independence, from the house-tops, the by-ways, and the high-ways; or he may be one of a more subtle kind, standing apart from the "common herd" and in the society of "well groomed men and women" writing and talking, in whispers of warning of the coming dangers that await those who do not seek independence and follow him into his self-made kingdom of liberty. How much we have to learn when we see appearances like these, and realize the condition of the present time, and the battle that lies before us on the material and spiritual plane.

Are there not in our civilization today signs that mark a unique barbarism among us, showing an immense danger of retrogression? Can we not see in spite of all the good there is in the world, that the very blood of some of our brothers is teeming with a heartless cruelty, a

subtle viciousness, and a monstrous selfishness and hypocrisy? Is not the world brimful of unrest, unhappiness, injustice, and despair; and are we not on the very edge of a condition which, if not improved, must sweep away the bright prospects of our present civilization?

Viewing the present striking aspects can we for one moment be satisfied to live contentedly and selfishly in the shadow of darkness and unrest? Is it possible for anyone having one grain of human pity in his heart, or love of truth and justice, to do aught but work, work, all the time unflinchingly, and unselfishly for his brother man and all creatures,—not apart, but among them, with a courage and devotion that obscures all thought of self—on a line of simple justice and in the spirit of true peace.

"We need not fear excessive influence. . . . A more generous trust is permitted. Stick at no humiliation. Grudge no office thou canst render. Be the limb of their body, the breath of their mouth. Compromise thy egotism. Who cares for that, so thou gain aught wider and nobler? never mind the taunt of Boswellism: the devotion may easily be greater than the wretched pride which is guarding its own skirts."

The recognition of the divinity in us all, is necessary to comprehend the foundation of brotherhood. The paths we have trodden in learning Nature's laws should enable us to extend invaluable assistance to our fellow men.

Dr. Minot J. Savage is giving a series of lectures in this city on the subject of "Unitarianism." In the first sermon of the course, preached last Sunday, he made the statement that liberality of thought might belong to any people of any country and be accepted by them as expressing their innate religion. Dr. Savage said: "We have discovered the

unity of thought, and we have learned to know that there is just one thought in the universe. Should we not believe in the unity of God when we see one eternal changeless order? There is a unity of love, of man, of ethics, right-

eousness. There is but one religion. All of us are the children of God. There is but one destiny. Some day every soul, however stained, however small, however distorted, will rise."

KATHERINE A. TINGLEY.

FROM "FAND."

BY W. LARMINIE.

(Selected.)

Man is the shadow of a changing world ;
As the image of a tree
By the breeze swayed to and fro
On the grass, so changeth he ;
Night and day are in his breast,
Winter and Summer, all the change
Of light and darkness, and the season's
marching ;—

Flowers that bud and fade,
Tides that rise and fall.

Even with the waxing and the waning moon
His being beats in tune ;
The air that is his life
Inhales he with alternate heaving breath ;
Joyous to him is effort, sweet is rest ;
Life he hath and death.

Then seek not thou too soon that permanence
Of changeless joy that suits unchanging
gods,

In whom no tides of being ebb and flow.
Out of the flux and reflux of the world
Slowly man's soul doth gather to itself,
Atom by atom, the hard elements
Firm, incorruptible, indestructible,
Whereof when all his being is compact,

No more it wastes nor hungers, but endures
Needing not any food of changing things
But fit among like natured gods to live,
Amongst whom, entering too soon, he perishes,

Unable to endure their fervid gaze.
Think ! yet thy being is but as a lake,
That, by the help of friendly streams unfed,
Full soon the sun drinks up.
Wait till thou hast sea-depths ;—

Till the tides of life and deed
Of action and of meditation,
Of service unto others, and their love
Shall pour into the caverns of thy being
The might of their unconquerable floods :
Then canst thou bear the glow of eyes
divine ;

And like the sea beneath the sun at noon
Shalt shine in splendor inexhaustible.

Therefore yield not unto these faery lures.
Not that way lies thine immortality :
But thou shalt find it in the ways of men
Where many a task remains for thee to do
And shall remain for many after thee
Till all the storm-winds of the world be
bound.

“THE UNIVERSAL BROTHERHOOD.”

BY E. AUG. NERESHEIMER.

THE momentous tide of the new cycle which gave birth to a grand organization on the 18th day of February last is a complete vindication of all that had been told and promised in this direction: yea, all was foreshadowed by wave upon wave of growing sensibilities in the hearts of a nucleus of earnest souls who have held fast to the torch of truth which was handed down by the Gods for the enlightenment of mankind.

This beacon light will now blaze forth brilliant and bright so that all who walk the earth may see; it is the message of man's liberation, freedom from bondage.

This newly-born organization declares that Brotherhood is a fact in nature; its principal purpose is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of Humanity.

The superb literature which was produced by the Theosophical movement from the keynote given by the first messenger, H. P. Blavatsky, has brought to the world a sound philosophy of the life and destiny of mankind as well as a basis for conduct of individual existence. The principal feature of this philosophy, that brotherhood is a fact in nature and that it can be proved is now sufficiently grounded in the hearts and minds of a large contingent of students who have endeavored to make it a part of their lives to enable them to effectually interpret and promulgate these truths for the benefit of the people of the earth and all creatures.

Thanks also to the undying efforts of our chief, Wm. Q. Judge, who guided the movement successfully through the period of preservation and assimilation as the second stage of the evolution of this all-embracing ideal, though the tide of materialistic activity was strong and

the public ear apparently deaf to the divine message, the teachings have nevertheless penetrated subtly but permanently the minds of millions of men and women. The large extent to which this has been accomplished has made it possible to launch the movement forward before the world at the termination of the first cycle of 5000 years of the Kali-Yuga that it may now become the hope of the future for the ultimate welfare within the appointed time of the whole human race on this globe.

As the ideal precedes the practical in all things so has it been in this great movement; but, after the first two stages of inception and preservation, there remained yet to be done the master-stroke to make it practical so that it might reach the masses and become a lasting light among them.

The living torch-bearer at the present time, Katherine A. Tingley, who has taken upon herself the responsibility and burden of guiding this spiritual movement forward into the ages to come has already touched the keynote to the third stage which shall be the most lasting pillar of the temple; *Practical application of the philosophy!*

Already magnificent expositions in simple form by heretofore obscure students have come forward under this touch, the power and wisdom which has been stored up all this time during the existence of the Theosophical Society is now to come to the surface and spread its light among the hungrily seeking multitude of despairing souls. Then, practical philanthropic work backed by this philosophy of hope which as already outlined and inaugurated by this leader is not the palliative like casual or promiscuous application of benevolence, shall go to the root by simul-

taneously awakening the true principle of helpfulness.

While the Theosophical Society, as an instrument and vehicle for bringing the light of truth to the present point of usefulness, has done wonders thanks to the wise leadership of the guiding messengers and the devoted labors of its votaries—it was not a competent instrument to reach the ear of the world. To do this it had to broaden its views as an organization and fortunately for the world, its members perceived that the movement had outgrown the confines of an ordinary worldly society. The Theosophical Society in America had to become what it now is: a department in a fitting place of the world-wide movement for brotherhood in which there are other departments whose function the T. S. in A. could never have undertaken and much less have carried out, and which other organizations were seeking to monopolize.

One of the obstacles against popularization of Theosophy was its too high altitude in the scale of education, though this was necessary for a period until the philosophic foundation in a sufficiently large number had reached an impregnable standard of attainment. However, nothing is so certain as the destiny of destruction which would have awaited it, had it remained at the mercy of imperfect human nature alone. Its history has caused untold anxiety in the hearts of the seriously devoted members on account of the troubles and vicissitudes within its folds by ambitious individuals who sought to become leaders; it is only too well known that much power was wasted in scrambling for offices and strife for personal recognition; thereby its growth was impeded and greater spread of the doctrine prevented. All

this is now obviated for all time to come.

From the beginning and up to this day the members have always tacitly recognized that the inception of the Movement in this century was due to the compassionate aid of Helpers, who yet hope to revive the slumbering faculties of man's divine nature, who also assisted in the establishment of its magnificent literature and teachings. It is undoubtedly true that the cause has been guided in its unfoldment at all important crises and even at all times in its plans and policy.

While thus recognizing the actual condition and largely depending on this help in the future, the unique and extremely liberal platform of the outward organization was not made conformable to this belief. The time had not yet come. Meanwhile some members became enamored with the mere shell which they elected to preserve, though it might not now serve the purpose of the true work.

However, the intuition of the units had grown to such an extent that at the proper occasion, on the 18th day of February, 1898, an overwhelming majority of them asserted that they will declare to the world their belief in the ideal foundation of this institution.

The Gods are descending again among mankind under cyclic law. It is quite certain that no one human being, except a high occultist of the white order, can be entrusted with the guidance of a spiritual movement such as this.

Whatever the truth may be, the members of the Theosophical Society in America, in a supreme moment of inspiration, with genuine enthusiasm declared their belief that the Gods have come among us again to point the way whereby we may realize the Universal Brotherhood of Humanity.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

If the savage acts according to his conscience in killing and eating his enemies, and so, too, those who persecute others for religion's sake, is not this evidence that conscience is simply a matter of education? If not, what is its source? How may one recognize the voice of conscience?

A similar question was asked in the *Theosophical Forum*, and to it Mr. Judge gave the following reply:

"Conscience seems to be a faculty which may be stilled or made active. In my opinion its source is in the Higher Self, and as it comes down through plane after plane it loses its force or retains power according to the life and education of the being on earth. The conscience of the savage is limited by his education, just as were the consciences of the New Englander to the European religionists who destroyed men for the sake of God and Christ. We cannot assert that the men who indulged in religious persecution were not going according to what they called their conscience. By this I do not mean that conscience is a matter of education, but that the power of its utterances will be limited by our education, and consequently if we have a bigoted religion or a non-philosophical system, we are likely to prevent ourselves from hearing our conscience. And in these cases where men are doing wrong according to what they call their conscience, it must be that they have so warped their intuition as not to understand the voice of the inward monitor."

Conscience is inherent. It is the voice of the divine nature, seeking ever to make itself heard in the turmoil of our life. That the dictates of conscience are not the same to all alike is simply evidence of the varying limitations which men have built up around themselves.

The sun shines for all, yet the powers of seeing vary. Some are blind, some can see but dimly, and some, though keen of sight, catch none of the glories of nature, of landscape and sea and sky. So, too, the voice of conscience speaks to all, though unheard, unheeded by some, and though the interpretations of its divine message be many.

All men come into the world with certain limitations,—their Karma brought over from the past. Some of these find expression in the circumstances and surroundings of birth, whether as a savage or in a thought-sphere of religious dogmatism, but besides these limitations, too often men wilfully blind themselves and build up new limitations in the present; too often men hear the voice of conscience and heed it not, and then fool themselves by substituting for this divine voice some brain-mind reasonable (!) conclusion which subserves their vanity or ambition. So easy is it to deceive ourselves with ideas of false independence—"false when it is used to support any one for a selfish purpose,"—wrote Mrs. Tingley a short time ago—which "often tends to affect the minds of well-meaning people and through them disrupt organizations like our own which are based on interdependence and unity." One may know the voice of conscience in that it never speaks to gratify the personal self, but that its promptings are ever towards a wider service, a deeper trust, a fuller recognition of the divine in all. Like the sun-light it lays bare the cobwebs and the dark places of the heart, it reveals the chains which man has forged around himself, but thus it is that man may see to break these chains and to step out of the limitations that hedge him in, into the wider, purer life of the soul.

LOTUS PETALS.

THE RAINBOW FAIRIES.

BY ELIZABETH WHITNEY.

THE "Seven Wonders!" Grown-ups are actually beginning to believe in Fairies! That is, if we are to believe the Local Press, so high-and-mighty.

All over the wide world wherever there are printers and ink, the Local Press, so-high-and-mighty, holds the power of life and death, so we'll treat it with respect, if you please, hoping it will learn to recip-ro-cate.

That's the way they do in New Zealand—*Gracious, where's that? Get out the geography quick!*

Of course, everyone knows, Fairies can skip over the whole world, by just holding a wand and making three wishes.

So the very same Rainbow Fairies who have been singing and singing to us in America about "Brothers we" who all agree and make a heavenly harmony—and all unite to make the white light of Unity—these same Fairies said "one-two-three, look out for me" and skipped straight to New Zealand. Of course, our Happy Little Sunbeams went "darting through the blue," along with the Rainbow, for they had their work to do. It was to help Mrs. Sanderson, the children's friend, get up the first Lotus Group entertainment ever given there.

You can guess how important it was, when the Local Press, so-high-and-mighty, printed a description a whole yard long—all about it—and has been travelling ever since seventeenth of December to get here itself to tell us all about it.

The Lotus Blossoms, and the Boy who

wanted the Pot-of-Gold, and the White Ray, all our old friends, were there.

With all their radiance, they must have made the whole place glad, for the Local Press, so-high-and-mighty, says (these are its very words) "the Fairy play was not of the usual kind." "It would have to be seen many times before all its deeper meanings,—its revelation of the secrets of Nature could be fully understood." It told all about the International Brotherhood League (I. B. L. for short) and that the Lotus Group was part of it, and all that it meant about helping the world to make progress and peace. And it said the children would do it by learning to live in harmony with this universal law of Nature, called Universal Brotherhood.

It said this was a "highly successful entertainment." (Why do you suppose even the littlest Lotus Bud knows those big words and can't understand other big words at all?)

Well—it told how the rooms were decorated with flowers and ferns and mottoes like "Truth, Light, Liberation for Discouraged Humanity." And as many as forty boys and girls did things like recitations, and tableaux, and dialogues, and a farce, called "a little strategy," and all kinds of music, and songs!—well, they must be regular birds out there, to know so many songs, and all different kinds.

Are'n't you glad all these New Zealand people are our relations—our real brothers and sisters?

REVIEWS.

The Internationalist for January has for its editorial "Theosophy, the Theosophical Society and the Theosophical Movement," which only repeats an oft-told tale. "Apostolic Succession," by John Eglington, is a fine study of the real law of progress. The writer points out that discoveries do not grow out of one another, but that whenever genius gives utterance to some fragment of truth, a host of imitators arise who create base semblances and counterparts of it, seeking to perfect it, and to constitute themselves into an intellectual aristocracy. Yet, as he says, "Nature abhors perfection. Things perfect in their way, whether manners, poetry, painting, scientific methods, philosophical systems, architecture, ritual, are only so by getting into some backwater or shoal out of the eternal currents, where life has ceased to circulate. The course of time is fringed with perfections but bears them not on its bosom." The other articles contained in this number are also well-written and readable.

J. M. P.

The Pacific Theosophist for January contains "The Scales of Justice," by Dr. Anderson, the usual editorial matter, branch reports, and reprints. The articles are vigorous, bold, and perhaps a little war-like, though good-naturedly so.

J. M. P.

Birds for February. This magazine gives its readers each month eight life-like colored plates of birds, with short scientific monographs and charming stories for children. It is a distinct factor in the "Theosophical Movement" in its advocacy of Brotherhood for the feathered tribe, the necessity for their protection, and the prevention of their being "transformed into millinery." As the editor truly says, "public ignorance regarding the value of birds in the economy of nature and especially to human life is so great as to be almost incomprehensible." Theosophists will do well to place this magazine in the hands of their children.

J. M. P.

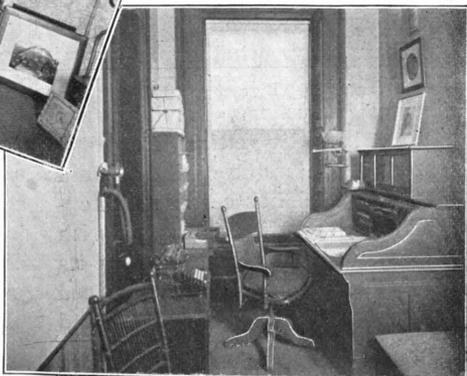
MISCELLANEOUS NEWS.

THE FOURTH ANNUAL CONVENTION OF
THE T. S. A.

NEVER has there been a more enthusiastic, or more memorable convention than the one recently held in Chicago. With the first day of the new cycle, February 18th, was ushered in before the world THE UNIVERSAL BROTHERHOOD founded by Katherine A. Tingley on January 13, 1898. With an almost unanimous vote the Convention adopted the Resolutions. Mrs. Tingley's Proclamation, the Constitution of Universal Brotherhood and a new Constitution of the Theosophical Society in America.

The Convention assembled on the

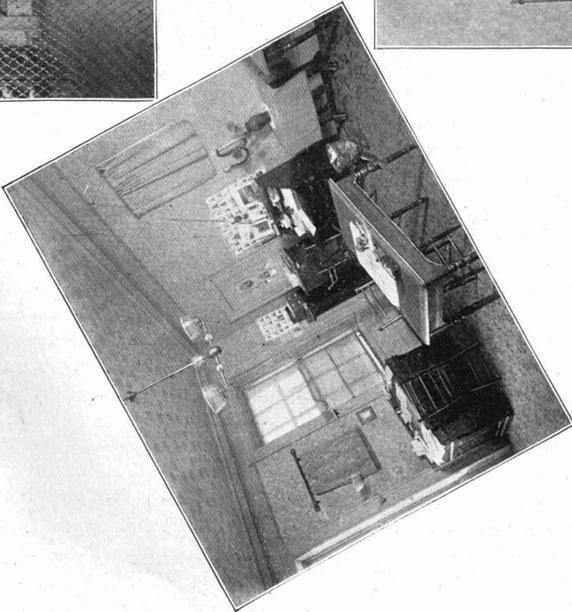
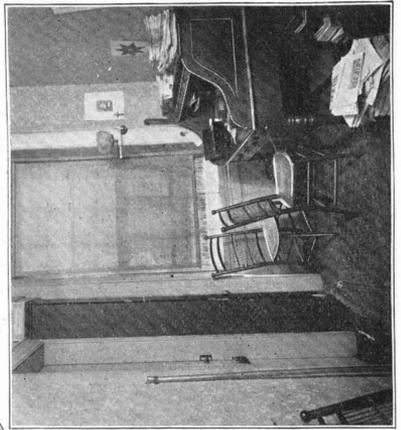
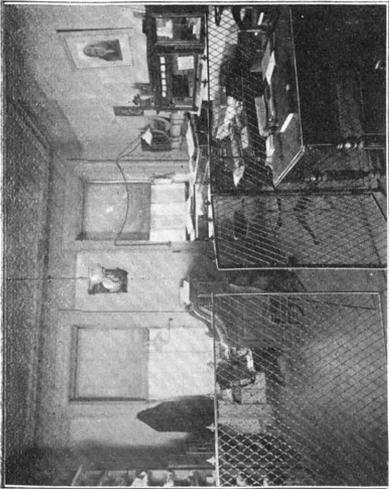
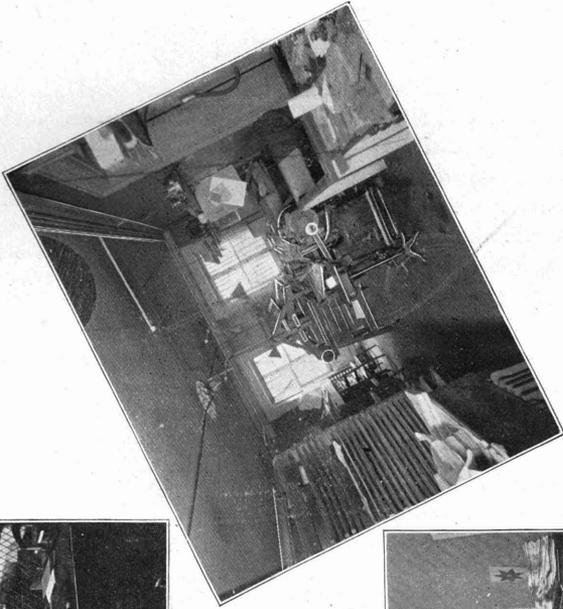
morning of February 18th at 10 o'clock in Handel Hall. Mr. E. A. Neresheimer, President of the T. S. A., called the meeting to order. Dr. J. A. Anderson was elected temporary Chairman. The roll of delegates was then called and the Convention duly organized. Mr. A. A. Purman was elected permanent Chairman. A Committee on Resolutions was then appointed by the Chair of the following: Iverson L. Harris, E. A. Neresheimer, F. M. Pierce, H. T. Patterson, S. B. Sweet, Judge E. O'Rourke, Dr. J. A. Anderson, Clark Thurston, Robert Crosbie, W. A. Stevens, D. N. Dunlop, Dr. J. D. Buck, Col. Steward, with power



Mrs. Tingley's Private Office.

W. Q. Judge's old office, now used by E. A. Neresheimer,
and Editors Universal Brotherhood.

A corner in Aryan Hall, with Reference Library.



to add to their number. The Committee then retired and after a short time invited others to join them thus making a Committee of 41 of the most prominent and representative members of the T. S. A. When the Committee reported, all the members thereof ascended the platform and remained standing while the Chairman of the Committee, Mr. Iverson L. Harris, read the following and also the Constitution of the Universal Brotherhood and the Constitution of the Theosophical Society in America.

PROCLAMATION

TO THE MEMBERS OF THE THEOSOPHICAL
SOCIETY IN AMERICA, IN CONVENTION
ASSEMBLED.

February 18, 1898.

FELLOW COMRADES :

At the beginning of this new cycle, an important epoch in the history of our Movement, I take the opportunity of presenting to you the outline of the plan in connection with our future work.

Before I became publicly identified with the Theosophical Movement, the plan which I now bring before you was well defined in conversation with Mr. Judge.

Those who have the real interest of humanity at heart, and who have been behind this Movement from its inception, protecting its interests, have plans well outlined in connection therewith, for years to come. In this great scheme of work, each one chosen to carry it on in the world, has certain definite things to do in furthering its interests, during his or her lifetime. The complete development of such plans, however, is limited by the attitude of the members. Every time anyone is unfaithful and the whole Society consequently disturbed, and shocked, the work is correspondingly retarded. Every day it has become more apparent that for the best interests of this work we require an organization which shall stand as an invincible stronghold against the storms which constantly beat around it. No one will question the fact that our experience in the past emphasizes the need of this step being taken.

According to an eminent authority, "the noblest title of the Theosophical Society is the BROTHERHOOD OF HUMANITY." If

members fail to realize this, then, to quote the words of the same authority, "they need not undertake the task" of trying to make practicable a Universal Brotherhood. In an "Important Letter" published in *Lucifer*, words emanating from the same source as those quoted above, are worthy of attention in this same connection. "Perish rather the Theosophical Society . . . than that we should permit it to become no better than an Academy of Magic and a Hall of Occultism." I would also draw particular attention to the following words:

"The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. . . . They have to prove both destructive and constructive . . . constructions of new institutions of a genuine, practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, *with and through the planetary spirits*, the only spirits we believe in. Phenomenal elements previously unthought of, undreamed of, will soon begin manifesting themselves day by day with constantly augmented force and disclose at last the secrets of their mysterious workings."

The work of each messenger necessarily differs in many respects. H. P. B. attracted the attention of the world to the philosophy. W. Q. J. simplified the teaching and solidified the organization which she founded.

And now it is my privilege and duty in carrying on that work so ably begun, to furnish an organization which shall be "the well-made tool" by which the work can be carried forward into the next century on a grander scale than ever before, and adapted to the needs of the time—an organization which shall be free, as far as possible, from the limitations hitherto existing, and which shall unify all branches of this great work:

I have, therefore, to announce that there has been established by me an organization called,

UNIVERSAL BROTHERHOOD.

OR

THE BROTHERHOOD OF HUMANITY.

Through this organization, the Theosophical philosophy will be taught on the broadest possible basis. Students will be prepared to expound and illustrate the teachings, hitherto understood and applied to a very large

extent in a limited and metaphysical aspect only in a way that they will be acceptable to the mass of the people and without raising prejudices which experience has shown to exist with regard to the many technical terms employed. Lecturers will be educated and familiarized with all subjects which tend to the advancement of the human race in every direction. In fact there will be no limit to the possibilities in future unless the limitations exist in our minds. In this organization the true interests of the work and the workers are safeguarded.

I would also direct your attention to these words: "We have weightier matters than small societies to think about, yet the T. S. must not be neglected." In this plan which I am now presenting to you, these words have not been overlooked; "the T. S. has not been neglected." The Theosophical Society in America will form one of the most important departments of the UNIVERSAL BROTHERHOOD. Through it will be disseminated all literatures regarding the Theosophical philosophy. Books, giving detailed and definite knowledge for the student; pamphlets and leaflets, giving in a simple and readily understood form, the true philosophy of life to those who are thirsting and hungering for it. This work will be properly organized and given the attention which its importance deserves. A literary staff will be appointed, including all the able writers at present in the society, and some outside of it. Through their efforts as much as possible of our present literature will be amplified, and made more suitable for general distribution, and, indeed, all literature of any value or importance in this great work for UNIVERSAL BROTHERHOOD will also be introduced and distributed through the Theosophical Society in America. On this matter I have already formed some definite plans which I will submit later.

From what I have said, it can easily be seen that the importance of our future work cannot be overestimated.

By this means the Theosophical Society shall be known throughout the world, as the great channel through which may be obtained the necessary information on the subjects which the lecturers and exponents of the UNIVERSAL BROTHERHOOD shall arouse interest in. In this way those who have freed their minds from prejudice and wish to

pursue closer study of the subjects treated of, will know where to turn for the information they desire.

This plan, as I have said, has been known to me for some time, but not until now could I give it out. This will explain why it is that the International Brotherhood League has been kept so long in a temporary form of organization. It now takes its fitting place as a department of practical humanitarian work in the UNIVERSAL BROTHERHOOD. Many of the existing temporary committees have achieved great success along the lines laid down, and are able to testify to the importance of such work. Plans have been made for extending the work on a more permanent basis and on a more extensive scale.

It will be seen from all that I have said, that the great plan is complete in every respect. An opportunity is placed before all true workers in the Cause of Brotherhood to unite in accepting it and coöperating with me for the furtherance of our great Cause along the lines I have sketched. Each department—the Theosophical Society in America, and the International Brotherhood League—shall have its own officers, Executive Committee, and its own by-laws, by which its affairs shall be regulated and conducted, all under the Constitution of the Universal Brotherhood.

Students will remember that it was given out long ago that the public general exposition of Theosophy, along the lines hitherto followed, would cease. So that in laying these matters before you I am simply carrying out the scheme as it was intended from the beginning. If each department of the work is entered upon in the true spirit, and carried out on the lines suggested, it will be established on a more permanent basis than ever and go on increasing from year to year. If I could only show each one of you the living picture of our future work as it presents itself to me, its wonderful scope, immensity and purpose, I know it would evoke in each one of you unbounded enthusiasm. As it is, I think all will respond in their hearts and at least catch the fragrance of the true spirit which underlies all I have said. I might say here that some eminent Sanscrit scholars, with whom I came in contact while in India, will be ready to give their services and furnish to the West much that is of value in Eastern literature and

which has been hitherto obscured.

In conclusion I call upon you all to awaken to the importance of this occasion. Let us enter the new time with all its possibilities, and by the step we shall overcome the difficulties that seek to obstruct our path.

It behooves us to be on our guard, for the making or marring of the future lies in our hands. The record we are to make to-day should be of a unique character. Let us in the spirit of true brotherly love unfurl the banner of peace to the world, and endeavor more than ever to make Theosophy, and all that it implies, a living power in the lives of men.

KATHERINE A. TINGLEY.

RESOLUTIONS.

WHEREAS, THE Theosophical Society, founded by H. P. Blavatsky, in 1875, has passed through various phases and changes incident to its growth, and which were necessary in order to give its teachings proper expression,

And as H. P. Blavatsky prepared the ground for the reception of the foundations of the Temple,

And as William Q. Judge built therein strong and lasting foundations,

Now it has become the arduous, but glorious, duty of their successor, Katherine A. Tingley, to *build* and make *visible* to the world the *superstructure* of the "Great Spiritual Temple of Truth."

WHEREAS, The reorganization effected at Boston, in 1895, and followed by organizations of Theosophists throughout the world, was necessary at *that time*, owing to conditions then existing. It is *now apparent* that we have *outgrown* the present form of organization, and that it becomes necessary for the *life* of the movement that it should be given a broader and more universal vehicle for its proper expression, and that in order to effect this a federation of all the branches in the world is essential.

WHEREAS, This Convention recognizing that the great development of the Movement during the past two years is almost entirely due to the wise leadership of Katherine A. Tingley, and particularly to the efforts of the Crusade around the world which she originated and carried to a successful termination,

THAT the work thus accomplished has broadened the lines and immensely increased the possibilities for the future and our responsibilities in connection therewith.

THAT the wise plans laid down and carried into execution by Katherine A. Tingley, aided by those who loyally followed her suggestions, have raised Theosophy above suspicion and ridicule and a subject understood only by the few, and has made it popular, and it is now favorably received throughout the world.

THEREFORE, be it known that this Convention stands ready to adopt and carry into effect such suggestions as in the opinion of Katherine A. Tingley are for the best interests of the Cause.

The Theosophical Society in America has identified with it a *superb* literature relating to Theosophical philosophy by means of which all who have heard the broad message of Brotherhood can study more closely the subjects connected therewith and bearing thereon, and by reason of which it has become the recognized channel throughout the world for the distribution of such literature.

It is proposed that a literary staff shall be established in connection with the Theosophical Society in America to better adapt the literature already existing to the needs of the times, and thus gradually build up a great world library in which shall be gathered ancient and modern literature of value to the highest interests of the human race.

WHEREAS, an organization known as UNIVERSAL BROTHERHOOD has been formed by Katherine A. Tingley, with the following declaration and purposes:

First. "We, the undersigned, in order to form a Universal Brotherhood, do ordain and establish this constitution for the benefit of the people of the earth and all creatures."

Second. "This organization declares that brotherhood is a fact in nature."

Third. "The principal purpose of this organization is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the lives of humanity."

Fourth. "The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man."

AND AS THE CONSTITUTION of this organization provides for the carrying on of this great movement on the broadest possible lines of UNIVERSAL BROTHERHOOD.

AND BY THE ADOPTION of this constitution the difficulties and dangers existing at this time, and all future times, will be largely overcome, and tend to make our organization an inviolable stronghold against future attacks from within and from without.

AND THIS PLAN having been originated by Katherine A. Tingley, and being in conformity with the idea expressed by her illustrious predecessors, H. P. Blavatsky and William Q. Judge, the convention would be failing in its duty if it does not unhesitatingly adopt this plan.

Now, therefore, be it

Resolved, that we, the delegates and representatives of all branches of the Theosophical Society in America, now in convention assembled, and having full power to act on their behalf, hereby declare that we fully and unconditionally adopt and accept the plan hereby presented by the recognized Leader of the Theosophical movement, and the Outer Head of the Esoteric School, Katherine A. Tingley, as being necessary to unite at the beginning of this great cycle all departments of Theosophical work in one organization, and under the direction of one Leader and Official Head, Katherine A. Tingley.

Resolved, That the administration of the affairs of the Theosophical Society in America shall in future be under the constitution of Universal Brotherhood, which it hereby accepts and adopts. It also accepts as its Leader and Official Head, Katherine A. Tingley and her duly appointed successors.

Resolved, That new charters and diplomas shall be issued to all branches and members of the Theosophical Society in America, as provided in the Constitution of Universal Brotherhood.

Resolved, That all books of record, records, archives and property, excepting money belonging to us as the Theosophical Society in America, be and are hereby turned over to and declared to belong to UNIVERSAL BROTHERHOOD, their custodian to be Katherine A. Tingley.

Resolved, That all moneys and funds now in hand, belonging to the Theosophical So-

ciety in America, shall continue to belong to it as the Literary Department of UNIVERSAL BROTHERHOOD.

The reading of these important documents was frequently interrupted by the most enthusiastic applause, and time and time again the whole Convention arose and cheered Mrs. Tingley.

The resolutions were immediately adopted by Convention and an adjournment was made until the next morning at 9 o'clock.

On Friday evening a reception was given by the Loyalty Branch and other local members at the Chicago Headquarters in the Masonic Temple. On the re-assembling of the Convention on Saturday morning the reports of President and Treasurer were read. Both of these were very gratifying in every way, and showed the splendid condition of the whole Society. The Treasurer reported a clear balance of \$867.13 and no debts ahead. He stated that the T. S. had not been in so good a condition financially for many years. The President reported that the great success of the Work and the great strides which it had made had been almost entirely due to the following of Mrs. Tingley's advice and suggestions. By the special request of Mrs. Tingley, the Chairman called on Dr. Buck to address the meeting. This request was received with much applause, and Dr. Buck briefly spoke.

Letters of greeting to the Convention were received from all the National Branches of the T. S. in Europe, all expressing loyalty to Mrs. Tingley and confidence in any plans she might suggest for the furtherance of the Work. One such letter was received signed by all the Presidents of the National Divisions of the T. S. E.

On Thursday evening in Steinway Hall were shown to a large and very appreciative audience 100 stereopticon views of the Crusade Around the World, Mr. B. Harding giving an account of the Crusade and a description of the views.

In the same hall on Saturday evening Mrs. A. L. Cleather and Mr. Basil Crump, of London, England, gave one of their delightful lectures on Wagner, illustrated by selections on the organ and piano.

A great "Brotherhood Congress convened to further the common interests of Humanity and all creatures," was held in the Central Music Hall on Sunday evening, February 20th. The audience was a very large and fine one. It was said by many that it was the grandest public meeting at any Convention ever held by the Society. Addresses were given by Mrs. Katherine A. Tingley, Mrs. Alice L. Cleather, Judge O'Rourke, Mr. Iverson L. Harris, Rev. W. Williams, Dr. J. A. Anderson, Mr. Basil Crump, and Mr. D. N. Dunlop. Dr. Bogren, of Sweden, who attended the Convention as special delegate, was also introduced to the audience.

The press gave good and most considerate and impartial notices of the Convention and public meetings, and many reports were received that the people of Chicago were impressed and greatly interested in the grand work and in the promise of the future.

The tone of the Convention was throughout one of joy, the password was a smile. It was a convention of action; the efforts and struggles of twenty-two years found their expression in one voice, in one grand note of harmony which ushered in the New Cycle and which shall be the keynote throughout coming ages—Universal Brotherhood.

"Peace, Peace, Peace to all beings."

THE T. S. IN EUROPE.

A cable dispatch was received by Mrs. Tingley on Feb. 23, the day of the Convention of the T. S. in Europe held in London. It read as follows: "Universal Brotherhood triumphant, votes 100 to 3."

THE T. S. IN AUSTRALASIA.

A cable dispatch was also received by Mrs. Tingley from Sydney, N. S. W. "Colonies solid for Universal Brotherhood."

After the Convention Mrs. Alice L. Cleather and Mr. Basil Crump accompanied Dr. Anderson to the Pacific Coast and will deliver their lectures on Wagner in many of the coast cities. Mr. B. Harding is also *en route* to the coast, staying on his way at Kansas City, Denver and Salt Lake City and will lecture on the Crusade illustrated by the stereopticon views which were shown in Chicago. Mr. Iverson L. Harris of Macon, Ga., is visiting the Central States on his way home. One familiar face was missed at Convention, that of Mr. Wm. C. Temple of Pittsburg, who will be remembered for his splendid speech at the Convention in New York, 1897. He had intended to be present in Chicago but the serious illness of his wife prevented this. He is now with Mrs. Temple at Dr. Wood's house on the grounds adjoining the S. R. L. M. A. site. A letter which he sent to Convention will be printed in the official report.

J. H. FUSSELL.

In this issue we give views of the Offices at Headquarters, a description of which was given in last issue, and in our next will be given a view of the General Office of *The Universal Brotherhood and The Theosophical Society in America*.