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UNIVERSAL BROTHERHOOD

A MAGAZINE

DEVOTED TO THE BROTHERHOOD OF HUMANITY
THE THEOSOPHICAL MOVEMENT.

PHILOSOPHY · SCIENCE · AND · ART.

FOUNDED · IN · 1886 · UNDER · THE · TITLE · OF · THE · PATH · BY ·
· W^M · Q · JUDGE ·



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Mrs. Katherine A. Tingley, Mr. E. A. Neresheimer, Editors.

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"Universal Brotherhood"

DEVOTED TO

The Brotherhood of Humanity, the Theosophical Movement, Philosophy, Science and Art.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

KATHERINE A. TINGLEY } EDITORS.
E. A. NERESHEIMER }

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The demonstration of these broad ideas from the Ethical, Scientific and Practical points of view will prove that there is much agreement between these systems on this topic, and that it is an underlying ground-work by means of which all Religions and all Philosophies agree also.

This magazine will endeavor to show the great similarity between the Religions of the world, in their fundamental beliefs and doctrines as also the value of studying other systems than our own.

A sound basis for ethics should be found.

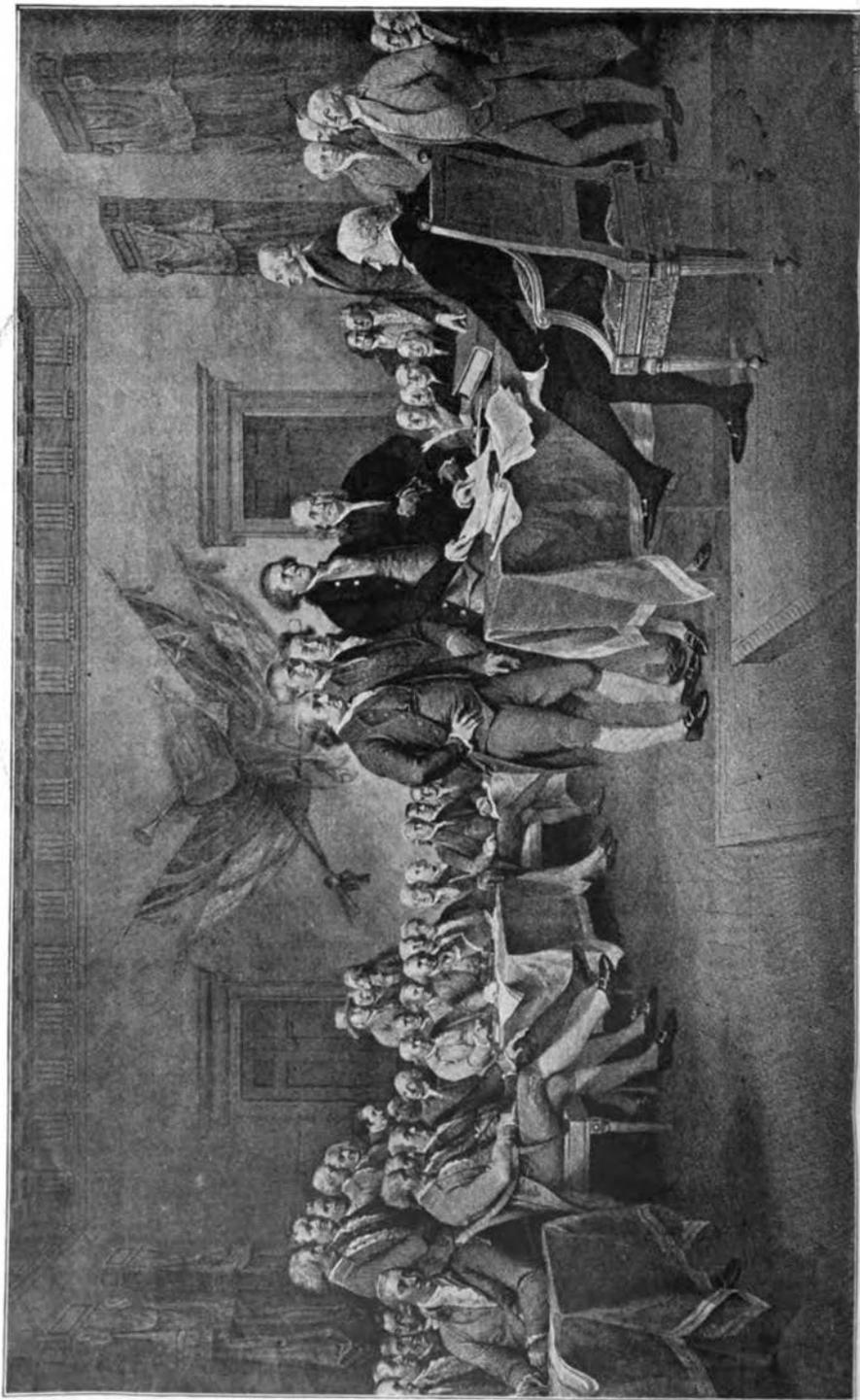
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It is hoped that every sympathizer with the cause of brotherhood will endeavor to assist us in enlarging the circulation of this magazine. Subscribers will greatly oblige by sending us the names and addresses of individuals known to them as willing to investigate liberal ideas.

All writers who are interested in the above objects are invited to contribute articles.

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SIGNING THE DECLARATION OF INDEPENDENCE.

JULY 4th, 1776.

From the engraving by A. R. Durand, after the celebrated painting by John Trumbull.

Æ U Ω

Theosophy is the shoreless ocean of universal truth, love, and wisdom reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent.—H. P. B.

UNIVERSAL BROTHERHOOD

VOL. XIII.

JULY, 1898.

No. 4.

LUCKY AND UNLUCKY DAYS.

BY ALEXANDER WILDER, M. D.

HERE is said to be a vein of superstition in everybody's constitution.

I do not set myself against this declaration, or presume to pass judgment upon it. I have known avowed disbelievers and agnostics who consulted professional clairvoyants, astrologists and fortune-tellers, and shaped their action by what they were told. Yet I would not scoff at them, for they were acting out a principle of their being, and whether they were moving in error or wisely, they were none the less genuine and sincere. After all, the intrinsic qualities of the nature are to be estimated rather than the incidental manifestations. We do well to heed the utterance of Steerforth in *David Copperfield*: "Think of me at my best."

Even superstition has its excellences. It is not, and never was wholly visionary or absurd. Its origin is in the higher department of our being, where we reach out from matters of sense and conjectural reasoning in quest of some higher truth which mere logic and sensuous faculties are not capable of apprehending. When human beings were more simple and their spiritual faculties were not overlaid by dense coverings of grosser thinking they felt more certain of their relations to ethereal natures. It was no marvel then, that they conceived that

they held converse with others who moved and even existed outside of physical bodies, that they became cognizant of facts and events known and planned in that world where thought is action, and that they learned of periods, days and hours in which it would be fortunate or of evil omen to undertake any enterprise. Their faith, childish and irrational as it now may be regarded, was nevertheless of that mountain-moving character that brought them face to face with the things that are, and enabled them to know.

In these days when classified conjecture is honored as science, names are applied as being actual descriptions of things. If an opprobrious epithet is given, it passes often as deciding the whole matter. The beam in the eye of the critic serves to aid in the survey of the mote in the eye of the brother. To be scientific is accounted better than to be clear-seeing, just and true.

In this way it has become a fashion to dispose of everything outside of accepted theory by such sweeping terms as *superstition*. They seem to forget when they adopted this epithet that they had degraded it from its pure meaning in order to make it serve an unworthy purpose. It once had a place among angels, and meant no less than a *stand-*

ing above, an exaltation of the soul above things of sense, a surviving when the external frame was dead. It was a prophetic condition; the superstitious person could communicate with Divinity and perceive the future.

But gods were dethroned to supply religious systems with devils. In like manner noble words were perverted from their proper meaning, to meet the behest of scorners. In this way superstition that once meant the cognition of sublimer truth is now only known as over-scrupulous exactness in religious matters, false religion, and belief in the direct agency of supernatural beings, or in singular or extraordinary events, or in omens and prognostics. Under these definitions every religion would be included, not even excepting the various forms of Christianity.

Nevertheless, when any belief has been generally entertained among the several races of human beings, and in all ages, there is very strong presumption that it is substantially true. The mind is not capable of thinking a thing that does not exist. We may therefore, with reasonable assurance, accept the notions and traditions, that have come to us from the past, as having in them a living seed of truth, and are warranted in crediting what we hear of a like character, which is from truthful witnesses. In so doing we may be sure of the approval of our own conscience, and that we are moving forward in the company of the noblest and purest minds of all ages, those who were—

“While *in*, above the world.”

The current notions that certain days are propitious and others unfavorable, are doubtless generally derived from tradition and superficial observation. Some of them originate with ancient astrologic beliefs. That the stars were set in the firmament of the heavens for signs or foretokens, the first chapter of the *Genesis* distinctly sets forth. The ancient temples were plots of ground marked off

with religious formalities primarily for observation of the sky, to *contemplate* or *consider*, or in other words, to consult the stars. The vault of the heavens was mapped out in constellations, twelve of which were in the Path of the Sun, which he took in his yearly journey, and they were styled by the astrologists *houses*. They are mentioned as such in the Assyrian *Tablets*: “He made the mansions of the Great Gods on high (twelve) in number.”*

It was believed anciently that these divinities of the sky took part in conflicts between nations and between individuals. “From the heavens they fought,” the prophetess Deborah sings; “the stars from their orbits fought against Sisera.”

There were propitious and unpropitious seasons, as the months were reckoned, and as the “lords of the houses” in their respective turns, were in authority. Hence Hesiod advises: “Observe the opportune time.”

The month of May, for example, has been regarded from unremembered antiquity as being inauspicious for the contracting of marriage. This conceit has drifted down to the present time, and it is still entertained by many. There are other notions of the same category, but the change from Old to New Style in the computing of time, and the growing inclination to discard such things are likely to sweep the sentiment entirely out of existence.

The old mythopœic theogonist of ancient Greece has given a very complete record of the auspices of the several days in the month, which he describes as having been fixed by the all-counselling Supreme Zeus himself. It may be well to remark however, that in this arrangement the month is regarded as consisting of thirty

* Lepsius says that the Great Gods of Egypt had not an astronomic origin, but were probably distributed on an astronomic principle when the kingdom was consolidated. It was necessary then to preserve the divinities of the several former dominions, which was done by including them in this way in one system.

days, and that in the Grecian calendar it began about the third week as computed by us. Whether the eleven days which have been eliminated from the reckoning in the transition to New Style are to be considered, is for the curious individual to determine for himself. Whoever, therefore, is disposed to accept this classification and arrangement of lucky and unlucky, must bide the chances of their harmonizing with the present dates.

First of all the first, fourth and seventh days of the month were all esteemed as holy days. The first had observances in commemoration of the new month, the fourth was sacred to Hermes and Aphrodité, and was considered, when the omens were propitious, to be the most suitable for the contracting of marriage.

The fifth was unqualifiedly unlucky, a day in which quarrelling and misfortune were likely to occur. The sixth was unfortunate for girls, both in respect to birth and marriage, but it was auspicious for the birth of boys. In other respects, it was adverse—a day characterized by raillery, falsehood, treacherous speaking, and clandestine wooing by fond discourse.

The seventh day of the month was esteemed as holy beyond other days. Upon the seventh day of the month Thargelion it was said that Apollo was born.* This day was observed accordingly at the oracle-temple of Delphi and other places sacred to this divinity by the singing of hymns of praise, pious offerings, and fervent supplications.

The eighth and ninth days are suitable for the transacting of business and the performing of necessary work. "The first ninth is entirely free from harm and

evil omen," says Hesiod; lucky indeed is this day for planting and for being born, to man as well as to woman; it is never a day that is altogether unfortunate." The tenth is a fortunate day for the birth of boys. The eleventh and twelfth are both propitious to industry, but the twelfth is far more so than the eleventh. It is a suitable day for housewives to begin important work in the household.

The thirteenth is a day to hold back from beginning to sow, though it is proper for the setting of plants. "The fourteenth is a day sacred above all others." It is fortunate also for the birth of girls. The sixteenth is described as "very unprofitable for plants, but auspicious for the birth of men; yet on the other hand it is a day not propitious for a girl either to be born or joined in wedlock." The seventeenth is a good day for the man in the country to thresh grain or to cut timber for implements or furniture.

The nineteenth is quaintly described as "a better day toward evening." The twenty-fourth is emphatically pictured as "in truth a very perfect day," and the caution is given to avoid gnawing the heart with grief. It is best in its omens at early morning, but becomes worse as the evening approaches.

The days which have here been indicated are those which are significant. The others are harmless and without omen, or anything of moment. A day is sometimes a mother and sometimes only a keeper. One person esteems some particular day as most auspicious, while another is as positive in belief that some different day is better. Few, nevertheless, are able to indicate the days that are really propitious. He is the lucky one who distinguishes the omens and avoids the mistaking of them, who guides his conduct intelligently with reference to what is boded and promised by the immortal ones.

Thus far Hesiod. As poet and as the counsellor of the industrious and thrifty,

* According to the *Symposiacs* ascribed to Plutarch, Sokrates was born on the sixth, and Plato on the seventh of Thargelion. The priests of Apollo at Delos used to affirm that the goddess Artemis or Diana was born on the sixth. Thargelion was the eleventh month of the Attic year, and began at the middle of May.

he was truly wise and thoughtful. Perhaps this is praise enough.

The distinguishing of days and periods as sacred and profane, as fortunate and of ill omen, is older than any record of history.

The cycle of the week appears from early dates to have been regarded as more directly influential in human affairs. Perhaps this has been the case because it is a matter more familiar, and more directly within the province of the understanding. The ancient belief assigned to each of the days a virtue of its own; to some of them good omens, and to others auspices which were less fortunate. The number was fixed at seven and might conform to the number of planetary worlds and divinities. A name has been given accordingly to every day of the week to signify the divinity or patron genius of a planet, that was supposed to have a marked influence upon the fortunes of individuals for that space of time. We thus have Sun-day, Monen-day, Tuisko's day, Woden's day, Thor's day, Freyja-day, Sathor-day. The Romans had also named the days in corresponding order: Dies Solis, Dies Lunæ, Dies Martis, Dies Mercurii, Dies Jovis, Dies Veneris, Dies Saturni.

This is no caprice taking its rise within any time comparatively recent. The ancient Assyrians also divided their months into weeks of seven days each, and attached a magic significance to particular periods. Nor is this accounted to be original with them but to have been adopted from the Akkadians, a Skythic people whom they had supplanted in the Euphratean country. The Assyrian month was lunar, extending from the first appearing of the new moon to the period of its utter disappearing from the sky. The seventh day of the first week was sacred to Merodakh, the god of Light, and to his consort, Zirat-banit*

*Merodakh, was the Amar-Utuki of the Akkadians and Khitans of the Upper Euphrates. He appears to have been recognized and worshipped by Cyrus as

and it was observed with a solemnity that was full of terror. It was denominated *sulum*, a term which signifies *dies nefastus*, the unlucky day. Upon the Sabbath the king was strictly enjoined from eating cooked food, changing his clothes, putting on new garments, and from performing any act of religious worship, driving in his chariot, holding court, and from taking medicine for a bodily ailment.

There were similar conditions for every seventh day during the entire month. The fourteenth was regarded as sacred to Nergal and the goddess Belat, the twenty-first to Shamas and Sin, the Sun and Moon, and the twenty-eight to Hea or Nisrokh and Nergal. The strictest sabbatarian of modern time was outdone by the rigid austerity of the Akkadian and Semitic Sabbath.

The nineteenth day of the month, however, was a joyful exception. It was accounted a "white day," a gala day, a day of good fortune, and the beautiful goddess Gula was its patron.

The beliefs respecting fortunate days and unlucky ones have been extended to later times, and are recognized in the records and literature of different peoples. The days of Saturn and the Moon were considered inauspicious beyond others. If we attached significance to this persuasion we would be disposed to agree with it. We have frequently, if not generally found both Monday and Saturday untoward in the way of taking any new step, beginning a work, or transacting business with others. We have also observed a like experience with others. By no means, however, do we suppose that there is any specific magic or occult influence in the matter. It seems to be due to the fact that in the general arrangements of business inci-

the Mithras of the Persian worship. Zirat-banit was the Succoth-Benoth, or Suku the Mother of the Babylonian and Akkadian pantheons. These divinities, as well as "the Sabbath or rest-day, passed to the Semites from the Akkadians," as we are assured by Professors Sayce and Tiele.

dent to the cessation of employments on Sunday, many persons are obliged to contract their sphere of action upon the days immediately before and after in order to accord with this practice. Their movements affect the plans of others, creating more or less of obstruction of effort. Their influence thus extends to a remote distance. Perhaps there are sprites in the region almost contiguous to our physical senses that have a hand in effecting all this; but for common purposes the reason which has been suggested appears to be a sufficient explanation.

Nevertheless, the general belief must be accounted for by proofs of a more remote nature. The thinkers of far-off times had implicit reliance upon the decrees of *fate*, the utterance of the purpose of Divinity.* The Superior Power, having determined upon something gives oracular signs, by way of making it known to human beings. The planets, which are dominant over the days of the week are significant in such matters, and to be regarded. Saturn was always regarded by the astrologers of Babylon as of malignant aspect. The planets, it was believed, had emanated from the sun, and Saturn being the oldest had been sent forth farthest into the outer region of darkness. It bore the name of Khus or Cush, the son or emanation of Ham, the sun. It was the Sun of the Underworld, in Erebus or the remote West.†

This seems to explain the reason of the awe or terror with which the Assyrians regarded the seventh day of the week, prohibiting every act not absolutely necessary, lest it should entail evil upon them.

The Gnostics did much to perpetuate

this impression. In their Theogony, the Demiurge or Creator was the genius of the planet Saturn, and the Evil Potency that seeks to mislead and injure mankind. Their influence was probably active in the religious change by which Sunday was made the sacred day instead of Saturday.

Astrologists have generally described Saturn as the most potent and most malignant of all the planets. Its influx is represented as imperceptibly undermining the vitality of the bodily organism. A vast part of suffering is thus accounted as due to its malefic action. This does not, however, even if actually true, show conclusively why the day of Saturn should be regarded as productive of misfortune.

We may make the same appeal in the case of Monday. We are aware that the moon has borne an evil reputation for malignant influence on plants, as well as on the atmosphere. Various disorders of mind and body have their names from the baleful influence exerted upon individuals; but they have never been imputed to the day of the moon. We must suppose that Monday is not specially unlucky, except as folly, misconduct or accident happens to make it so.

Modern fancy has designated Friday as the inauspicious day of the week. So deep is this impression that sailors are unwilling to begin a voyage on that day, but are confident when they set out on Sunday. Others whom we would suppose were more intelligent are equally credulous. In this case we have an example of a perverted tradition. Friday, in olden times, was the day of good fortune above others. It was sacred to the benign goddess, the Mother in every ancient faith; the one who gives delight and success. The Assyrian Kings always on the evening of the day presented an offering to the divinities Merodakh and Istar, invoking them with the significant open hand. It was a

*The word *fate* from the Latin *fatum* means etymologically, that which is spoken.

†This concept was also entertained in Egypt. The region of the dead was denominated *Amenti*, or the West, and Osiris, as the ruler, bore the title of *Ra-t-Amenti* (*Radamanthos*). He was the son of Seb, the Siva or Kronos of Egypt, the lord of death.

day propitious for every important undertaking. When, however, the old worships were superseded, it seems to have been considered necessary to break the charm. It was accordingly set apart for capital punishments and inquisitorial tortures, till the odium and accumulated terrors led men to curse the day as fraught with direst evil. Other devices were employed in like manner to eradicate confidence in other good omens. The result, however, has been as might have been foreseen. There has been no increase of faith, and the popular belief in omens and auspicious days has only been changed. Fetishes, ceremonies, and lucky periods are as much a matter of belief as before, but the objects have been modified. But amid it all, it may safely be borne in mind that good fortune is attendant on Friday as on other days.

We may hope little from the days as they are marked in the calendar. We do not question that there may be a difference in their serviceableness for specific purposes as there is in regard to humidity and temperature. That is a fact, however, to aid us to shape our action wisely, and by it we may not be overborne. There is a time suitable for everything in its order, and they who are truly intelligent

will apperceive it. We may not count one day secular or profane more than another. All days are alike fortunate and alike sacred.

The fortune of a month is not influenced by an accidental first sight of the crescent moon, nor are the events of a day affected by the casual pointing of a sharp object in a certain direction. These are notions derived from former usage. Yet we confidently believe that there are auxiliary agencies in the universe about us superior to our common ken, that in one way and another impart to us conceptions of what we should do. Yet whoever lingers unduly for opportunity to manifest itself, and neglects to take the current that serves, is liable to lose the object aspired for. On the other hand, the wise and the heroic will storm the very gates of apparent misfortune, and, like Samson, carry them off. "The kingdom of the heavens suffereth violence," said Jesus; "and the violent take it by force." As the purpose inspires to effort so the day is made lucky. Justice in our action, wisdom in our thought, and charity in our motive are essential to a true insight. The individual is his own star, his own fortune, his own destiny.

ALCOHOL AND ALCOHOLISM.*

BY ROBERT A. GUNN, M. D.

LADIES AND GENTLEMEN :

I have been requested to speak to you for a few minutes on the subject of alcoholism, its causes and treatment. In order to do so intelligently, it will be well to say a few words about alcohol itself.

The word "alcohol" is derived from two Arabic words, *al*, "the," and *kohl* "antimony," and the name was applied to that metal reduced to an impalpable powder, which was and is still, used by the ladies in the East to color their eye-brows and lashes. Because the Spirit of Wine was as fine and volatile among liquids, as the Arabian cosmetic was among powders, the same name "alcohol" was given to it by Europeans.

Pure alcohol is a colorless liquid of agreeable taste and color, composed of the elements, Carbon, Hydrogen and Oxygen, in the proportions of 24 ounces of Carbon, 6 ounces of Hydrogen and 16 ounces of Oxygen. A number of other compounds of these elements are also called *alcohols*, but this one, which is known as "ethylic" alcohol is the one with which we have to deal.

This liquid is the basis of all stimulating beverages and is the ingredient that gives to all such beverages their intoxicating and narcotic properties. It has long been known that the liquid was produced by the fermentation of saccharine solutions and subsequent distillation, but it is little over two decades since the phenomenon of fermentation was explained on a scientific basis. It is now known that this process is caused

by the presence of organized vegetable cells, which belong to a species of fungus, to which scientists have given the name of *mycoderme cerevisia*. These little bodies imbibe nourishment, absorb oxygen from the saccharine solutions and give off Carbonic Acid. The fine, white dust found on the skins and stems of ripe grapes is made up of myriads of these little bodies and were originally unintentionally introduced into the grape juice, thus causing fermentation, the product of which was wine and spirits.

When starchy substances are employed for obtaining alcohol, yeast is added to hasten fermentation, and the microscope has demonstrated that the activity used to ferment, is a little organism, similar to that found on the grape. The absorption of Oxygen and the giving off of Carbonic Acid gas by these organisms so changes the chemical composition of the solutions of sugar (or starch converted into sugar), that the remaining liquid is composed of alcohol, water, coloring matter and flavoring substances; and the pure alcohol is obtained by the distillation of this remaining liquid, after the process of fermentation has been completed.

It may surprise many of you to know that alcohol is one of the most universal agents found in nature. It is present in minute quantities in water, and in the atmosphere; it is also known that the decomposition of sugary particles in the earth produces alcohol, and the Carbonic Acid gas found in coal mines and caves is undoubtedly the residue of this gas formed in far distant ages by the fermentation of organic matter, which has been, through succeeding ages turned into coal. Alcohol exists in fruits,

* Abstract from an address delivered at Chickering Hall, before the Universal Brotherhood Organization, May 15th, 1898.

growing plants, and even the bread we eat contains a small portion. Experiments have proved that 40 two-pound loaves of bread will produce as much alcohol as is contained in an ordinary bottle of port wine; it is also found in the human body, and is produced there even when no alcohol is taken into it. The digestion of the food we eat consists of a series of processes of fermentation, beginning with the action of the saliva in the mouth, and ending with the absorption of the digested foods by the amœboid cells of the human body. Alcohol is a constant product of the digestion of sugar and fats, and the formation of the various acids of the body depends upon the production of alcohol as the first step in the process, in the body as well as out of it.

The saliva, gastric juice, pancreatic juice, intestinal juices and bile are so many ferments, composed in a large measure of little organisms similar to those above mentioned, and thus the preparing of the food to nourish the body also depends upon the phenomenon of fermentation and the production of alcohol.

Though alcohol is thus found to be so universal, and to exist in the human body, when taken into the system in its common form, it produces effects that may be beneficial if required, and very injurious if it is not needed in the human economy.

Some years ago I gave this subject much attention and wrote a little book entitled "The Truth about Alcohol." In this treatise I discussed the subject under three heads, viz.: The History of the Use of Stimulants and the Theory of Stimulation; the Physiological Effects of Alcohol as a Food, a Medicine and a Poison, and the Remedies best calculated to correct the evils of Intemperance.

Regarding the theory of stimulation I would like to read from this little book the following extract:

"Long before the days of Rome, before Greece was dreamed of, before Babylon was built, before Moses lived, and even before the days of Egyptian civilization, early man had discovered the use of stimulating beverages, and knew the effects of intoxicating drinks. The pages of Egyptian papyri, 2000 years old, and the more modern records of Herodotus, contain accounts of drunkenness, but nothing of its origin; but there can be no question that it originated among primitive races, who were in the habit of drinking the expressed juices of fruits, which at times had undergone fermentation. The pleasurable sensations experienced were undoubtedly soon associated with the drinking of the juices that had stood for some time, and thus what was first produced accidentally soon came to be made intentionally.

"It is certainly true that the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, Jews and Romans, were all given to the use of alcoholic stimulants, and that most of them had their own special kinds of stimulants, and their gods who presided over their drunken revels. When the Romans invaded Britain they found that the Britons used a liquid made from barley, called *carumi*; and all the peoples of Europe used some kind of stimulating beverage which had alcohol for its base.

"The craving for stimulation and for stimulants, in one or another of their innumerable forms, is not a local, unusual, arbitrary or statutory thing, but a rooted and universal passion of human nature. It is this deep basis of the propensity of human nature that gives to the subject its mystery and perplexity.

"The *rationale* of stimulation is indeed not so puzzling. Food builds up and maintains the vital activity of the whole animate creation in its working state; but that is not enough for man. He leads a life of high and complex feeling, subject to wide fluctuations, while his intellect furnishes him with the means

of influencing his emotional states. He therefore seeks those agencies which act to arouse pleasurable emotion, and these are stimulants. Capable of appreciating the immediate pleasure, but incapable of realizing adequately the distant pain, the habit is formed, and use runs into abuse.

"What, then, is to be done? Here logic is soon at fault, for the headlong reformer, who fixes his attention on some special phase of evil and would eradicate it, root and branch, is soon found to be himself involved in something not very unlike what he so zealously condemns—he, too, is an object of reformatory solicitude. One thunders against the whole tribe of alcoholic stimulants, from ethereal wine to acrid whisky, and never touches, tastes, or handles them; the pipe will do for him. Another counterblasts tobacco—content with abundance of strong coffee. Another decries all these together, inspired by the stimulus of concentrated potions of tea. Still another ingests, perhaps only vegetables and water, and fulminates from the pulpit or platform against all these gross material indulgences, yet is lifted into the seventh heaven of enjoyment by the stimulating incense of flattery and applause which comes up from admiring auditors, and without which life would be 'flat, stale and unprofitable.' Others get from music, pictures, theatres, fashion, novels, newspapers, or travel a quieter form of excitement, which though often running into dissipation, is less harmful than ordinary narcotic stimulants. How far the ball-room, the political campaign, or the religious revival may be the equivalent of a drunken spree we will not pretend to say, but that they are all marked by a common character—stimulation of pleasurable feeling, carried to a pitch of excitement that ends in reaction more or less exhausting—is not to be denied.

"These are facts that no one can gain-say, and when we speak of the use and

abuse of alcohol, we must not forget that it is only one of the many stimulants that are used and abused every day. The man who seeks pleasure from alcoholic stimulants is often denied pleasures that would make alcohol unnecessary could he but enjoy them. Now, let us propose to the temperance fanatics to take away from the human family all the luxuries that make life enjoyable, and that are unnecessary for its maintenance, and see how many would sacrifice these and continue the fight. See if each one would not have some special luxury or enjoyment that he would cling to as tenaciously as the moderate drinker does to alcohol.

"In fact, there is no nation, and there are very few individuals, who do not make daily use of stimulant narcotics in some form.

"1. Coffee leaves are taken in the form of infusion by two millions of the world's inhabitants.

"2. Paraguay tea by ten millions.

"3. Coca by at least fifteen millions.

"4. Coffee bean, pure or mixed with chicory, by forty-five millions.

"5. Cocoa, either as chocolate or in some other form, by fifty millions.

"6. Hasheesh is eaten or smoked by three hundred millions.

"7. Opium by four hundred millions.

"8. China tea is drunk by five hundred millions.

"9. All known nations of the world are addicted to the use of tobacco, either in smoking, snuffing or chewing."

I read this simply to show you the universality of the use of stimulants of some kind or other, and to point out the conditions of human society which make the use of alcoholic stimulants so prevalent and so injurious to the human race. In the complexities of human life and in the conditions that surround human activities, there is a demand for something more than excitement of the mere individual, and as I have before stated, some obtain this excitement in one way and some in another. A few

are so situated that they can have pleasures that satisfy their higher lives, and thus know little or nothing of the troubles or sorrows of life. Unfortunately, the large mass of our population, especially in cities, have no home enjoyment. They do not see a ray of sunshine from morning till night. They go to work early and work all day in the worst places and at the hardest kind of work, for barely enough money to keep body and soul together. When they go to their cheerless home of two or three poorly lighted, illy ventilated rooms, and sit down to a meal of bread and butter, with five or six small children, they have nothing of cheer or comfort to make them forget their hardships, even for the moment. The only place open to them, where they can enjoy a little social life, is the saloon. Naturally they go there and while away a little time and indulge in liquor, even to excess, for the purpose of enabling them to forget, for a short time the hardships of bread winning at starvation prices. When we see the condition in which the masses of our population live, and know the hardships and sufferings which they endure, we often have not the heart to blame them, if they do resort to stimulants as the only means by which they can experience a little pleasure and relief from care. It is these conditions of life that cause the prevalence of intemperance among the masses of the people, and until they are righted we can never get at the root of this evil. Instead of crime being largely due to intemperance, I contend, that both are the result of the evils of our social conditions, and if we ever succeed in rooting out either, we must go to the very bottom of our social superstructure to find the cause. Instead of spending our energies in fighting the liquor traffic, let us strive to improve the conditions of the poor; provide for them more comfortable homes by regulating the building of tenement houses by just legislation; secure for them

places of social entertainment and cheap instructive amusement; engage speakers and singers to amuse and instruct them, instead of temperance lecturers; create among them the desire to appear well in public places; so change our educational system that all children shall receive a good physical and moral education as a basis for intellectual training. I suggest that every tenement house be provided with a public reception room and a play room (the latter on the top of the house) which shall be furnished and cared for by the owner of the building. Do these things and the masses of the human race would be made purer and better, and there would be less craving for artificial stimulation, such as the poor can only get from liquor.

I am glad to say that it is just such work as this that the International Brotherhood League has been organized to do, and what they have already done to improve the condition of the masses of the people is an earnest of what they will certainly do in the future.

As my time is limited I must now pass hurriedly to the consideration of the effect that alcohol has upon the human system. That this may be understood, it is necessary to commence with the consideration of the cells of the human body. Every tissue of the animal body is made up of myriads of little organized cells or bodies, called amœba, and these are constantly reproducing themselves and dying, so as to keep up life. They are sustained by nutrition that is taken into the system in the form of food, which is prepared by the various processes of digestion and assimilation.

When alcohol is taken as such into the system it is directly absorbed by these little organisms, and a sensation of over-stimulation is the result, and this condition affects not only the individual cells but through them the entire body, including the brain and nervous system.

The first effect of a stimulant is that of excitation, and many times this excitation is pleasurable, but as soon as this passes off it is followed by a corresponding depression. The depression is so marked, especially in those addicted to the continued use of stimulants, that they are obliged to keep up the stimulating effect by frequent imbibition of alcohol, and thus when a person depends once upon any narcotic to produce pleasurable sensations, he cannot be satisfied with a moderate use of the stimulant, but is obliged to repeat it over and over again until it becomes a habit, and this habit continued produces a diseased condition of the cells, and consequently a diseased condition of the entire body. In this manner we have, first, the intoxication of the cell which leaves the person in various degrees of stimulation and excitation, and finally, the narcotic stage, which is the last effect of large and continued doses of alcoholic poisons. When we get to a certain stage of excitation, a man is said to be drunk, a condition that is nothing more nor less than *acute mania*. The nervous system is so affected that the functions of the brain become disconnected, and we have the condition of intoxication or drunkenness. As soon as this acute mania reaches a certain point the nervous system becomes excited by the excessive flow of blood to the brain, and after a time an obstruction of the circulation to the brain results in a profound sleep, which in many cases resembles coma or death. This condition is the final stage of a single drunken bout, but of course, the nerve cells become habituated to this stimulation, so that a larger amount of alcohol is required to produce this effect during repeated sprees, and like all other narcotic poisons, when once used, the quantity must be increased to meet the demands of the diseased nervous organism.

There is one peculiarity about persons

who drink. They are made up of periodical drinkers, and habitual drinkers, and there is really quite a marked difference between the two. Periodical drinkers will continue to use stimulants to a certain point and until the nervous system and the brain cells become so saturated with alcoholic poison, that they cannot tolerate it longer, and then, after a protracted spree they will stop and seem to be free from the craving for stimulants for a considerable time. At first they may go five or six months or longer, but the intervals shorten with each outbreak.

After a period of abstinence, varying from a few days to many months, the craving for stimulants becomes so great that they find it impossible to resist the temptation to drink. This condition may be accounted for by the fact that the nerve cells become so exhausted that they can no longer be excited by the alcohol, but as they gradually regain their tone to a certain point, the nervous activity is resumed and the system being weakened by previous debauches, the nerve cells demand some stimulation to keep up the wear and tear of every day life. Thus it is that without aid a person is certain to yield to the desire for drink and again continue until the nerve cells are paralyzed by alcoholic poison. This condition, instead of being a vice for which the patient must be blamed, is really a disease, and should be treated as such. Nothing will aid him, excepting to treat his body as a diseased organism, just as we would treat a person suffering from any other disease.

On the other hand, our habitual drinkers find it necessary to keep up the use of stimulants continuously, and will drink one or two ounces of some strong alcoholic liquor from three to six or even from thirty to forty times a day. They become accustomed to the stimulation, and for a time may be able to continue their work under this false stimulation, but sooner or later the nervous system



DR. ROBERT A. GUNN.

becomes so saturated, and the nervous force so destroyed, that they hardly realize a conscious existence. If they stop the use of alcohol even for a few hours they suffer from nervous tremors and exhaustion, which leaves them almost helpless from physical weakness.

The tissues of the body all become abnormal and the brain cells so changed as to result in general paresis and other forms of insanity. The patient is the victim of a diseased physical condition and becomes entirely irresponsible, not only for his habits but also for his actions.

Right here I desire to say that I believe our laws are defective in the manner in which they deal with persons under the influence of alcohol. I contend that an intoxicated person is suffering from a condition of *acute mania*, and is entirely irresponsible for his actions, and I further believe that the laws should be so changed as not to hold him responsible to the full penalty, for any crime he may commit in such condition.

The practical question that confronts us is, what can we do to destroy the craving for alcohol, and overcome the conditions of the system that make the craving possible? I answer that our treatment must be moral and physical, as well as medical. The first thing to be accomplished is to get control of the patient and see that he is comfortably situated where he can have no opportunity to procure liquor. Then we must direct our attention to the elimination of the poisons from the system, and so tone up the vital organs as to bring about a healthy action of the digestive and nervous systems.

It is useless to attempt the treatment for drunkenness unless the patient can be kept under restraint for the first few days, and it is important to impress upon him that we are interested in his welfare and are anxious to help him re-establish himself in the position in life which he should occupy. In a word, we

must let him see that we are willing to extend to him a helping hand and that we consider his condition a disease instead of a vice or a crime. When we do this we find our work greatly simplified, and the patient at once becomes anxious to help himself, because he feels that some one is interested in him.

To be successful in the treatment of alcoholism, the supply of alcohol must be cut off at once, and such remedies must be administered as will eliminate the alcoholic poison from the system. When this is accomplished the next thing to do is to build up and tone the nerves so as to get it back to its normal condition. This done, healthy digestion is restored and perfect nutrition speedily follows. The starved tissues of the body are supplied with healthy nutriment which takes the place of the alcohol, and thus the craving for artificial stimulants is destroyed.

When properly treated along these lines the craving for alcohol is destroyed in from three to five days, and in about three weeks' time the general vitality of the system, in the majority of cases, will become normal. It is now that moral influences must be brought to bear to prevent the possibility of a relapse into former habits. Many persons have not the moral courage to refuse a friend, when asked to take a drink, for fear of being laughed at or ridiculed, and it is often the case that a person of this kind will begin the drinking habit again, not because he craves the alcohol, but in order that he may appear sociable. Again, the cares and worries of life press hard upon some men, especially if they have been unfortunate and have lost their position through liquor. If they fail of success in their efforts to gain a livelihood, they will often become discouraged and may deliberately resort to the use of alcohol again, not because of the craving, but to drown their troubles. From these causes the drinking habit would naturally grow upon them again,

until finally they become slaves once more to alcohol, just as they acquired the habit in the first place. For these reasons the social conditions and surroundings of those who have been cured of the alcohol habit, should be taken into consideration. They should be made to feel that they had friends who were willing to help them and they should be encouraged in their efforts to help themselves. Let them realize that some one is interested in their welfare and they will be far more likely to persevere in their good intentions, until they have reëstablished themselves in the sight of the world, so that they can hold up their heads among their fellow men. When once interested in the duties of life and surrounded by influences that keep them away from the evil associations of the past, and with their minds occupied by healthful endeavor they cease to regard artificial stimulants as essential to their existence.

I am glad to say that the work now being performed by branches of the International Brotherhood League in this city, Boston, Buffalo, and elsewhere, in behalf of the poor who have become slaves to alcohol, is producing splendid results. They not only care for the patients but furnish them medical treatment and do all in their power to improve their home lives and social conditions, thus adding moral aid to the medical treatment essential to building up their physical condition.

When properly managed I am satisfied that 95% of all the cases of drunkenness can be radically cured, especially if the patients are made to realize their condition, and are anxious to help themselves. Where there is no disposition on the part of a patient to overcome the craving for liquor, the only way in which he can be managed is to place him under proper restraint where he will be obliged to take the medicines until the craving is destroyed and the nervous system built up; then he can be made to realize his condition and the moral influences will go far towards helping him in his regeneration.

In conclusion, I wish simply to say that the work of the Universal Brotherhood, when properly understood by the public, cannot fail to receive the commendation and support of all lovers of humanity, and I believe that the day is not far distant when the work they are now doing in reclaiming the unfortunate victims of alcoholic beverages, will become one of the leading factors in solving the liquor question. By interesting and helping the poorer classes, they are supplying that pleasurable excitement of a social life which is the natural form of stimulation, which takes the place of all desire for the use of alcoholic beverages, while at the same time they are reclaiming those who have already fallen victims to the evils of intemperance, because of the inequalities that have ever existed in our social conditions.

COMPASSION.

BY ADELAIDE A. DEEN HUNT.

And he who still with strict Compassion lives, finds ample space in which at last to die.

WHAT is the meaning of this apparent perversion of words? Why should compassion be strict? Metaphysically it might serve to show that whatever takes on form is not the Real, and that whatever inheres in this material plane is limited. Compassion is strict, because in no true sense is it maudlin sentiment. It must be just to be Compassion, and through that very necessity of justice may hurt the ministrant of Compassion, more than him who needs its benign influence.

In this closing cycle when the Wheel of Life is turning rapidly, revolving through clouds and angry flames, the outcome of man's evil passions, but ever progressing toward the new light, many, unable to bear the rapid motion in which every impulse is quickened, every good and evil desire accentuated, every act more positive in its effects, drop away into the darkness and are left behind. Can the wheel pause for these? No, the hearts of those who go on, may feel sad, may ache for many who have been pulled away by those who, unable or unwilling to progress themselves, have dragged the weaker ones away with them; but even in the very depths of his sorrow man may not pause. In that same Wheel of Life are millions looking longingly for the Light, seeing it already dawning for them, and none may strive to arrest it for the sake of those who have fallen away and who must wait until it again reaches them in its cyclic round.

In these days of actual war with another nation, what would be thought of the common sense of one who would bring a spy into the camp, simply be-

cause he had known and loved him before relations had become strained, before this antagonist, from, it may be, a false sense of duty to those with whom his lot was cast, had become an active or even a seemingly passive opponent? This pseudo-sentimentalist would probably through the judgment of a military court share the fate of the spy, and like Arnold of old be deemed a foul traitor to his cause, while André, being honest so far as his convictions went, had the sympathy of those even though they might not condone his crime or spare his punishment. Everybody must see that there is no true Compassion in such condonation—it is merely a yielding to the weakness of one's own nature that cannot bear to be hurt.

Compassion is no weak, wailing, floppy damsel wearing her heart upon her sleeve, but a strong, glorious Angel of Light, girded with the sword of justice, but glowing with the golden light of love and bearing the precious balm of mercy.

The initial step toward reaching the Higher Compassion is sacrifice, and this means that from the moment one has turned toward the path that leads to final attainment he must be ready every instant of his material existence to yield himself for the good of humanity; but, as yet, like our raw recruits in camp, he must be drilled to be of service in striking an effective blow for the help of suffering humanity, and that drill comes hourly, momentarily into his life. It is to do cheerfully the small duty that looks so trifling, that may even be distasteful, without a murmur,—nay, as Mr. Judge puts it, "He must *work* and if he cannot have the sort he desires or seems best.

suiting to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it."

Thus only do we exercise true Compassion in our small environment, and fit ourselves to follow on in that Path where have gone before us the Masters of Compassion. They, who, having "overcome the self by the Self," have lifted the lid of that too long closed eye of discernment, and see no longer "as through a glass darkly but face to face." They who have attained, who, through many long lives of sacrifice and love have won the right to bliss eternal, but have turned back from the glory, at the threshold of Peace unspeakable, of Bliss inconceivable, and wait throughout the æons of manifestation to aid their suffering brothers.

"Not my will but thine be done,"—the will of the highest within us, utterly regardless of the swaying and urging of our personal desires, doing our simple and always manifest duty if we put our own predilections aside and listen to the inner voice. It is our first effort toward divine Compassion.

There are always wounds to heal, hearts to bind up, weak ones to strengthen, weary ones to aid, and if, often, the help must assume the form of a tonic rather than an emollient, it is all the nearer true, because it would be far easier for us to apply the temporary alleviation than to use the helpful but harsher scalpel or cautery. This does not mean that we are to constitute ourselves censors of our fellows, but it does mean that we are not to be carried away by our own hysterical emotions, by our dread of being pained, by any perverted idea of Brotherhood into slurring over or condoning acts or thoughts that tend toward the injury of real Brotherhood and the cause of Humanity.

Each one of us will have all he can do to reach true Compassion by drilling ourselves into small acts of sacrifice that come to us hourly, in overcoming our own material tendencies, and in aiding with every little helpful act those about us who need them. Not by taking another's work when it is his duty to do it and he is able to perform it, but by helping the overburdened and the weary. Even a look of love and sympathy into another's eyes may help him to go on with a task that seemed more than he could accomplish, though we may not be able to lift a finger in apparent help. Compassion is not benevolence, it is not alms-giving, it is not even sympathy. These are only some of its outward forms of expression and perhaps not of so much account as many of us imagine. Divine Compassion implies that the point of balance has been reached on inner planes, and its reflection may be made visible in our present condition. It is said of the Knight of the Holy Grail,

"His strength was as the strength of ten, because his heart was pure."

Behold the text from which to write the sermon of our lives;—to keep the heart pure, or, if it should have been sullied by evil contact, to purify it, so that our strength may be "the strength of ten" when called upon to oppose evil forces levelled against us.

Who has not felt the restfulness of one who stands firm, unswayed by the fluctuating emotions of those about him, steadfast, silent, true, a pillar of strength? He may say no word, but (the form is immaterial) the presence is enough. It fills one with courage, with strength to go on, to bear a cross perhaps that seemed crushing one, to stand firm when the very foundations of life seemed rent away. He, of equal mind, having attained the point of balance, can exercise true Compassion though he seems not to move in any way.

And such a Compassion are we daily and hourly envired, though having

eyes we see not. It is that which keeps us One, keeps together the nucleus of an army that is gathering from all quarters of the globe, flying many banners, but each in due time coming to array itself under that banner that went forth with the Crusade, bearing Truth, Light and Liberation for Discouraged Humanity as its motto;—the advance step in that Order of Universal Brotherhood organized “for the Benefit of the

People of the Earth and all Creatures.” This cannot be too often repeated, for thus was the keynote struck for that true Compassion whose echoing vibrations shall ring clear and sweet throughout all time, and true Brotherhood no longer be an altruistic dream, but a fact harmonizing with all of Nature’s laws, and man himself be a living exponent of the highest Compassion possible to him.

THE PILGRIM.

BY ISABELLA GRANT MEREDITH.

MY faltering feet upon the Path are set ;
 Strait is it, Lord, with pitfalls everywhere,
 And hidden snare, and subtly woven net,
 And thorns that cling and tear.

Ever I fall, yet struggle up and on ;
 Thick Dark encompasseth the narrow wynd.
 No rest, tired feet, until the night is gone ;
 Press on, till Dawn ye find.

Weary? O, yes—of failure. Deep the pain
 Of ever falling, vanquished in the fray!
 Yet must we rise and, trusting, strive again,
 There is no other Way.

No going back to Youth’s fair morning bow’rs,
 Sweetness that failed, and memories that pall ;
 The pleasures of those debonaire glad hours
 Were but Illusions—all !

There is but this remaineth. On to press
 Despite disheartenment and wounds and night.
 Anon—stirs some vague sense of Blessedness,
 And—somewhere—there is LIGHT.

Better in such high quest o’erworn to cease,
 Than in life’s joyless mirth a cycle wind ;
 The goal is One—there only dwelleth Peace,
 And “they who seek shall find.”

SOPHROSUNE.

BY JAMES M. PRYSE.

AN Indian, learned in the language of his tribe, states that the name Hiawatha means "He-who-has-found-his-mind-and-knows-how-to-use-it." This seems a long statement to be contained in one word; but the ancients had a knack of expressing definite ideas in single words. The Theosophist, in attempting to define the word *karma*, finds that each letter of it apparently expands into a paragraph of English, and that even a lengthy paraphrase is too vague to be understood without an elaborate commentary. Concise expression requires definite knowledge; and the semi-civilized Anglo-Saxons have not as yet gained insight into the verities of philosophy, nor have they developed refinement of language and nicety of expression. Their notions of psychology are too vague to require a definite terminology; their classification of the virtues is as loose as their practice of those virtues. The old Helene, who had found his mind and knew how to use it, had a single word to express that soundness and wholesomeness of mind which comes from a perfect control of one's longings and desires; and this *sophrosuné* was one of the four cardinal virtues which were summed up in right-conduct, and whose observance brought man into harmony with divine Law.

True civilization is the regulation of human affairs in accordance with nature's laws; it is not too harsh, therefore, to say that the modern peoples are but semi-civilized. Thus a city, or state, with the ancients, meant a grouping together in orderly arrangement of people representing all the various departments of life, thus forming a miniature universe. The modern city is a congeries of conflicting

elements. True religion is knowledge of man's faculties, forces and qualities, and the attuning of these with nature both material and divine, so that he may work in unison with the divine will in every realm of nature. Modern religion is a war of sects, a seventh-day worship of a laconic deity who communicates with his creatures only on rare occasions, as when he spoke to Moses from a burning bush; a wifeless God whose family consisted of a single son whom he sent to this earth on a bootless errand. Content with fables regarded as divine inspiration, the semi-civilized modern carries on his perfunctory worship in the expectation of a post-mortem heaven, not having eyes to see that

"The earth is crammed with heaven,
And every common bush afire with
God."

Not that the religious fables are in themselves absurd; on the contrary, they are poetry of the noblest kind. But their poetic imagery when theologized becomes grotesque. The story of Adam, as told by the archaic writer, is one of purest beauty, unexampled and marvellous. Imagination is awed by the vision it conjures up of that first man, the outer form of clay fresh from the great potter's hand, the mysterious inner life breathed into it—that same Breath which moved upon the waters of the spatial Deep, and wakened the worlds and made suns and stars to shine. The sole inhabitant of a planet, he was insphered by solitude as vast as the brooding love of God, till even the Eternal pitied him and comforted him with deep sleep, from which he woke to find a maiden by his side. No matter if the maiden proved to be his undoing; it were better to be outcast

and accursed than to dwell forever in dread solitude. Compared with this archaic tale, *Robinson Crusoe* is a feeble romance, and even the *Iliad* reads tamely. Whether it was Moses or another who wrote it, he was one of the poets of all time, not inferior even to those later dramatists who followed it with the lovely romance of a Redeemer's birth. But it took the semi-savages of the Middle Ages to travesty these charming tales of old times, turning them into a dismal Theology; and only an unsoulful barbarian like Milton could caricature them in ponderous verse, making the primitive couple sermonize at each other like two sanctimonious parsons, and expanding the fine old myths into an epic as solemnly ugly as an Alaskan totem-stick.

A clever medical man once wrote a book advocating the theory that the nature-hating element in certain religions is an actual disease which comes upon old nations when in their dotage, and that the emanations from these decaying and dying nations poison the mental atmosphere, causing contagious insanity. He contended that the European peoples were collectively insane during the Dark Ages, and that the world, though convalescent, has not yet recovered its normal mental condition. He pointed out, perhaps unkindly, that oddly dressed people who pound drums and rattle tambourines as they parade the streets howling about the salvation of the soul can hardly be regarded as having well-balanced minds. Certainly a verdict of temporary insanity would be the simplest way to dismiss the countless religious crimes of the Middle Ages; and senile Rome, with the death-rattle in her throat in the days of Constantine, set afloat mental microbes enough to poison the whole solar system. May all her sins be forgiven her save the stupid *Aeneid*, with which even now schoolboys are tortured, and the still stupider *Paradise Lost*, which was penned in imitation of it.

Ancient philosophy, however, had no tendency toward nature-hating: its God was the universe as a divine One, and the attributes of the One are the Good, the Beautiful and the True, which ever seek to express themselves in the outer universe. Under the inspiration of such a philosophy, art embodied the loveliest forms, science was the reverent unveiling of nature's secrets, religion was spontaneous, and worship was an overflow of joyousness. Not humbling himself before a distant and dreaded Deity, but exalting himself in ecstatic contemplation of the all-pervading Spirit of Beauty and Truth, the ancient philosopher was a lover of nature, and God's love welled up in his heart. Then to think was to know, for the mind was clear as the cloudless sky, and the Sun of Truth illumined it.

But it has to be recognized that the blind forces inherent in the gross elements are inimical to the divine potencies; and it is out of these gross elements that the physical man, the Adam of clay, is moulded. While the moderns look upon the brain as the centre of thought, the ancients knew that the whole body thinks, and they located in it three great centres of mental action, corresponding to the three worlds; also they took into account mind in itself, which is utterly apart from the body. Therefore they speak of four "minds," and of four degrees of knowledge. Without the sound body there cannot be the sound mind; nor can any one who is a slave to the animal passions, or swayed by longings and desires, or blinded by religious fanaticism, have perfect mental health. To be of sound mind, one must practice the four virtues: manliness, the fortitude which remains unshaken by all the trials of material life; self-control, the equilibrium which is undisturbed by the emotions and desires of the psychic nature; discrimination, the acceptance of truths and the rejection of irrational dogmas and opinions; and, as the syn-

thesis of these three virtues, right-conduct, the full performance of duty in every department of life. The attainment of each of these virtues led to its corresponding degree of knowledge or

wisdom; and the fourth was followed by spiritual illumination. This was the path pursued by the ancient to make himself a man among men, in the expectation of becoming a god among gods.

OUR HOPES.

BY MARCUS.

WHEN the disciple obtains his first momentary glimpse* of transfiguration, it is because the character of his hopes has changed.

Coexistent with desire is hope, for hope has its rise in dissatisfaction.

Who is satisfied and at peace?

Only he who has transformed hope into faith, as he transmutes desire into Will.

But let us not belittle the office of desire, for were it not for this, the universe could not be.

Because desire is the expression of an impulse originating in the one Centre—that “from which all proceeds, to which all shall return”—there must always be unrest, but through unrest comes growth.

The ordinary man is forever unsatisfied. Money, distinction, novelty, he may possess and enjoy each in superlative degree, yet fail to find satisfaction. Having money, he finds that it only turns to ashes, but still he keeps on accumulating, hoping with greater riches to gain happiness.

Having social position, he still strives for the highest, and attaining it, is disappointed. He turns from sensation to sensation, but in the end cries out in “vanity and vexation of spirit.”

This is because he has sought to reverse the method of the Centre. He has tried to turn back, unchanged, that

which it has already thrown out. He has given the Prodigal Son the husks that the swine did eat.

The divine energy, which is itself Compassion, has been, by its conductor, deflected and reversed. It has been attracted from without. Hampered by its instrument, its effect has been acquisitive. It has reached out through the lower mind to acquire, to enjoy, to increase. Its object has been personal ease, comfort, commendation, prosperity.

Yet these are but necessary steps.*

Man learns all his lessons by the hardest methods. He refuses to learn them easily. This is why the daily life and experience of each of us is calculated to show most glaringly his weakest points. He constantly strives to cover his weaknesses, but is never forced to conceal his good points. Rather he has often to drag virtue into the open, and label the exhibit, in order to convince people of his possession. He has worked and toiled for gain, desiring that which men call of value, hoping that with its acquisition would come satisfaction—hoping that the cry of unrest which arises in the soul itself, could be stilled in this way.

But the soul cannot be defrauded.

In time, perhaps after many lives of disappointment, when he has exhausted all that men call dear, and still has not silenced the demand of the soul, he

* Light on the Path, I. Note 6.

* Light on the Path, I. Rule 20.

stops and asks *himself* the meaning of it all. Heretofore he has asked the question only of that which is outside of self.

At the moment when he puts the question clearly to himself, disentangling it from the network in which all his consciousness has become involved—the soul replies.

There may fall upon his hearing at first only a faint echo of the reply.* He may not realize that he has heard even this, but now there springs into being within his heart a hope that is quickened into warmth and life by that answering current from the soul. And whether he realizes it or not, there has begun a subtle change in the character of both desire and hope.

He has hoped to find peace through the satisfaction of desire. He now hopes simply that peace may be found, but trusts not himself to say how, nor when, nor where.

When the thought has once been directed toward the one Centre, it is more easily guided at the next effort,† and as he questions himself again and again, as he looks deeper, he sees clearly that that which he has so carefully and laboriously garnered and guarded, has never nourished him. He has cultivated desire, but now the object of desire has lost its value.

Still he hopes. Something *must* be which can and will satisfy, and together attracted by the inner warmth and light, desire and hope turn toward that.

When desire and hope turn inward, he begins at last to *believe* that the way can be found, and when he institutes this condition, the soul again responds. Belief that he may hear, has made hearing possible.

Still faintly comes the response, but its gently harmony once heard and recognized, can never again be wholly ignored.*

And now he finds within himself a kingdom that he has not suspected to exist.

The long dynasty of personal hope is overthrown. The outward-going energy which heretofore has been able to manifest only as a pleasure-seeking instinct, finding no longer an outward magnet to which it is attracted, now yields to an interior current, and follows a new line of least resistance. It finds a broader channel, and although in the lower nature, there may be for a time some pain in loss, there must also be such gain that Desire, as such, no longer exists. It ceases to act and to be, being transmuted, by Spiritual Alchemy, into Aspiration. It has become a compelling power in the interests of the Real and the True. It is now guided from within, and coming to the aid of the Will, is made one with the Will, thus uplifting—evolving—accomplishing, to that extent, the purpose of Being.

That which was first hope and then belief, is now faith: faith that is one with knowledge.

* Light on the Path. Comment II.

† *Ibid.* Comment I.

* Light on the Path. Notes 5 and 6.

THE PHILOSOPHY OF MARRIAGE.

BY THE LATE A. C. LINDSAY.

THE question of The Philosophy of Marriage is coming daily more and more to the front; men have of late years bestirred themselves to consider the subject, not always from any very high motive, but because if not their own children, those belonging to other people are getting to be inconveniently numerous. That is to say, selfish man has had his own way, and does not find it a success.

To the Political Economist is due the credit of having found out that there are too many children, he finds them too numerous to feed and keep clean, and therefore says "don't have them." Whereupon kindly disposed folk have considered what can be done or suggested to alter this very sad state of things, and the results of their considerations are various plans for the limitation of progeny.

I have a general idea as to what some of these systems are, but must confess it is a subject from which I recoil as from something unclean, but a knowledge of detail is not necessary in judging as to whether they have started on the right path, and I clearly and unhesitatingly say *they have not*.

Thanks be to the Allwise we cannot disobey His Law and yet escape from the consequences of so doing, otherwise indeed we should quickly run down the steep to destruction. Nature, the sweetest of friends, the most strength-giving of Mothers, becomes an implacable foe to those who have the temerity to set themselves in defiance of her obeying the voice of her Author, who says, "Thus far shalt thou go and no farther."

But others are troubled on higher grounds than those of the Political Economist, their ideas of purity and refine-

ment are shocked by the state of things in the midst of which they find themselves, the worst feature being the complacency with which that state is tolerated by the majority.

The standard set up for general attainment is lamentably low, and the first thing to be done seems to try and arouse the consciences of those capable of being awakened to a higher ideal. At the present time, Man is looked upon as a creature unendowed with the instincts of the lower animals and acting of his own free will, and yet, except theoretically, he does not act of his own will but is more or less the puppet of his lower passions, by the action of which latter he is often brought into circumstances far removed from what he would have wished, bringing upon others anxieties and trouble for which perhaps they are unprepared.

The Natural Guardian of men's morals, namely the Church, sanctions marriage, that of Rome reserving the higher (as she thinks) state of celibacy for her Priests, and the Anglican allowing the same freedom to clergy and laity alike. They each advocate practical purity in the unmarried of both sexes, and expect it to be found amongst women of nurture, but are somewhat hopeless as regards men. Faithfulness to the one woman is all they ask or expect of the married.

And here we will pause to notice the difference plainly to be seen by those not wilfully blind, between Divine and Human teaching. Christ when asked on these subjects said that "All men cannot receive this saying save they to whom it is given." An answer admirably calculated to disarm the insincere, at the same time allowing endless possibilities

to those really seeking light, and putting no stumbling block in the path of the mediocre, by ideas which though as high as they could at that moment grasp, were not so high as should be hoped for.

On the other hand, St. Paul in answering questions on the subject, after explaining that he had "no commandment of the Lord" gives palliative advice, whereby showing that the moment man essays to speak without the "Command of the Lord" he is likely to lower the ideal.

This would have been plainly seen by the Church had she kept her own eye single, and employed all her energies in maintaining Truth, instead of using them in trying to prove her own infallibility and authority: but the Church has never led the people as she might have done had she humbly followed in the footsteps of the Master, but has assisted in perpetuating, and in some cases originating error, and it is only when her doings become intolerable to the consciences of the people, that they are roused to insist on reformation.

Undoubtedly at the present time a very beautiful idea of marriage exists silently in the hearts of some, but the ideas of society in general are such that the subject is shunned by common consent, and our women are brought up in absolute ignorance of it, as it is not supposed they could maintain the purity that comes naturally to them and yet look forward with equanimity, still less with pleasure to what awaits them once passed the Hymeneal Altar. It is true that with a true woman the joy is great of loving and being loved, supplying as it does an absolute need of her nature, and this joy goes far to reconcile to what seems to have become the inevitable, but alas! that her own sweetness and large heartedness should only have proved the means of leading to a decided drop in her moral status, which deplorable fact, she sees clearly only when the glamour

of delight at being so intensely loved begins to wane; for love (by which I mean love in the popular sense) dependent as it is, at least to some extent on physical conditions, cannot last a joy for ever, and rarely lasts long on the man's part, although much more enduring on the woman's.

But to think of the general state of things as they are, and then turn to what they might be, is enough to make angels weep. Why will not man learn to know himself and respect the God-implanted powers that are within him, instead of being content to remain actually living in a less rational manner than the brute creation.

Want of faith in himself is greatly the cause of his moral progress being so slow as to seem almost like standing still. He will not allow that there is a spirit within him requiring first to be recognized and then to be nourished and strengthened; and yet there are times, in the lives of many of the more cultivated men at least, when they seem under a holy influence, and when to indulge in passion would be an impossibility. This is generally when the higher nature has been deeply affected, as on the death of a dear one, or the more delightful state of loving deeply a pure woman.

Those who have had these feelings will be ready to consider the reason why the animal passions have at other times so undue a power, and in considering this subject we might search back generations and still find causes that are bearing effects in the present; but as we cannot undo the past we will content ourselves with glancing at things as we find them and begin by noting the code of morals generally adopted in preparing our youths to battle with the world.

They are taught to be truthful, and honest, brave, industrious, courteous, and many other good things, all of which subjects can be talked about, preached about and written about, but on the all important subject of chastity

little is done or said, and how unreasonable this is.

If our ideas of honesty were so obscure as for it to be allowed that the wish to possess could not be controlled, and that we were justified in taking what belonged to another whenever opportunity occurred, should we not find covetousness and greed very much on the increase? or if we considered the habit of drinking stimulants rather a manly virtue than otherwise, should we not succeed in training up a vast number of uncontrollable inebriates? What grounds then have we to hope that, having left the sexual instinct of youth not only untaught but open to any vile influence that may have come in its way, the results would be as near perfection as they might with better training become?

I do not overlook the fact that with regard to the vice of impurity we must remember that it comes in direct contact with strong physiological laws, and although training can do much, do not for a moment assert that an ordinarily selfish man could be *educated* into complete control of his passions, but it is the very fact of his being possessed of these that makes it the more necessary that he should be reared in a morally pure atmosphere and have every advantage that education can supply. But too often the reverse is the case. Public School Masters and others seem to feel the matter of uncleanness is beyond them to deal with, that if an inkling of wrong comes to their ears they must take no notice, partly because it would seem as if the boys told of each other, and also it would be like prying into the boy's inmost soul. The boys' code of honor should certainly be respected, although I could wish it were a little more respectable, but they have got their ideas from somewhere and even their code, conservative though it be, might improve if sufficient influence was brought to bear upon it.

I feel convinced that the true reason schoolmasters and others are powerless,

or nearly so, to deal with this matter is a much deeper one than those usually given. The real reason is that their own position is illogical. I once heard a fast young man reply to a friend who was trying to point out the wrong of immorality: "Oh, morality! as for that, morality is only a matter of degree"; and according to the teaching of his church and society in general his position was unanswerable, but he was wrong.

Morality has no degree, immorality has many degrees; just as there is no degree in honesty, but many in dishonesty, no degree in truth, many degrees of untruthfulness; and so with purity. Purity like truth is not to be tampered with, and we must put ourselves in a safer position if we would impress others, and not say, "I may be impure to a limited extent, it is natural, but you must not be more impure than allowed by the standard I have set up." We do not say it in so many words, but rather gloss over with conventionalism, and try to hold up our heads as though our consciences were all right, but they are not all right, neither ought they be.

And with regard to parents, let me ask why it is that they cannot bear to touch upon these subjects even with their own children, when they know it would be so much to their children's advantage? Having asked the question I will answer it. Because their own lives are not sufficiently pure, and they are constrained to throw the fig leaves of ambiguity over the entire subject, leaving to others who have not their delicacy the opportunity of poisoning the minds of those who would, in many instances, be just as open to receive good as bad teaching. Bad influence brought to bear on the young mind produces passions and feelings for which nature is in no way responsible, and which being awakened prematurely lead to all kinds of evil, not the least of which is the fact that men have come to look upon *what is*, as *what must be*, and confuse the natural ins-

tincts with the abnormal growth produced by a faulty civilization. The mind like the body develops according to what it feeds upon, and the moral atmosphere must be pure if our youths are to grow up pure, not necessarily ignorant, for in the present state of society, ignorance often means danger, and although the less a child's mind is burdened with subjects in advance of its growth the better, still a child would be happier and healthier if acquainted with the physiological laws of his being, before he leaves his mother's side, than allowed to mix with his fellows whilst still ignorant of any of those laws, and receive his first knowledge on so momentous a subject, through the distorted medium of an unclean mind.

These latter thoughts apply chiefly to our male growth, and although a much more guarded plan is adopted with our girls, there is still great room for improvement. To keep every fact from them seems to be the aim, and the result is pitiable in the extreme. Sometimes total ignorance, more often a mixture of crude knowledge and ignorance, brought about by the attempt to keep the young mind in the dark being but imperfectly carried out, and accidental facts becoming known without any chance of proper explanation, and at the root of the matter is the bare fact that the mothers cannot tell their daughters the truth,—it is not sufficiently chaste and they shrink from speaking. A general dissatisfaction with things as they are is growing on every side. Many fathers recoil from giving their daughters in marriage and many a mother dreads parting with her daughter knowing what grave reasons there are for doubting her future happiness.

The physical side of marriage has received attention and importance out of proportion to its deserts, or necessities, inasmuch as it has been considered the *summum bonum* of marriage; neither has the placing of it in this position been to

ensure the perfection of the race, or in accordance with reasonable conclusions which might be arrived at even on physical grounds, but because man loses control of himself having called up that within him that masters his will.

Although the perpetuating of our species is a very important duty, and when the result of willing to do right, a very ennobling one, two souls can exist in complete harmony, even if circumstances negative their having children. I know of a case of two people who married before their worldly position was sufficiently established, in their friends' opinion, to warrant their doing so. But the girl was overworked, having taught in a school for several years, and the man craved for a home, and her society; so he resolved to have no children until their circumstances improved. The great love he bore that woman prevented passion ever assuming a higher place than God intended it should, and their happiness was greater than "The Many" could understand. Unfortunately it is only "The Few" who can believe in the utter and complete mastery to be attained by man's higher nature over the lower, but it needs only the longing after purity to once take possession of his heart for the power of self-control to grow, soon to develop into a power, to lose which would be to lose all that he most prizes.

Nothing on this earth can surpass the ecstasy felt by men and women thus standing free from the thralldom of the lower self. The mind may then be allowed to reason on the subject without fear of being worsted or of having to tolerate the inward discord between the "still small voice" and worldly wisdom, a disagreement seldom alluded to, but which, from the fact of the "still small voice" being smothered in the controversy, is continually sapping our spiritual vitality, bringing as a consequence a state of depression and joylessness affecting both mind and body, and defying all efforts to cure.

Owing to self-sufficiency and love of ease, those in the foremost ranks have not recognized the imperative need for them to move onward, but nevertheless the need is there, and those in the van of civilization will have to acknowledge that they must lead reform by first reforming themselves.

FEAR AND FEARLESSNESS.

BY POERI.

THE average mind, thoughtless and careless excepting as relates to the externals of life, fails to observe the overpowering influence which fear, and the lack of it, exert on human life.

In order that we may be placed on a common basis of understanding, let us at once raise ourselves above the lower plane, and consider only, the higher mental, and semi-spiritual (the *semi-spiritual* is emphasized to distinguish it from the *truly* spiritual, as the latter is an absolutely fearless plane of action).

Cæsar said, "the unseen most powerfully affects the minds of men." The force of this statement will be better appreciated when we consider the attitude of the human mind towards the Law of Cause and Effect.

The "First Cause" has ever been the great mystery which, with fear and trembling, man has tried to discover hidden behind the ever visible Effect. Governed largely by his unreasoning fear, man yet dimly senses some great cause concealed within the storm,—the earthquake,—and the raging sea. He emphasizes his ignorance by embodying this fear in a revengeful personal Devil, and a wrathful personal God.

In his dense ignorance, and the resulting abject fear, he offers them propitiatory sacrifice of everything, but his selfish desires, until finally, in his despair and desperation, he often turns, in mock bravery, and curses both; yet he has not freed himself from fear; he is still in the snare of illusion, set for the self-suffi-

cient, the inexperienced and unwary traveler.

During this period of illusion, fear plays the important rôle;—fear of the unseen, the intangible.

Men seek to embody this invisible *something*, in a form visible to the physical eye, or at best, make for it a mental form before which they fall in trembling adoration.

The African savage falls prostrate before a wooden God made by his own hand, and in his own image. His more evolved brother does the same before his own mind-made, man-imagined God. Which has the advantage in point of honesty and consistency? Both are governed by fear of the unseen, which the visible, to them represents, but is not understood. This fact is recognized and taken advantage of, by those who seek control and power, for selfish purposes. With these objects in view, they seek to hold men in ignorance of the cause, or reason for what is observed. This leads to doubt, and questioning, and provides the opportunity for the "blind guide" to attain to temporary prominence by posing as a "great light," and the poor unfortunates, wandering in the darkness, are lured to their destruction, as the moth is to the candle.

There is another class of people who are best described by the old saying, "fools rush in where angels fear to tread."

People who possess a sort of fearlessness, based upon almost absolute igno-

rance and over-mastering self conceit, —these, the unprincipled power-seeker plays upon, and leads, by flattery, and praise of their "marked ability and fearlessness." He places them in positions of prominence where they, in blissful ignorance, act as his tools. If a friend cautions them of their danger, they are promptly warned against being influenced by fear,—they, brave, intelligent, thinking men and women, to be frightened! absurd! The friend, who has stood by and helped them through good and evil report; who has tried to strengthen them by never yielding to nor indulging their weaknesses, is held up to them and the public, as an enemy, masquerading in the guise of a friend—as a dangerous person, who is seeking control and power by prostituting the sacred relationship of friend and counsellor.

By such methods do unprincipled men seek power and place. In the past some have raised themselves to positions of prominence only to be ultimately hurled down into shame and oblivion, by their awakened dupes.

The whole field of history is strewn with such lamentable wreckage—landmarks of human weakness and folly, left to warn the oncoming brothers to use Caution and Discernment; to discriminate between the "worthy" and "unworthy"—the true and the false guide and teacher; to learn that it is one of man's highest duties, to judge his fellow, not by the spoken word, but by the *work accomplished*, be it good or evil.

"The great orphan humanity," has paid dearly for these lessons, learned while travelling the apparently barren wastes of life, on its toilsome return march towards the dawning light of Truth.

The Great Cycle just closed, haply found many of these weary pilgrims, transformed by the fire of past experiences, into warriors, strong, bold and

fearless; equipped and ready to march into the New Cycle—into the New Order of things, without questioning or doubt; thoughtful only of the great fact, that finally, they had stepped out into the light; that they were possessed by an overwhelming desire to return and help those brothers who were yet lost in the darkness which they had left behind. These fearless ones then saw the Moses who had led them up out of the wilderness; with great joy they recognized an old friend, comrade and Leader who had helped and led them many times during their fierce battles and weary marches of the past. Would they not hasten to renew their pledge of trust, devotion, and allegiance to such an one, regardless of the warning cries of those whom they had met many times in the realms of darkness out of which they themselves had passed?

They had "paid the price"—they had learned to discriminate between the "worthy" and the "unworthy" brother—between the children of light and the children of darkness. They had "slain the slayer," and banished the great illusion of self. What had they to fear, now that the landscape, and the whole universe was to them made gloriously radiant in the light of the Spiritual Sun. Now the dark places were made light, and the hearts of men were to them as open books. They had found Freedom, not from, but *in* the Law of right action—Independence from self—Autonomy with the Universe.

In finding the oneness of all things, they had made the acquaintance of all. The Devil of Fear had disappeared, and in its place stood the Fearless God-Man. They had dared to entertain the mental conception that God is Human, and by doing this they had discovered that Humanity is Divine and should be, through the practice of Brotherhood, the highest expression of Deity.

THEOSOPHY AND UNIVERSAL BROTHERHOOD.

BY ZORYAN.

(Continued.)

AFTER reading what the *Secret Doctrine* says of the Third Race, one could dream and dream through ages about the grandeur and the beauty of those beings. Well it is to know, that our ethereal bodies were free, luminous and dew-fresh, when they descended with the First Race upon this earth, and that this state will foreshadow the future after the primeval purity is regained. But infinitely better is it to know that the core of our Being, the inner Fire, the Heart and free ideal Mind are of the same substance as that living, breathing and changeless Truth, on which the whole Universe is hinged and in which it floats, reflecting it in a thousand ways in every atom, man and world.

As much of that Truth, as informs a planet is called the Logos, and as much of it again as informs a man is called his Spirit, and they are really the same, though difference in vehicles makes the manifestations seem unlike. And again the manifestations are different because ideas can be manifested only imperfectly and in part, just as in geometry the great, invisible and unprovable space becomes visible by its numerous dividing and subdividing films: points, lines, superficies and solids in their exhaustless and yet harmonious combinations. And yet these floating fragile films are really dividing themselves; the space remains as ever unchanged, unmoved and undivided, and it is always invisible and seemingly vacuous in itself,—but in order to see this vacuity, the resting films for the eye are necessary between which we see the space as *interspaces*. Yes, these films, the only things we see

physically, we see only as *limits* to our sight and *limits* to those invisible interspaces which give breadth and depth to the universe, and which are the only things, though invisible, which really concern us in our geometric relations with this world.

As space to form, as darkness to color, and as silence to sound, so is the all-embracing divine spirit to every manifestation of matter,—interpreter, container and expounder of its own spacious changeless Self, whose numberless ideal Rays are *defined* by their shadowy ends. Yet the inner core of every Spirit-Ray between the defining matter-shadows (for every limited idea has its limits and its shadows in itself), that inner core, the *Secret Doctrine* says, is void of matter, as we know it. It has mystic breadth and depth and is of the same nature as Divinity itself, from which it is never divided, for even the limits hang *in it* and can not cut it, just as a man cannot cut space with a knife.

Thus this great Fire of the core, the Fire which has no limits, for it is within and without all limits, ever the same, pure, clear, untrammelled, unconfined, therefore above all, understanding all, this is the Divine Fire, the pure celestial dewdrop in the opened lotus of man's soul, the only treasure which keeps the soul ever fresh and golden and like unto one of the immortal gods.

Then the soul itself is that vehicle, that lotus flower opened to the celestial sunny dew and whose prison of matter is pierced by the divine shafts of light, whose ideas are sunny rays escaping from their prisons of finality with the

radiance of Love to all that lives and breathes, whose defining films, under the impact of this expansive tender force become more and more clear as some roseate gauzy clouds proclaiming the glory of the Sun,—and this is the great, golden, all including omniscient Fire of the radiance of the unity of all ideas resting in one Bliss—the second Fire, which is the Divine Fire of the Heart.

Then again the glorious Swallow of the interspaces of the Radiant Stars of the Heart, their Messenger and Ray from each to all, the Builder of the moving systems of the manifestations of the Radiant Truth, which are its collective speech (the Third Logos), the Bird which dives into the depths to save, what it has lost in the past, those dreams dropped from Unity and Truth, the Light in transit, the dark Son of Radiance dissolved in the skies, the Light-bearer, the destroyer of the dark limits, the daring Liberator and Regenerator of Mankind,—the third Divine Fire, the Angelic Mind.

These are the three Stars of the Eternal Radiance resting on dreamy mortal man and awakening his dreams to the consciousness of that great gleaming Self of Wisdom and of Light which needs no fuel to feed upon, for it is itself the fiery Fountain of all life, the knower and container of all things.

Where are the words, where are the colors, where is the music to relate the greatest mystery of life? Words but confine that which opens our prison-house of time and space; colors but darken the pure, the beautiful, the crystalline translucency visible to its endless end; sounds but still the joy of the eternal silent Breath—where no sound is first and no sound is last and the great harmony is only heard.

No! by no outward means comes the great initiation of the human Race. But simply, when the many cease to speak, the One is heard, "the inner sound which kills the outer."

Brotherhood, therefore, thus under-

stood, is the only means of opening the way.

When a Son of Will and Yoga* begins to see in his clear rosy skies the dearest smile of the Eternal, the same above, around, and everywhere, then he completely forgets his power of the outer seeing and the shadow of its form, for that smile is so enchanting, so self-sufficient, that the beguiling current of events ceases. The Eternal alone remains, victorious, alone, ideal, true, as if to say: "It is of me that all dreams strive to say; and after me, that all the runners chase, and with my flashes, that all the ripples of the water sparkle. All forms in a different way express my endless form. All ideas are but symbols of the great Truth of mine. All loves seek only me in all the husks of shadows. And though I speak to thee in a different way than to others, and though I am a seemingly different Being, born of thy own divine and undying radiance and of all thy past, yet am I a Ray of the same Eternal, that is seen everywhere and in all forms, for it remains the same forever, unseen, formless, timeless and causeless in thy own inmost depths. Thou hast awakened? Then know: with me, and with my Golden Heart and my Star of Truth in its Divine Bosom thou shalt forever abide."

And what if a man dies?

The radiant smile of the Eternal yet remains on the soul's glorious skies, and in it is all the blessed lustre of the Heaven-World. Dreams upon dreams pass before the soul; and as the golden mountains loom beyond its view and glorify the beauty of the scene, so the Radiance of the Heart Divine shines from beyond the dreams and makes them true. Those moments lived on earth when it flashed through the shadowy curtain of man's life, like summer lightning flashes through the gauzy film of fleecy clouds, those moments never cease in the still air of the

* *Secret Doctrine*, II, 173.

Heaven-World. For they are now radiant dreams, the thought-flowers of the Angelic Mind. Their roots grow in the golden soil of the heart, their flowers wave towards those brothers whom they help, and to the earthly dwellers they seem as some strange and fanciful plants, growing upside down. In the musical stillness, in the electric freshness of the Heaven-World the soul holds sway, and the fiery fountain of life leaps high into the balmy air and its waters are fragrant, bright and clear. Here at last the heart may send forth its radiance undisturbed, and learn the

depth of its own powers, and so prepare for the next battle in the earth-world, though it is all wrapped in its sweet dreams, yet it is not itself, but others that it sees, and in those others it hears the echo-music of the Universal Heart. So this heaven-world is not a phantasm, but rather the great shore of the infinite ocean of Life Divine, where are the echo-murmuring sea-shells with their imprisoned sprites, whose melodious plaint whispers so sweetly its accord with the victorious song of the World-Soul's ceaseless waves.

(*To be continued.*)

The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character and not from his tongue; and which evermore tends and aims to pass into our thought and hand, and become wisdom, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence, the universal beauty, to which every part and particle is equally related; the eternal ONE.—EMERSON, *The Over-Soul*.

THE SOKRATIC CLUB.

BY SOLON.

(Continued.)

THE next time I visited the Club was shortly after the annual Convention, which was attended by members from all over the country. As I had been unable to be present, being away, travelling at the time, I was naturally anxious to hear some account of the proceedings for I had known beforehand that some radical changes were to be proposed. These I found had been adopted by an overwhelming majority, though a few, a mere handful of people, to whom I have already referred, thought they had been very badly treated because they couldn't have control of the Club. And because the great majority would not go their way, but recognized a leader in the work in which the Club was engaged and had accepted that leader with supreme power in the highest office in the Club for life, the minority declared the majority to be all in the wrong, to be hypnotized, to be worshippers of a person, to have given up all freedom of action and in fact to be altogether deluded. So the three or four chief dissenters with their handful of followers met in solemn conclave and solemnly declared that the majority were no longer members of the Club but that they—the few—would still uphold it and carry on its work. This, briefly, was what I learned in conversation in a very few minutes after I arrived at the Club Headquarters.

"But," I said, "isn't it absurd, ludicrous, for a small minority to take that attitude? By what sort of reasoning do they presume to hold this position? Have they possession of these Headquarters and Club-rooms or the archives or anything that would entitle them to

call themselves the Club? What have they, anyway, to support them in their claim?"

Mr. Moore.—"Absolutely nothing."

Mrs. Wilding.—"I think you forget one thing, Mr. Moore."

Mr. Moore.—"What is that?"

Mrs. Wilding.—"Why, their mainstay and great support, the mysterious unknown and unknowable, from whom Mr. Grover receives his directions."

Mr. Moore.—"A sort of dark horse in fact. Though rather an unknown quantity I imagine. I thought that at least Mr. Penta prided himself on his 'horse-sense.' He is certainly very fond of talking about it, though where it comes in in following a dark horse, I can't say."

Solon.—"What would happen, I wonder, if some of the minority began to investigate this 'dark horse.' It is a marvel to me how the much-directed Mr. Grover contrived to persuade even the few to cast in their lot with him. Well, he will find that the American public are not so gullible as he evidently expected, though his few faithful followers may be. But how did he manage it?"

Mrs. Wilding.—"Perhaps I can throw a little light upon it. These people love mystery and it is really surprising what a little red chalk and a few mysterious messages judiciously distributed among the worthy will accomplish. I can count among my close friends almost a dozen on whom this little game has been tried. They did not accept the bait however as they had a little more common human—not horse—sense than our young friend credited them with. But in other cases flattery and the honor—very question-

able, I should say—of receiving one of these messages turned the poor fools' heads. Then there were one or two hurried journeys and private consultations, all so gratifying to the vanity and conceit of the participants."

Solon.—"Oh, yes. We do so like to be consulted. In fact the Universe would be run much better if the Almighty would but take our advice and profit by our wide experience,—don't'cher know!"

Mrs. Wilding.—"That is just it. All these people thought they ought to be consulted. Hadn't they been members of the Club for so many years and it had always been run in a certain way and it always should be run in just that way? But there was one other little scheme they worked for all it was worth. They sent out the report that all the important members favored their plan, that they had a great majority and wrote to many in the country 'we shall win and they, meaning us, will lose.'"

Mr. Moore.—"But I imagine they somewhat overreached themselves for their electioneering circular was finally signed by only seventeen names some of whom I never heard of before. What an awakening it must have been to Grover and Penta to find out of over three hundred members present only fifteen or twenty supporting them. And poor Mrs. Keaton who dreamed that her mind born son was the idol of the Club, I really pity her. It must be a great care to have such a son, and I suppose he told her they would sweep the country. The Convention must indeed have been a sad awakening for her."

Mrs. Wilding.—"But there is one man who is happy and that is Mr. Penta. At last the one dream of his life has been realized. In some funny sort of way the minority of the old governing committee representing the ridiculously small minority of the members elected him to three offices; Vice-President, Acting President, and Treasurer."

Solon.—"Ah! that accounts for it.

I met him the other day and I couldn't understand what was the matter with him. He held his chin so high and was so puffed out and had such an air of importance that the sidewalk really wasn't broad enough. But I understand it now. It does seem funny though; something of the same order of a man's persuading a half dozen people to agree to call him President of the United States after the whole country had elected another man as President. But if it gratifies Mr. Penta to consider himself Vice-President, Acting President and Treasurer of the Club why should we deprive him of the pleasure. It is a sort of harmless delusion, it can't hurt anyone and it certainly is a considerable source of amusement. But I do not think our President's actions will be at all affected thereby. Poor Penta! To what lengths will not horse-sense drive a man! And poor Grover! By this time I imagine he regrets he is even so much as a point in space, which used to be his favorite conception of himself, though I always thought a line slightly bent suited him much better. Perhaps he is experiencing some of the dreadful Karma he prophesied for others. You remember what he said to some of the devoted old ladies; 'Wait just a little longer, just a little more patience.' I guess they will have to wait a long time."

Mrs. Wilding.—"Suppose we now go and join the Professor at the other end of the room. He and Miss Holdy and Mr. Berger have been talking for the past half hour and I am sure they must have struck some very interesting subject."

We all agreed to this and Dr. Roberts coming in at that moment also joined the party. Miss Holdy as usual had been plying the Professor with questions with all the enthusiasm of a young and earnest member. They had evidently been talking about the new Universal organization of which the Club had now become a part.

Miss Holdy.—"But, Professor, I do not understand what you mean by a spiritual basis to the society. If it were a religious organization it would be all right. All religions claim to have a spiritual basis but while this organization is for the purpose of helping everyone it isn't religious in the ordinary sense, at least not as I understand it."

The Professor.—"But it is *religious* in the true sense. To paraphrase Christ's words; religion is not saying Lord, Lord, but doing the will of the Father, *i. e.*, of the divine nature within each. Then another writer of the New Testament says in effect that pure religion is to do good and keep one's self unspotted from the world. No one can truly be said to live unless he has and recognizes a spiritual basis to his nature. And an organization which aims to elevate humanity must also have and recognize a spiritual basis if it is to accomplish its aims."

Dr. Roberts.—"I must say that your ideas, Professor, seem very far-fetched and visionary, but perhaps I don't quite catch your meaning. Please explain what you mean by a spiritual basis. I can understand a good solid material basis but I confess a spiritual one somewhat puzzles me."

Mr. Berger.—"Well, Doctor, you have at least heard the spiritual nature of man spoken of as being the very essence of man's life, and of which the very highest and noblest qualities are but reflections and manifestations such as compassion, love and self-sacrifice. It seems to me if you grant that man has this spiritual nature which links him to the divine in all men and in all Nature that any organization which seeks to aid humanity and evoke these qualities in the lives of men must have them represented to a greater or less degree in its own ranks."

The Professor.—"Yes, but we must go a step further. One of Nature's great purposes in evolution is to build up

more and more perfect organisms and the distinguishing feature of an organism is a central controlling force or life. It may be seen in the hypothetical molecule, in a crystal, plant, animal and man; in a world and in a system of worlds. In fact it is the central, controlling, guiding life that makes this universe a Kosmos and not chaos. And this is true not only of an individual man but of races. The whole of humanity tends to become an organism. Look at man, his body composed of myriads of individual 'lives,' each having its own life, its own consciousness. What we call the man himself is but an individual 'life' on a higher plane of development who is able to synthesize these myriads of 'lives' into an organism, thus helping each individual life while as an instrument they furnish him with the means of further development."

Dr. Roberts.—"That is all very well in regard to man, or a plant, or even a world, but I cannot see that your theory applies to a body of people. What would become of the free-will of the individual?"

The Professor.—"Suppose we take one fact that concerns the whole human race. Physically considered man is confined to the limits of the earth's surface. There is a central controlling force governing this earth and all beings upon it to which man is completely subservient in his present state of evolution. What we call the laws of nature are but the varied expressions of this central controlling force or life and are the means by which it acts. We are subject to these laws *willy nilly* and cannot transgress them without paying the penalty."

Dr. Roberts.—"Yes, I grant that."

The Professor.—"Then you will be able to follow me when I say that there is a central controlling force on every plane which man cannot escape from. There are laws governing the psychic world, the mental world and the spiritual world. And as man progresses in evolution and

begins to live consciously with knowledge of the law his power increases to act with or contrary to the law, hence his greater responsibility which comes with knowledge.

"Now suppose a number of men and women awake to some knowledge of themselves and their responsibility, this very fact would link them together. But even though they came together and formed an association still another factor is required to make of that association a living organism. In every association and community the need of this is felt and various are the means by which it is attempted to supply it. I mean that the controlling force must be represented by and centred in a person. But neither in the case of hereditary rulers, nor of rulers or chief officers elected by the people or in any other way now in use among nations or communities can this factor be so supplied as to insure the highest good. The government of no nation nor community nor even city is perfect to-day. As has been so often shown in times of crisis in the history of the world a leader is such by virtue of his own powers and because of his focussing and representing certain powers in himself, and no election nor hereditary right can confer upon anyone the qualities of leadership. Then granting such a person with the qualities of leadership there will be those who recognize him or her and who not giving up their will or their freedom yet exercise both will and freedom in following that leader. Now, if the association thus formed, whether it be national or some society or club, if its purposes be along the lines of nature, and for the progress

of humanity—to that extent will it become a true organism, each of its parts being as intimately related one to another and to the leader as are the various organs and cells of the body related one to another and to the heart."

Dr. Roberts.—"Well, I must say it sounds all very well. It is quite a beautiful conception, but a little too Utopian, I imagine, for it to be accomplished even in a hundred years."

The Professor.—"Doctor, it is going on under your very eyes. The history of this Club is the history of the formation of an organism, and at last nearly all the members have awakened to the fact,—though some always recognized it—that for true progress there must be a central controlling life, and happily they have recognized the one in whom that life is centred, and who can and will guide and direct this work of uplifting humanity, which is the main object of our organization. The organization is thus becoming an organism, just as man is an organism, having its outer and its inner nature, its heart and various organs, and being linked through its heart to the higher spiritual powers in nature. This is the basis of its true life, and upon this depends its continuance as a living body."

Dr. Roberts.—"As you know, Professor, I am not a metaphysician, but of a very materialistic frame of mind. I have some more questions to ask, but will defer them until another time, as I do not want to monopolize your attention."

The Professor.—"Oh, don't think of that, Doctor, but I must leave you now, as I have other duties to attend to. *Au revoir.*"

THE KINDERGARTEN OF THEOSOPHY.

BY MARIE A. J. WATSON.

CHAPTER VIII.

THE MIND AND ITS DUAL POWERS.—THE THEOSOPHICAL VIEW OF DEATH.—THE FREEDOM OF THE SOUL THROUGH CONQUEST OVER THE LOWER NATURE.

ACCORDING to the theosophic enumeration, mind in man is the fifth principle and is dual in its character. It functions on the lower plane when it attaches itself to the lower quaternary, when its desires are only to seek the gratification of the personality, the life of sensation. When the mind functions on the higher planes, it attaches itself to the higher principles and so becomes the triad, the only permanent part of man. The mind represents the midway point, as it were, in the journey of matter returning to spirit. It lies within the power of each one of us, whether we will march on, or turn back like Lot's wife, and dwell upon what we have left behind. Being turned into a pillar of salt has an esoteric meaning, which may be read thus: That by continually looking back, and dwelling upon the material planes, and by longing and desiring not to part with these delights of the animal man, we get lost in the jungles of sense-life, and the mind becomes crystalized as it were, in a fixed condition, which only the breath of the spirit can dissolve. To overcome this condition is a difficult thing, it is the time of choice. "Many are called, but few are chosen." The chosen are those who have received the truths into deeper soil. They are few, not because of any arbitrary selection, or of any limitation of Divine love. Nature is not silent regarding the spiritual life. The lack is in us; we insistently limit to our material uses, the

disclosures of nature. Our spiritual insight must be awakened to the divine truths in which she manifests the Father's Love. Jesus said: "The truth shall make you free." Freedom not from the world, but from the power of the worldly. The spiritual life has the discipline of discipleship, it means to cultivate patience, tolerance, charity, love, it is an entire submission of the lower self to the higher. Thus takes place the crucifixion of each unto his own saviour, who was born within himself.

Now what has Theosophy to say upon the subject of death? It teaches that when the soul leaves the body, it retires from a life of activity into a state of subjectivity; it is a rest for the soul just as sleep is a rest for the body after a day of toil. This state is called *Devachan*, it is heaven, each man makes his own. Necessarily this states varies with each Ego. All the experiences of one lifetime, are embodied after death within the astral form; then all experiences that pertain to the higher nature, that is, all the unselfish thoughts and deeds, all the good we have done, are separated from the selfish and evil. The Ego assimilates the experiences relating to the spiritual nature withdrawing from the lower mind principle, and rests in a state of supreme bliss, where all its aspirations are realized, and every good is strengthened and ripened. This state is an ideal reflection of the late personality. The duration of this period would be in proportion to the spiritual experiences of the Ego, and when these are exhausted, the Ego refreshed, rewarded for all the good, is now ready to start anew into a life of activity.

What has become of the evil, the selfishness left behind? The physical body and the astral body are now disintegrated, but the production of mind cannot perish. All the selfish desires, the impure thoughts, the evil conduct, these collectively form an entity, a force, which lives on its own plane. The Ego emerging from the blissful state ready to incarnate is attracted to its bundle of errors by right of ownership; this is the load of sin it must take upon its own back, this is the "original sin," with which the new personality is tainted. It now, however, has another opportunity of making good former deficiencies. The Ego selects its physical parents, to furnish it with a body adapted to its needs, it seeks that channel which offers the best opportunity for its further development. This selection is of course always limited by Karmic law. The Ego before coming into material life again knows itself, knows just what progress it has made, but when it becomes again entangled in the new personality this knowledge becomes dim, and often wholly obscured.

The personality, composed of the old selfishness and ignorance, separates itself in thought from its own Ego. In its material combination it thinks only of its own personal comfort, characteristic of the animal nature. Yet it dimly feels the power above it, the thread that links it to some superior force, and so it fashions in its lower and limited mind a God outside of itself. It forgets all knowledge of the existence of its own higher nature. Therefore must a man be born again ere he can enter the kingdom of Heaven. When the knowledge of the Higher nature has been born in the lower mind of man, when the desires of the personality have become one with the desires and aspirations of the Ego, the spiritual soul of man, then is man regenerated or born again. So we see that Theosophy considers that life without death would be like an endless

day, a prison house of the soul. It would be as if the sun stood firmly fixed at noon, forever preventing the larger illumination of his setting. So we welcome death, not because of the sorrow and burden of life, but because of its joy, not because of our pessimism or despair, but because of our faith and knowledge. We thus welcome Death that life may be more full. It is not that death translates us from one place to another, we can never be transplanted into the kingdom of heaven, it is planted in us. By deeds of kindness, by charity, by love for our neighbor do we irrigate the soil of the lower nature and prepare it for the seed of the tree of life. Like Jesus, we must gain the victory over death, over that which must die, the personality.

When the soul has attained complete power over the body then she becomes free. Then she needs no more experience in matter, then has she earned eternal rest, which in Eastern literature is termed Nirvana. This state is not annihilation. The Ego is not hindered from exercising its own will power—the consciousness which has grown and expanded into Godlike power, how can this be annihilated? But the Ego realizes that it is no longer an entity apart by itself, setting up a force of its own. It has come into conscious recognition of the oneness of its own will with the Divine Will. It knows itself as a part of the great Self. It may rest within the bosom of its Father for it and the Father are one. It has earned Eternal rest, but the compassion and great love of such a divine soul is one with the divine love, its nature is to forego all thought of self even of the most ideal state, it is forced by its own nature into the desire to help the rest of mankind, and while one soul still remains in need that help is not withheld.

Selfishness is not a plant grown from Theosophy. It teaches that when we work for others we do most for ourselves.

To be one with God we must first be one with humanity, in thought, act, and feeling. These teachings are put forward by individuals who belong to a brotherhood composed of men who have devoted their lives to the study of spiritual things; they function upon the higher planes in nature. They are nearer the fountain-head of truth and receive its divine light, in a purer state than where the rays are filtered through the denser planes of matter. The divine light shines for all, but we must draw nigh unto it; if we bury ourselves in the damp cellars of materialism, if we enfold ourselves in the cold hard shell of selfishness, the warmth of the spirit cannot touch us, and thus are we dead indeed.

The lower self must be trained until it comes into complete harmony with the higher, which higher self is a part of the one spirit, the All. The accomplishment of this work is the object of reincarnation, it is by the Ego's own effort that it advances. It must conscientiously perform every duty on every plane of life. No one can do the work for us. Yet we must aid one another wherever and whenever opportunity offers, both mentally or otherwise. Death is to be considered not as an evil, but an opportunity offered us to equip ourselves with better ways and means wherewith to further our development. To waste no time in regrets, to push on, to do better, to be

better, to know ourselves, truly, thus only can we become masters of ourselves. Immortality has to be won, the consciousness of immortality can only be ours as we reap it from the field of experience. This is the soul's harvest, to know that for it there is no death, it is immortal when it knows its own source of life, when it is quickened by the eternal spirit. This is a direct appeal to each reader to think for himself, to reject these teachings if they do not appeal to his reason and to his higher nature. He can investigate these truths, he can verify them by his own experience. The dwelling too much and exclusively on material things corrupts the soul. Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul?" The teachings of Jesus pure and simple, unadulterated by theologic and church infusion are identical with the teachings of Theosophy. Theosophy covers all grounds, it embraces all science, physical, mental, and spiritual. It furnishes the need of the heart, the mind, and the soul of man. It is therefore welcomed by all who truly seek to become better and wiser. Theosophy comes not as a destroyer but as a builder, a regenerator, inducing men to practice what they preach, the law of love as taught by Jesus and by every great soul who manifests the Christ spirit within himself.

THE SEPTENARY CYCLES OF EVOLUTION. THE SEVEN ROUNDS AND THE SEVEN RACES.

A STUDY FROM THE "SECRET DOCTRINE."*

BY KATHARINE HILLARD.

(Continued.)

THE SIXTH AND SEVENTH ROUNDS.

ALL that can be said of periods so remote, and conditions of existence so utterly different from the present, is necessarily very general, and the last two Rounds are usually spoken of together. To begin with, we are told that the sixth and seventh Elements are, as yet, absolutely beyond the range of human perception. They will, however, appear as presentments (presentiments?) during the 6th and 7th Races (of this Round), and will become known in the 6th and 7th Rounds respectively.† The elements now known have arrived at their state of permanency in this 5th Race of the 4th Round. They have a short period of rest before they are propelled once more on their upward spiritual evolution; when the "living fire of Orcus" (Darkness) will dissociate the most irresolvable and scatter them into the primordial *One* again.‡ The Earth will reach her true ultimate form—inversely in this to man—her body shell, only after the 7th Round, toward the end of the Manvantara (or great cycle).§ Before the Earth reaches her 7th Round her mother Moon will have dissolved into thin air."|| And when the next great cycle, or Manvantara, begins, the Earth will become the "mother Moon" of a new world. On page 172 of Vol. I,

there is a diagram of the Moon in her 7th Round, and the Earth-chain *to be*, which may be compared with the diagram on p. 200, same volume.

The "Lunar Ancestors" (or Pitris) have to become "Men" in order that their Monads may reach a higher plane of activity and self-consciousness, the plane of the "Sons of Mind," (or the *Solar Ancestors*). In the same way the human Monads (or Egos) of our 7th Round, will become the "Terrene Ancestors" of a new world (or "planetary chain"), and will create those who will become their superiors.* That is, each condition of matter and state of consciousness known as "one globe" of the seven-fold Earth-chain, has received its primitive impulse from a similar condition and state in the Moon. This impulse from the Moon-chain has started the corresponding centre of nascent force in the Earth-chain from the *laya*, or passive, into the active state, only upon a higher plane. So the Beings, our former selves, who built up the astral body of man from their own substance, "the subtler, finer form around which Nature builds physical man," have to go through all human physical experiences in order to develop self-conscious Mind, and become intellectual as well as spiritual entities. Now we can only see with our physical eyes that which is physical, so that all *visible* planets must exhibit to us only their physical form. We see the dead body of the Moon, for

* *The Secret Doctrine, the Synthesis of Science, Religion and Philosophy.* By H. P. Blavatsky. References are to the old edition.

† *Idem* I, 12.

‡ *Idem* I, 543.

§ *Idem* I, 260.

|| *Idem* I, 155.

* *Secret Doctrine*, I, 180.

instance, which has not yet dissolved. When we reach the astral plane, in the 5th Round, we shall perceive her astral body with our astral eyes, but we cannot see it now with our physical eyes, even though it exists.

"Those Monads still occupying animal forms after the middle turning-point of the fourth Round, will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round, to be, in their turn, ushered into a new chain—after *pralaya**—by older pioneers, the 'Seed-Humanity' for the next great cycle."† This corresponds with the statement that our "ancestors" reached the "human germ stage" only at the close of the minor cycle of the first Root-Race. And furthermore we are told that "the next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may be still imprisoned—semi-conscious,—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the vegetable world.‡"

This is why it is said that "the 'Door' into the human Kingdom closes at the middle of the fourth Round"; because "the Monads, which had not reached

the human stage at this point, would find themselves so far behind humanity in general that they could reach the human stage only at the close of the seventh and last Round"* as before stated.

The only exceptions to this rule are "the dumb races," whose Monads are already within the human stage, as these half-animals are later than, and on one side descended from, man, their last descendants again, being the anthropoid and other apes.† These, the highest mammals after man, are destined to die out during our present (fifth) Race, when their Monads will be liberated, and pass into the astral human forms (or highest elementals) of the sixth and seventh Races, and then into the lowest human forms of the next (fifth) Round.‡ The apes generally will be extinct before the seventh Race develops.§

But man, as we have already said, tends first to become a god, that is a divine being, and then God; to be absorbed into the Infinite ocean of the Divine Consciousness, with which his spirit shall be identified. But it is said in the *Sacred Slokas*: "The thread of radiance which is imperishable, and dissolves only in Nirvāna, re-emerges from it in its integrity on the day when the Great Law calls all things back into action."||

* Period of rest and inactivity between two cycles of activity.

† *Secret Doctrine*, I, 182.

‡ *Idem* I, 267.

• *Secret Doctrine*, I, 173.

† *Idem* I, 183.

‡ *Idem* I, 184.

§ *Idem* II, 263.

|| *Idem* II, 80.

PATIENCE.

A CHINESE FABLE.

BY HERBERT CROOKE.

THE other day when looking over some children's books my eye chanced to light on the following story, which has its parallel in the lore of many nations. Musing over it I was reminded how often gods and goddesses, wise men and their wives, kings and queens are made to stand in parable for the dual nature of man. It is only by the use of this key that many of the ancient writings of the East and elsewhere can be understood, foolish as they read and seem to be to the etymologist or the collector of folk-lore without the use of such a key. Who, for instance, nowadays believes in the literal Adam and Eve story, or the story of Noah and his wife of the Bible? As an allegory they are alone valuable when we have the key to unlock the mystery.

Now in the following story, as in many others of the lands of the Rising Sun, the divine nature of man is typified as the sage, the little nature, lower mind or normal mental intellectuality of man is the sage's wife who is married to him but does not understand his purpose and, if stupidly foolish in not acquiescing in his wider knowledge of men and things, becomes forever divorced. The emperor is the embodiment of divine law which rules in all the kingdoms of nature, though the ignorant know it not while the wise become its administrators.

The lesson of the story is the value of patience, not a patience which is sleepy and indolent but a steady, persistent working while waiting. This virtue can only be practiced where there is trust and steadfastness of purpose. The mind that is not steadfast becomes impatient; im-

patience as it were troubles the waters which cast many broken reflections, none of them true; the soul governed by such a mind becomes hopelessly lost and in despair brings about its own destruction.

As of the individual man so of organizations and nations. The pages of history are strewn with the wrecks which are terrible monuments to the wilful folly of men. And these old world stories are left for us as beacons in the darkness of our ignorance that by the exercise of our own divine powers we may guide our barks aright.

The Story of Tai-ko-bo.

Tai-ko-bo was a very learned sage who dwelt in the town of I on the Isui. Although learned he was very poor and spent his time fishing in the river. This he steadily did, day after day for a long time, but instead of using a barbed fish hook, he had but a straight piece of copper wire at the end of his line. To the frequent inquiries of the people who saw him he replied that he expected to catch a big fish. One day his wife came to him and said:

"Honorable husband, why do you not work and make some money, instead of trying to do what is impossible? You have fished here for several years, and have not even caught a little minnow."

"Women never know what is passing in a man's mind," he replied, "wait, I will catch a big fish."

But she impatiently pulled up his line and, on examining his hook, became very angry, exclaiming, "You have been making fun of me all the time, I will

not live with such an idiot. Please divorce me."

After vain endeavors to induce her to be patient, Tai-ko-bo finally did what she requested and henceforward she was no longer his wife.

One morning, not long after the separation, the emperor came by and, seeing the sage, asked what he was about. Tai-ko-bo replied in his usual fashion, whereupon the emperor questioned him, and replying, he said :

"I am showing the people the wisdom of waiting. I have been five years watching for your Majesty to come this way and to ask me this question. Nothing good is done in a hurry."

The emperor talked for a long time with Tai-ko-bo, then took him to his palace and gave him charge of the troops, remarking :

"The general who can wait will al-

ways achieve victory!"

When Tai-ko-bo was once riding in state surrounded by his soldiers a beggar woman requested permission to speak with him. He sent her to his mansion and on his return had her brought to his presence and thus addressed her :

"Woman, what do you want of me?"

"Honorable Tai-ko-bo," she said, "I am your divorced wife. Have pity upon me I pray you, and take me back! You are now rich and I repent ever having given you cause to put me away."

He looked at her sternly, filled a cup with water and bade her take it, saying :

"Empty that on the ground!"

The amazed woman obeyed and asked :

"Now, great sir, will you receive me back?"

"I will," he sternly answered, "when you can put the water you have spilt back into that cup!"

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
 With the love of comrades,
 With the life-long love of comrades.

I will plant companionship thick as trees along
 all the rivers of America, and along the shores of all
 the great lakes, and all over the prairies,
I will make inseparable cities with their arms about each other's necks.
 By the love of comrades,
 By the manly love of comrades.

—WALT WHITMAN, *Leaves of Grass*.

PASSING EVENTS.

BY AN EYE-WITNESS.

I.—ON THE TROLLEY-CAR.

DEAD-STOP! One—two—five—seven—*nine* cars in line. How tiresome, when she was in such a hurry to keep her appointment!

Accosting the guard, "Can you tell me, please, is this liable to last five minutes or twenty-five?"

"Don't know," gruffly answered the guard. How grumpy he was! His face alone was sufficient to block the line.

No L. station—a lot of mud to wade through if she got off the car—at least a ten-minute walk—and she was tired!

Well—no help for it.

As she started out of the front door, the motor-man remarked "*Have* to get off, Lady?"

"Well," she replied, "what do you think of it? Will we stay here very long?"

"No countin' on 'lectricity, Lady. We may move in a minute, and we may be stuck for an hour."

"Dear me, I can't risk that," and off she went.

After walking some distance, she heard a jangling of bells—Ah, the car was moving—why didn't she know?

A voice called "Lady, Lady." Turning she saw the motor-man making frantic motions to her. The car stopped. She walked towards it. "Lady," said the motor-man, "you paid your fare, you have a right to ride—come right in here," he added cordially, opening the door.

The Lady smiled, and the words "kind hearts are more than coronets," flitted through her mind.

Looking up at the big, kindly motor-man, she met a look in his eyes that re-

called, as she sat down, one of Maeterlinck's essays, where he says something to the effect that under all the inanities—the commonplace—of life, our *souls are nodding to each other.*

II. THE LILY OF KILLARNEY.

Prelude.

Pleasure-loving friends, to Earnest Worker. "Do come to the theatre with us."

"Can't you drop that absorbing old Brotherhood work just for *one* afternoon?"

"It is worth your while, for it really is a unique thing."

"Sort of on the order of thing you call Brotherhood, I imagine."

"Ah, that bait catches! In future we will know how to claim your attention."

The Theatre.

"The name is attractive. 'American Theatre.'"

"Yes, I thought it would please you. You have such a fad for Americana."

"It's the principles it represents that delight me. Not because of the name itself."

"Oh, well, we won't go into that point with this mandolin quartet inviting us to listen. Stand by the palms a few moments. They play 'Lucia' delightfully. I want you to hear it. I'm going to make a 'special request.'"

"Ah, how pleased he is,—see the others as he tells them! How appreciative they are. It doesn't seem like vanity."

"No, I think they feel real pleasure in giving pleasure. They seem to lose themselves in their melody."

"Who would have supposed there were so many people in New York! How they stream in. Elevators? Well, this certainly is a well-appointed theatre."

"The mandolins and palms are entrancing, but the Play awaits us,—come."

The Play.

"What is it that makes theatres so fascinating? Do you suppose it is because people have a dim sense of life itself being a play, and are always expecting to find the real thing when the curtain rises?"

End of the Act.

"How good the chorus is."

"Yes, it is a pleasure to find so well-balanced a performance. No 'stars,' but every one first-rate."

"Perhaps that is why there seems more spontaneity than usual. All are not made subservient to the Leading Lady. It must seem worth while to try to do one's best when all have an even chance."

"Don't you think the costumes and scenic effects are excellent?"

"Yes, indeed. That scene at Lake Killarney is enchanting, with the purple hills in the background—the sunny sky

—the clear water—and the dainty blending of color in the foreground in the costumes of the chorus."

"It shows what can be done if people do not grab so for the mighty dollar. The prices are never higher than seventy-five cents. Every Wednesday the entire house is open at twenty-five cents, reserved seats. You can reserve seats as far ahead as you like and they are held for you till the week of the play. Then you pay for, and claim your seat, or let it go—as you like. The person down on the East side has the same privilege as yourself. You see all sorts and conditions of men here."

"Yes, it is extremely interesting. There is such a free atmosphere about it all. Perhaps because it doesn't cater to a distinct class. Is it always so good, or is it because this is Irish?"

"Oh, yes—excellent every time."

End of Play.

"Well, what do you think of it?"

"I think you were right about its being on the order of Brotherhood. For no matter what the motives of the financial managers may be, the fact remains—That here is given a practical illustration of the *principle* of Universal Brotherhood. Every man an equal chance and every one a share."

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

WHAT IS THEOSOPHY?

This was the subject of a sermon recently preached by Dr. J. C. Jackson, pastor of Eastwood (Texas) Congregational Church. The following extracts are taken from a newspaper report and we have to thank the preacher for the attention he has given to Theosophy, though we regret that, as in the case of most critics, he has apparently not read deeply in the subject and treats it entirely superficially.

"The text was taken from Eph. iv. 14, 'That we may be no longer children, tossed to and fro and carried about with every wind of doctrine by the slight of men, in craftiness after the wiles of error.'

"He spoke in part as follows:

"Among the causes conducing to persons taking up with what Paul so appropriately calls 'winds of doctrine,' are these: (1) They have not been intelligently instructed and devoted in Christian faith, (2) they have not been apprised beforehand of the character of the theories or doctrines which mislead them. When they hear of these novelties they cannot bring a trained mind to bear upon them, nor have they stores of knowledge by which to test them."

Later on he refers to the Neo-Platonists and to Paracelsus, Jacob Boehme and Swedenborg as Theosophists. Does the reverend gentleman mean to infer that these did not have trained minds and does he infer the same of H. P. Blavatsky, the great exponent of Theosophy in this century. If so I would request him to read their works which stand out like beacon-lights in the literature of the whole world. And as for the rank and file of Theosophists, how many of them has the gentleman met? Has he read our publications? Is he not making a grave charge upon very unsubstantial grounds? In answer to (1) it is

sufficient to say that many of our members have been instructed (and supposedly in an intelligent manner, but I leave the reverend gentleman to answer for the intelligence of his *confrères*) in the Christian faith and are still Christians. Theosophy enables a man to study Christianity intelligently, in fact Christ's teachings are Theosophy pure and simple, though we Theosophists draw a distinction between Christ's teachings and the theological dogmas which the Churches have woven around them. There are many who are better and truer followers of Christ to-day *because* of their study of and belief in Theosophy. We would recommend to Dr. Jackson that he make an intelligent study of Theosophy before he criticises it further and classes it with "religious fads and fakes." We are glad that he makes "no attack on anyone who has become infatuated with these delusions as individuals"; and we do not object that "the authors of the systems and the leaders of the movements" should "come in for their share of legitimate criticism." But we demand that it shall be legitimate criticism and that implies a knowledge of that which is criticised.

"To-night we are to answer the question, What is Theosophy? It means literally 'Wise about God' . . . It is an ancient system of philosophy and religion combined, with a claim of special insight into the Divine nature, and its processes in material and spiritual creation.

"Some of its adherents profess to call into exercise a higher range of faculties than are ordinarily possessed, as the source of their deeper insight into the divine essence, or else they claim a supernatural revelation. Others make no such pretensions, but promulgate theosophy as the best speculative form of wisdom."

We have not much fault to find with

this definition, though "Wisdom from God" is a more correct meaning of the word Theosophy, but if Theosophy be "Wise about God" would to God there were more Theosophists in the world and more people seeking to become Theosophists as do the members the Theosophical Society. As for the possibility of exercising a higher range of faculties—which Theosophists claim is possible for all men—has the lecturer forgotten the words of Christ: "Be ye therefore perfect, even as your Father in Heaven is perfect." Does he think that Christ meant it? If so, then the power and knowledge which God possesses man may and will possess also.

"Theosophy differs from other forms of philosophic thought in discarding the process of going from the known to the unknown. It assumes to know the Infinite at first hand, through consciousness."

If the Infinite be the Infinite it would be interesting to learn how one may know the Infinite in any other way than at first hand, supposing that knowledge of the Infinite is possible. But I fear the lecturer is again not very sound in his knowledge of Theosophy. Where did he get the statement that Theosophists claim to know the Infinite. Let me refer him to the following statement by H. P. Blavatsky:—

"The Secret Doctrine establishes three fundamental propositions:—(a) An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, 'unthinkable and unspeakable.' . . . one absolute Reality which antecedes all manifested, conditioned being."*

Then the lecturer objects to reincarnation but possibly is not aware of a case of reincarnation recorded in the New

Testament (St. Matthew xvii. 10), where it is stated that John the Baptist was Elias come back again.

Then summing up he says:—

"I cannot say that there is anything particularly harmful in it [which is certainly very kind of him]. It is an innocent sort of a lunacy. . . . Theosophy does not deny the existence of evil, and thus encourage its practice; it recognizes material and moral evils and miseries and perceives the impossibility of escaping the consequences of sin.

"For the heathen who had nothing superior it was a valuable religion—far better than nothing. But as a philosophy for to-day it is nonsense and as a religion for those who can have Christianity it is like returning to the log huts of our pioneer fathers would be from the beautiful, comfortable and healthful homes of to-day."

Quite true, Theosophy does not deny the existence of evil or that the consequences of sin can be escaped. But it goes further than do the teachings of the Churches in showing through Karma and Reincarnation that man may rise above evil and progress ever onward towards that perfection which Christ spoke of.

The simile of the "beautiful, comfortable and healthful homes" is not a happy one. What of the great masses of the people in the crowded tenement houses of our big cities? What about the poverty, the wretchedness and vice to be found in all Christian—as well as heathen lands? Has Christianity lessened all this in the 2000 years in which it has been taught? Is there not something lacking, not from the spirit and the teachings of the Christ, but from the Churches and the systems of theology that have overlaid these teachings until they are almost forgotten?

But even if we compare Christianity to the beautiful, comfortable and healthful homes of to-day,—then Theosophy with its simple, and yet profound Truths, (and among these I count the simple, and yet profound teachings of Jesus) must be likened to the blue vault of heaven, sun-lit and star-lit, where the soul of man reaches out to the Infinite

* *The Secret Doctrine*, I, 14.

and knows no bounds. After all a house very correctly describes Christianity today with its many dividing walls and compartments, its many creeds and sects. Some people cannot bear to contemplate the sublime immensities of space, they are not strong enough to breathe the purer air of the mountain tops, and so must needs tarry a little longer in the plains, dwelling in houses. But the soul will at last assert its divinity, will break down the barriers that confine it and pass out into the free open sunlight of life.

As for Theosophy's being nonsense, the lecturer did not mention the fundamental teachings of Theosophy—that of Universal Brotherhood and the essential divinity of man. These are the teachings which the Theosophical Society and the Universal Brotherhood Organization are promulgating and practising throughout the world to-day. Are not these the soundest philosophy, the truest religion? The main purpose of Theosophy and the Universal Brotherhood Organization, organized for the benefit of the people of the earth and all creatures, is "to teach Brotherhood and to make it a living power in the life of Humanity." No doubt for the heathen who has nothing superior, this is "a valuable religion—far better than nothing." Will the reverend gentleman inform me what religion is higher, more Christ-like? It surely is not necessary for me to inform him of Christ's own saying:—"Not he that calleth me 'Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of the Father who is in heaven;" or of St. James' definition of "pure religion and undefiled"—to help those in distress and keep one's self unspotted from the world.

It is perfectly plain that Christ was not troubled about beliefs, creeds, and dogmas; in fact, he said, "He that will do the will of the Father, shall know of the doctrine." The Theosophical Society holds that every man's belief

is his own concern, all that we desire is that men should seek the truth and do their duty as men and brothers. It may interest Dr. Jackson to read the following clause in the Constitution of our Society.

"Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others that he expects for his own."

In conclusion, let me again thank the reverend gentleman for bringing Theosophy to the attention of his congregation, and also the Editor of the newspaper (I regret I have not the name of the paper as only a cutting was sent) for giving so full a report. I earnestly recommend to Dr. Jackson a further study of Theosophy.

JOSEPH H. FUSSELL.

If man is made in the image of God, how do Theosophists say there is no personal God?

According to the Old Testament (*Gen.* i. 26, 27) man (*adam*) was made in the image (*tselem*) of the Gods (*elohim*); but nowhere is it stated that man was made in the image of the one God. In the New Testament (*Col.* i, 15) the Christ, or Logos, is said to be an image or manifestation (*eikón*) of the invisible God; and the human being, when he has "put off the old man and put on the new," through regaining the inner consciousness (*epignósis*) "is renewed according to the image of him who ensouled him" (*Col.* iii. 9, 10); and while it is said that men have come into existence according to a likeness (*homoiósis*) of a God (*Jas.* iii. 10), by the latter word the Logos or "second God" is intended. The Logos, as the sum-total of the conscious spiritual universe, may reasonably be regarded as a personal God; and man, as a *mikrokosm* or little world containing in himself all that is in the *makrokosm* or big world, is truly an image of the latter.

Theosophists do not "say there is no personal God"; on the contrary, they admit the existence of innumerable per-

sonal Gods, but deny that Absolute Deity can be regarded in any sense as a person, for personality implies limitation. To ascribe omnipresence and omnipotence to a personal being is only to use contradictory terms, as shown by the shrewd question of the irreverent small boy: "If God can do anything, can he

make another God so big he can't lick him."

The Logos is the image of the invisible God, and man is an image of the Logos; but there can be no "image" of the Absolute. To conceive of the Deity as a person is simply the worst form of idolatry.

J. M. P.

YOUNG FOLKS DEPARTMENT.

A SPRING SONG.

BY ELIZABETH WHITNEY.

THE wind blew very cold, and Mother Nature's children shivered, for their summer clothes were very thin. They were getting tired of frisking about, and began to talk of their soft warm beds, which they had nearly forgotten, for summer was like a beautiful, long, sunny day, and winter, a long, sweet dream of sleep, to these Flower Children.

Then Mother Nature called her children. "Little ones, come—into bed you must go, for Winter is here. And Winter laid a snow-white coverlid over their heads, so warm, and soft—and Mother Nature sang a sweet lullaby:

"Sleep, little ones, pretty ones—sleep,
Sunbeams guard thee as into the deep
They send their message of love.

To rise again, at the dawn of day,
This is the Flower Children's way,
To bring Life and Love—Light above.

Now Winter is here,
In thy hearts keep cheer.

Sleep, little ones,
Sleep, pretty ones,
Sweet—thy—sleep."

And the Flower Children smiled, and smiled, and were fast asleep!

What rosy dreams they had! All about Sunbeams, and Humming-birds, and the gentle South Wind, and the gay

West Wind, and the pattering Raindrops, and the Twinkling Stars that told them such funny stories. Well—these Flower Children lived over and over again, their happy, joyous life, until, by and by, Mother Nature's voice called, "Children, *Spring is coming.*"

Then, how they scrambled out of bed! *What* a hurry they were in!

"Oh, bother, do we *have* to take a bath?"

"Look, mother, we are *perfectly* clean."

But this was a matter about which Mother Nature was most particular—AND—very firm. So, into the tub they went, splash! And out they came, rosy and fresh, the sweetest buds you ever saw.

"Now, my children," said Mother Nature, "there is a great deal of work to do. Just look at your clothes."

Dear, dear, *where* was the lovely color,
Their summer clothes were all out-worn!

Sadly they gazed on one another
And felt forlorn.

"This will never do," said Mother Nature, briskly. "Each must set to work at once, for *Spring is coming!*"

How the children jumped, and became full of life! There was something magi-

cal about "Spring is coming"—(just the same way, as when a lot of you hear that "Circus is coming," or "Christmas is coming.")

And presently, they heard the voice of Spring, singing as she glided over the earth:

"Rise, sweethearts, to meet the dawn,
Fill with gladness, life's sweet song.
Up—up—arise!
Sunbeams greet thee
From the skies."

Ah! that was it. The Sunbeams! Of all the loveliest things, in the lovely, lovely world, the Sunbeams were the *very* loveliest. The hearts of the Flower Children swelled and swelled, with eager longing to rise to the Sunbeams (had they not dreamed of them all the long winter?). And they worked, each one as hard as possible to help Mother Nature *transform things* (they knew that was the only way they could rise to the Sunbeams).

One little heart did her share so quickly, she was always helping out the others. How eager she was to meet the Sunbeam! In her heart she remembered, but, would it be the same—when—

How long it seemed! They could hear Spring's sweet voice more clearly every day. Well, that showed that they really *were* rising, and some day—perhaps—

* * *

Little Kathy loved flowers. In her dreams she talked with them, for she knew their language—Love.

It was Easter morning and Kathie's heart was full of the Spring Song of Joy. She knew that Easter was a beautiful Spring festival, and it meant that Life, and Light and Love had come again to make the world glad.

How sweet and fresh the air was, with

sparkling Sunbeams everywhere. Too early for flowers, for there were still a few patches of snow on the ground. Well, they would take a walk into the woods—because it was Easter, a day of rejoicing, for Light, and Life and Love had come.

Ah, what is that! Kathy was on her knees in a second, brushing away the snow and saying in a loving voice, "You dearest, sweetest Spring Beauty, how brave you are to push through all the snow, so as to get here on Easter!"

Sure enough! there was the sweet, little, eager heart, that had worked so hard to rise to meet the Sunbeam, nodding and smiling at Kathy!

"Oh, you lovely, dear, sweet little thing," said Kathy, "you have sunlight in your heart, and are so full of joy, I am going to take you, root and all, to a poor, little sick girl I know, who will love you and *love* you—and you will love her, won't you, dear little Spring Beauty?—and sing to her the Song of Life, for this is Easter—and that is why you have come little flower, to bring Light and Life and Love. Aren't you *glad*, dear little Spring Beauty?"

And the little eager heart, that had worked so hard to rise, was filled with the Spring Song of Joy. For she had met the Sunbeam, and it had whispered in her heart:

"A song of Love is thine to sing,
Life's rich treasure thou wilt bring
To all who find the Light."

And the little Spring Beauty knew,
And the Sunbeams knew,
And Kathy knew,
(What all the Lotus Group children
know)

Heart-Light
makes
Sunlight.

FEAST OF THE ROSES.

BY GERTRUDE MASON.

The little buds were fast asleep when
June the sweet Rose month came in and
sang to them a little song :

“ Ah—little buds—awake, arise !
Open now your little eyes,
Spring has passed and Summer has
come,
Away we will go to the Land of the
Sun ! ”

Then did the little buds arise and rub-
bing hard their little eyes, gayly danced
around sweet June and sang a happy,
merry tune :

“ Joyfully we dance and sing,
Greet we thus the Sun our King ;
We will ask of him a boon
To crown as Queen the Month o' June.

Then will we a grand feast spread,
Roses yellow, white and red—
Pink ones too—we'll not forget,
All may gladly join our set.

Every rose upon the earth
We'll invite to join our mirth,
And at this feast will June decide
Which is her especial pride. ”

Then Apollo the Sun God, began to
play upon his lyre of seven strings—the
colors red and yellow, and when he
struck all the colors at once it made
white. This sweet melody called all the
roses to the feast.

First came the stately Hot-House
beauties that had been blooming all win-
ter in conservatories ; they bowed before
June and said :

“ We are earth's fairest flower,
Poets sing in praise of our power,
Alone we stand without rival.
We have made the ballroom gay,
Dinners, parties, (people say)
Are not complete without us.
None there are so fair as we,
June's special pride we'll surely be. ”

Then came a whole flock of Garden
Roses—hundreds of them—and very
jolly were they, as they sang to June :

“ Chemists make of us perfume,
In confections rich we bloom,
Joy give we, in the sick room ;
To all the world we send good cheer,
Our virtues last throughout the year,
June's special pride are we—no fear. ”

Then from these roses filled with pride
—June turned aside, and sent by the
birds a message above—to the God of
Love. And Love sent forth his shining
dart quivering into Nature's heart—with
silvery sunlight—rosy flame from the
dawn—thus Summer's sweetest child
was born.

By highways and hedges you'll find
June's pride
Shy little Sweet Brier—Nature's own
child—
It lives to give—
And it gives to live—
For the best of living is love, you know,
And the reason I know—June told me
so!

MY FRIEND FROGGY.

BY E. C. KRAMER.

Some years ago I lived in the country,
and in the garden were several lilac
bushes (one being right between the
stoop and a window).

Every morning I used to go out to at-

tend to the flowers. One morning I
stood looking around as usual, when
what should I see but a large frog sitting
right under this lilac bush looking at
me. He did not seem to be afraid of me,

so I went closer to him and he did not move, but looked at me with his great, bright, yellow eyes, straight in the face, as if he was trying to find out if I looked as though I would hurt him. At last I got quite close to him and commenced to talk to him (as I do to anything I meet, for I love them all); we had quite a long talk and came to a good understanding with each other.

So I went every morning to talk to my little friend and always found him waiting for me. I was often accompanied by a large yellow cat, who would sit beside me and seemed to take quite an interest in what was going on. This went on for a long time until I was taken sick, and was confined to my bed for some weeks; but when I was getting better I

would sit just inside the kitchen door, where the sun came in on me. Sitting there one day and enjoying it very much, I heard a little noise outside as I sat looking down at the door-sill, when what do you think I saw!—why, a little green head raised itself just over the sill of the door, then two large yellow eyes, then two little green hands, and then the whole body of my little friend Froggy was sitting looking at me, and a very loving look I thought it was, too. He sat there quite a time and we talked, and after he had made sure I was all right, he hopped off again. Now no doubt some of you can tell what made this little creature come to look for such a great, big, powerful being as I must have seemed to be to little froggy?

LITTLE BEE BROTHERS.

BY E. C. KRAMER.

I was sitting on the stoop one day sewing, when I heard the dog barking furiously. I went to see what was the matter with him, for he had his nose close to the ground; he did not keep it there long, but kept turning round and skipping about as if he was crazy. I could not see anything for some time, but on looking close to the ground I saw a large bee carrying another bee on his back, and on looking closely at them I found that the bee that was being carried had been hurt in some way, and his brother bee was taking him home or to a place of safety. So I

put my hand flat on the ground, and the bee seemed to understand what I wanted him to do, for he walked directly on it with his burden on his back, and I carried them to a large tree, and placed them high up as I could reach out of the way of harm. I thought they would be able to find something to eat on the tree till the sick one was able to go to his home.

I wonder if some one can tell why the dog did not keep his nose close to the ground? And why he kept turning round? And where the bee got his brotherly instinct from?

THEOSOPHICAL ACTIVITIES.

NEW YORK.—Meetings of the Aryan T. S. and the U. B. Lodges in New York, close for the summer June 12th, to resume in September. This will give an opportunity for our workers to enjoy a little relaxation during the hot months and to begin work again in the fall with renewed vigor.

The closing public meeting will be to celebrate the anniversary of the departure of the Crusade, June 13th, 1896. This will be held Sunday, June 12th, in the Aryan Hall, all the Lodges and Branches in New York participating. Mrs. Tingley, F. M. Pierce, H. T. Patterson and Rev. W. Williams will be present. The Hall is to be decorated with the Crusade Flags. On account of going to press earlier this month the report of the meeting will appear in next issue—the present date of writing being the tenth. On June 13th, a social gathering for members only is to be held and is understood that a very attractive programme with music has been arranged.

DECORATION DAY.—In the parade on Decoration Day in New York the International Brotherhood League was represented by a large float beautifully decorated with the Crusade flags of the nations and flowers. The wheels were one mass of yellow and white chrysanthemums and also the dashboard, the latter having the letters I. B. L. in white on a yellow ground. On the float were twenty-five children of the Lotus Group, two of whom stood on a raised platform; one, a girl dressed as Liberty in the American and Cuban flags and holding the Banner of the I. B. L.; the other a boy in a naval suit holding the American Flag—the Stars and Stripes. The other children were seated each holding two small flags, the Stars and Stripes and the flag of the

U. B. (the S. R. L. M. A. flag). There was also a Lotus Group banner held by one of the children.

The float was accorded an excellent position in the parade and the Grand Marshal expressed great pleasure in having the I. B. L. represented. All along the line it received great applause and was the cause of much appreciative comment. This representation of the International Brotherhood League in a military parade is of great significance. A photograph was taken of the float just before starting and has been reproduced in *The New Century* of June 11th. All members should secure a copy.

CINCINNATI. Mr. Burcham Harding has recently been visiting Cincinnati and as a result a new Lodge of the Universal Brotherhood has been formed in that city. He also visited Toledo and lectured before several hundred people in Golden Rule Park which the Hon. Mayor Jones of Toledo has devoted to the use of the public. The subject of the lecture was "Brotherhood" and several questions were afterwards asked—the Mayor taking part.

SWEDEN.—Cable reports from the recent Convention held in Sweden state that the Universal Brotherhood Organization has been adopted by a great majority. Brothers Crump and Herbert Coryn attended from England by request of the Head of the E. S. T.

AUSTRALIA.—The President of the T. S. in Australia (N. S. W.) has issued a very interesting letter to the members in Australia, giving an account of the Convention of the T. S. A., held in Chicago, February 18th, and also copies of the Resolutions adopted by the T. S. in Aus-

tralasia, at the Convention held in Sydney, March 13th, in which they accept the Universal Brotherhood Organization, and declare the T. S. in Australia to be part of the Theosophical Literary Department of the U. B.

The following extracts are from the letter referred to :

"This was the *third and complete* establishment of the sublime ideals and objects for which this institution was founded at New York, in 1875, in the midst of a materialistic age, to bring Light, Truth, and Liberation to the Human Race. . . . To that wise and heroic heart, H. P. Blavatsky, was entrusted the introduction of the philosophy and science of the true nature of the Universe and man, preserved by the Helpers of Humanity through all ages in their archaic purity and integrity for the present and future races of mankind. Her work was *creative*.

"The next step was taken by the martyred successor, our second Leader and Teacher, the 'friend of all creatures,' William Q. Judge, who carried for so long the weaknesses of his untrained associates, and who preserved at the cost of his life the purity and sacredness of the gigantic task of H. P. B. His work was *preservative*.

"The third step was taken by our present Leader. . . . These *Three* form an unbroken triple cord . . . to carry out the sublime and beneficent purpose of Brotherhood, not for one Race alone, but 'for the people of the earth and all creatures.' To recognize the *first* there were but few, to recognize the *second* there were some hundreds, but to recognize the *third* there is a well-organized army situated in all parts of the world, many who have never forgotten the stern lesson that the death of the second Leader was directly caused by want of recognition and the weakness of some of his intimate supporters, known to his friends, but since laid bare to the world by their own deeds.

"The work of the *third* is that of *Regenerator*.

"The work of the Regenerator must prove destructive to *old forms*, and those who fail to grow and expand to the new environment will cling to the disintegrating shell of the past, and so choose their own fate. For the work of the Regenerator dispels the darkness of the past that has so long shrouded the divinely human being. Her crowning act was the establishment of Universal Brotherhood on the 18th day of February, the *first day* of a *new cycle* well-known to many, and the last hour of a long cycle of spiritual darkness; the depth of whose degradation has been witnessed by those who were prepared to see during the last six months the darkest hour that comes before the dawn of the New Day and the New Life for Humanity.

"The glorious forces of the *Sun* are liberated and overpower all obstacles that would madly seek to stop its masterful power. Thousands of hidden souls have sprung out of the dark to proclaim with irresistible force the new-born spiritual life of humanity. All hail to the rising sun of righteousness never more to be dimmed from the memory of man."

T. W. WILLANS.

Pres. T. S. in Aust. (N. S. W.)

NEW ZEALAND.

The following interesting account has been received :

"On April 15th at the usual Friday evening meeting of the Waitemata T.S., particulars of the "Universal Brotherhood" organization were read, and so delighted were members with the movement that on motion of Bro. St. Clair, President of the T. S. in Australasia (N. Z.), it was unanimously resolved to adopt the new constitution, and form a branch of the U. B. right away. Accordingly an application was written out and signed by members present, several who were absent came into town and signed next morning, and the application was

forwarded by the outgoing mail to America that day.

"The first public meeting convened by the Local Committee of the International Brotherhood League, was held in the Tailoress Hall, Cook Street, on Thursday evening, May 5th. The Rev. S. J. Neill as Delegate from the two Thames Lodges presided.

"The proceedings were opened and interspersed with musical selections, Mr. and Mrs. Jackson, Miss Wood, Mrs. Davy, Mrs. St. Clair and Mr. Hickson contributing. The Chairman explained the objects of the meeting and traced the history of the Theosophical Movement up to its unfolding into Universal Brotherhood. Bro. John St. Clair spoke on "The necessity for practical Brotherhood" and showed how selfishness and the want of brotherly feeling caused all the misery and suffering in the world, and that if man would but live up to the high ideal of Brotherhood there would be no need of war and the suffering and poverty in the world would cease. Miss Evitt gave an excellent paper on the "Sorrows of the Poor." Bro. Wilcox read the objects of the I. B. L. and other interesting information from the *New Century*.

"A number of friends remained behind to give in their names as members.

"White Lotus day. May 8th being Sunday was observed in the usual way in commemorating the anniversary of the departure of H. P. B. The meeting opened with an organ solo by Mrs. St. Clair and was followed by readings from the 'Voice of the Silence' and reminiscences of H. P. B. Members joined in singing 'The White Lotus' from the Lotus song book and the meeting closed with an organ solo.

"Regular public meetings are to be held at which music will be a special feature, and Universal Brotherhood promises to meet a want long felt in this Colony.

"Lotus work is carried on regularly

at the Thames, and at Headquarters, Marine Chambers, conducted by Mrs. St. Clair. The children meet every Sunday morning at 11.30 A. M. Thanks to Bro. Judson, who has kindly lent us his American organ, we are able to have music and singing at each meeting and the little sunbeams are charmed with the songs in the Lotus Song Book.

"The H. P. B. Lodge, Thames, and K. A. Tingley Lodge, Thames, continue active work and are making good progress. They have a new book shop in Mary Street where T. S. literature and magazines can be obtained. The pictures of the *New Century* causing the passer-by to halt and look in.

"FANNY ST. CLAIR, Hon. Sec."

THE SEARCH-LIGHT. No. II of this interesting publication has been issued and may be obtained by members sending 10 cents to the Editor, *Search-Light*, 144 Madison Avenue. This publication is for members only.

THE LITERARY STAFF OF THE THEOSOPHICAL SOCIETY IN AMERICA. Dr. Jerome A. Anderson, Vice President of San Francisco, has nearly completed a new work. Mr. James M. Pryse is also writing a new book for students and has already prepared the first of a series of pamphlets which will be issued under the auspices of the T. S. A., the Literary Department of the Universal Brotherhood. The work of this department is being rapidly pushed forward and by Fall will assume large proportions and through its means thousands will be reached, where heretofore only hundreds have heard of Theosophy or the work of the Society.

THE PACIFIC THEOSOPHIST. It is with much regret that we hear that the offices of the *Pacific Theosophist* were partially burned and much valuable matter belonging to the magazine destroyed, also some of the plates of Dr.

Anderson's new work. We hope, however, that the magazine will soon resume publication and extend our regrets to Dr. Anderson for the loss he has sustained.

BUFFALO, N. Y. The following letter is of interest as showing how the Buffalo Branch keeps ever up with the times.

June 9th, 1898,

DEAR EDITOR :—

The Buffalo *Evening News* has fathered a scheme for sending a car load of provisions, and other stuff to the Boys of the 65th in camp at Falls Church, Va., and the Public Library made an appeal for books to go along at the same time; both met with the hearty coöperation of the Buffalo public, and Lodge No. 80 of Universal Brotherhood took advantage of the situation by sending along about 200 copies of UNIVERSAL BROTHERHOOD, *New Century* and such other reading matter as was at our disposal, all nicely covered with our special cover, stating who and what we are, the time of our meetings, and the extracts from the Preamble and Constitution and By-laws; with all the leisure that the boys have at their disposal in camp it will be

strange if at least half of them do not get a sight of that "cover" if nothing more, and I am inclined to think it will create more than a little talk on the subject; if it don't, why, we have made our effort just the same.

W. A. STEVENS.

TAMPA, FLORIDA. Through the efforts of Mrs. W. S. Abbott, of Tampa, Florida, copies of UNIVERSAL BROTHERHOOD and the *New Century* are on sale at the camp and many have also been given away and find much favor among the "Boys." Several hundred leaflets have also been sent for distribution. This is excellent work and is having good results, the literature being eagerly read by many.

Mme. de Santos, a member of the Aryan T. S., New York, at present visiting in Tampa, writes as follows: "There has been considerable interest among the soldiers and I hope good work for the cause of Brotherhood. One of the first companies of Volunteers to leave this port went equipped with Brotherhood literature. They sent a messenger for it the day before embarking on the transport.

J. H. FUSSELL.

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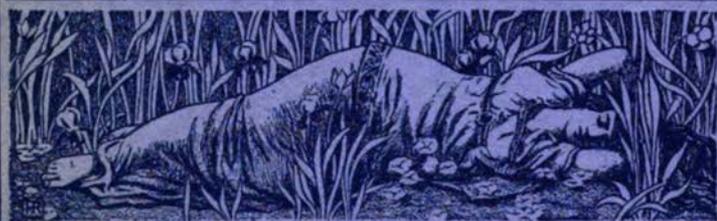
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