

✠ The  Northern
Theosophist

Edited by W. A. BULMER.

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Vol. 1.—No. 1.

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The Theosophical Society is not responsible for any opinions expressed in this journal.

The Editor's Remarks.

AMONG the many ways in which a periodical may be introduced to the reading public, one, which is in great repute, is to approach that public with protestations of being its obedient, humble servant, and to pretend to the discovery of some long-felt want which the periodical is supposed to satisfy. I don't propose to follow this time-honoured method. The public is not conspicuously conscious of any long-felt wants in the direction this paper is intended to lead; and, with every hope and wish to serve the best and truest interests of the people, I make no pretence of being its servant, obedient, or otherwise, in the sense in which that service is usually understood.

In spite of its many and agreeable temptations, I do not propose to take shelter under that mysterious word "we," with which editors are so fondly familiar. In every instance when giving my own thoughts, I shall use the "first person singular," and will take the risk of being called egotistical in consequence. Responsibility for his own ideas is about as much as a man can safely undertake, but if he honestly speak his mind there is no need for him to creep out of sight, and screen his identity behind a meaningless pronoun.

Certain of my own acquaintances have intimated to me, with that delightful candour which always characterises one's "friends" when they feel called upon to speak to us "for our good," that I was fitting myself for a lunatic asylum by accepting Theosophy; and I daresay this delicate attention was well meaning enough. Any attempt to leave the beaten track is certain to provoke unfavourable comment, especially in these days when it is so usual to affect contempt for anything outside "modern ideas."

The product of Western civilisation most in evidence to-day is "cocksureness" about things in general and itself in particular, and anyone who is known to be in revolt

against its fashionable dogmas is regarded, to slightly parody Dickens, as "a novelty in Ethnology and a thing not commonly seen." Hence the mingled pity and curiosity with which one is regarded when the dreadful secret is whispered that "He is a Theosophist." Regarded on the one hand as a well-meaning but harmless "crank," he is, on the other, credited with unholy investigations into forbidden things, and probably also with a veritable compact of evil, after the manner of Dr. Faustus.

To quote MaxMuller, "It should be known, once for all, that one may call oneself a Theosophist without being suspected of believing in spirit rappings, table turnings, or any other occult sciences and black arts." A Theosophist's time is not devoted to "taking afternoon tea on the table lands of Tibet," nor to promiscuous journeyings "on the Astral plane." He believes in human brotherhood, not as a beautiful ideal, but as an actual fact; and to him ethics are demonstrable laws of being. Repudiating the supernatural he recognises the metaphysical; and by scientific methods, as exact as those supposed to be the peculiar possession of physics, he reaches a knowledge of spiritual things of greater potency in the determination of conduct than is possible under any "belief" founded only upon authoritative teaching.

That old doctrine, "Thou shalt not do to others what is disagreeable to thyself," which comes down from prehistoric India enshrined in the Mahabharata; which was a cardinal teaching of Gautama the Buddha, and which has reached us as it was echoed from the shores of Galilee, is no mere expression of Utopian excellence of conduct, but the statement of a law of being which men disregard at their peril. Based simply upon the authority of dogmatic theology, this and kindred expressions of law lose their force as determinants of conduct, as regulators of motive; but demonstrated to man's knowledge as aspects of that eternal law "which knows not wrath nor pardon" they bring a new light into his life, and shew him the utter futility of attempting to evade the consequences of their infringement.

From these and similar considerations, and in view of the patent fact of the steady decline of belief on authoritative bases, there need be no apology for advocating the claims of

a system which professes at any rate to find a stable basis for ethics, and to demonstrate as scientific facts those cherished beliefs which have been at once the vital truths and the precious heirlooms of all the great religions of the world. Far from apologising for our appearance, we think this bare statement of fact is sufficient justification for it, as a means, however inadequate, of bringing some few of the teachings of Theosophy within the view of any who would otherwise not have heard of them, and thus inducing them to study for themselves.

The warning ought not to be needed, but knowing what we do of the prevailing ideas in most men's minds, it may as well be stated, clearly and distinctly, that, as a financial speculation, Theosophy will prove a dead failure. No one need take to it with any motives of "making it pay." The ideas are utterly antagonistic. Those who woo Truth must approach her for her own sake, otherwise they will ever find her as inexplicable as the Sphinx.

Of course I need hardly say that it is quite beyond the meaning and scope of a periodical like this even to attempt anything like a systematic course of instruction. That is only possible to individual effort. Our object, so far as those who are not already members of the Theosophical Society are concerned, will be sufficiently served if they are induced to commence that effort. To Fellows of the Theosophical Society we offer a new vehicle for the expression of their views and the interchange of opinions. We believe there is room for us in the literature of the Society, and that in the discharge of humbler duties we may be permitted to aid in the great work in which our more important magazines and periodicals have already done so much.

The drawing up of a suitable syllabus of subjects for discussion during a course is often a matter of some little difficulty. In this connection we commend the idea which has been adopted and followed by the Middlesbrough Lodge, as the nearest approach to the ideal standard we have met. The idea is to make the syllabus cover the principal teachings so as to convey during the course a bird's-eye view of the chief doctrines. For example—the course now running commenced with a paper on "Man as a Spiritual Being;" this was followed at the next meeting by "Man as a Septenary Being;" and then, in order, come "Reincarnation," "Karma," the "Basic Unity of Religions," "Nature's Finer Forces," and lastly, "Brotherhood." The suggested syllabus for next quarter follows the same lines.

In the Middlesbrough Lodge associates are admitted for one quarter only. At the expiration of the quarter they must either join the T.S. or cease attending; to make room for other associates. The object of the papers being chiefly the instruction of enquirers, it will be seen why this "outline method" is followed in the syllabus. The needs of students are met by a "Secret Doctrine" Class, and by meetings for general conversation, which are attended by the older students for the express purpose of helping beginners. A committee for practical philanthropy, on the lines suggested in Bro. Duncan's paper (read at the "Federation" meeting at Bradford) has also been formed.

A "centre" has been started at Darlington, which promises well; its earliest needs are being attended to from

the Middlesbrough Lodge, whose ambition is also to establish centres at Stockton and Hartlepool.

I have had a few opportunities lately of becoming acquainted with the methods and beliefs of what is called the "Labour Church." This is a new movement, with which, on many grounds, I sympathise. But on one cardinal point of teaching they too seem to fail conspicuously. They are so much taken up with insisting upon "rights" that there seems no place left for "duties." One hears a good deal about other peoples' duties, it is true, but the duties of the "Labourers" themselves seem kept in the background. Under the circumstances this is natural enough; but it is none the less a shortcoming, which, sooner or later, will make itself felt to the detriment of the new "Church." To a true Theosophist the proper discharge of his duties is of vastly greater importance than insistence upon his rights.

Theosophy seems to be making steady progress in Harrogate. For the past year, in addition to ordinary lodge meetings, public meetings have been held on Sundays, and the steady increase, both in interest and numbers, has made the taking of a larger room necessary. Harrogate has attempted a little missionary enterprise in the neighbouring town of Knaresbro', where they have experienced not a little "orthodox" opposition. In spite of this, however, our Harrogate brethren doubtless won't let Knaresbro' rest till a "Centre" is established there, and a new "activity" is thus brought into the field.

One sometimes wonders what have been the motives which have led so many students and inquirers to make themselves acquainted with Theosophy. To many it commends itself because it lifts the veil which hangs so darkly around Agnosticism, and shows the earnest searcher after truth that the path which led there was not a mistaken one; though what seemed the goal is found to be only the first step to real knowledge. Curiosity, no doubt, has led many to question this strange visitor in Eastern guise. Some have been attracted by the dangerous potentialities of occultism—dangerous if wrongly followed—whilst others have found in the Ethics of Theosophy the irresistible attraction which has drawn them to it. But, whatever the motive which led them to Theosophy, it soon dawns upon the inquirer's mind that there is only one way to a real knowledge of the Secret Wisdom, and that is to make altruism a real factor in his every-day life.

I have no doubt inquirers come to Theosophical meetings with very mixed feelings. The thing isn't expressed, but there seems to be a latent expectancy that some occult phenomena or mild *diablerie* will be thrown in by way of illustration of the potency of "Nature's finer forces." Even in the mind of the Associate there sometimes seems to linger a notion that with full membership comes the possession of mystical "keys" to hidden powers and dark enigmas of superhuman existence. After a time this dies out, as the student comes to recognise that the first essentials of all occult progress are self-knowledge and self-control. To the average human being these, especially the latter, are a pretty large order, and his visions of "spook-shifting" and kindred excitements fade away before the stern realities of his daily contest with the "lower self."

Most people are willing to admit that if altruism were the rule and selfishness the exception we should have reached the Millennium. Nearly everybody thinks it would be a good thing; but most people have a decided objection to beginning themselves. They want other people to begin, and they have a sort of half-confessed feeling that the beauty of it would consist very largely in the pleasure and happiness it would bring to them if others would only follow the "golden rule." In fact, their view of the thing is intensely selfish. They want the fruits of other people's self-denial. That is about the correct estimate of the man who preaches altruism and doesn't attempt to put his preaching into practice. The man who isn't ready to make a beginning with himself can't reasonably blame a state of things of which he is an active upholder.

Mrs. FIRTH, of the Bradford Lodge, aided by Mrs. Midgley, has been "spreading the light" in Baildon. Her Sunday evening meetings have met with encouraging success, and the rule appears to be that one attendance leads to continued visits. Mrs. Firth's ambition points to the formation of a small library, so that visitors to the meetings may take home literature to study during the week.

I HAVE frequently been amused at the inconsistency of people who profess a most profound contempt for "spooks," and who will seek to impress us with their superiority to "that sort of thing, don't you know"; and then, almost in the same breath, give circumstantial details of some "supernatural" visitation occurring either in their own experience or in that of some intimate friend or near relative. This sort of thing reminds me of the people who profess to have no fear of "ghosts"; and who always manifest such a decided objection to being alone in the dark. A fairly active "spook" would make them travel for all they were worth. Even a country lad, with the traditional appliances of turnip lantern and sheet, would give them cold shivers. A man wouldn't boast if he were certain of his strength.

At the Bradford Lodge, on December 6th, Bro. A. W. Cheyne will give his views on "Socialism and Theosophy"; and, on the 13th, Bro. Fletcher, of Manchester, urges a "Scientific Plea for Re-incarnation." Two members of the lodge, with the assistance of Miss Shaw, of Harrogate, held a meeting at Wakefield on the 14th inst. The three objects of the T.S. were declared, and Miss Shaw read an able paper on "Theosophy and Christianity." The meeting was well attended, and an interesting discussion followed the reading of the paper. One meeting, at least, will be held in December and January, and a centre has been already established.

ONE or two incidents at the Parliament of Religions, recently held at Chicago, were very interesting. After one of the meetings of the Theosophical Congress, at which Professor Chakravarti had roused the vast audience to enthusiasm by his stirring appeal, one man remarked, "We have been for years spending millions of dollars in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and they have converted everybody." Perhaps in time the average Western mind will be able to appreciate the lofty spirituality of those Indian brethren whom they affect to despise because of their

physical inferiority. Max O'Rell's estimate of the Englishman isn't far wrong. He is filled with a great conceit of himself; and, worst of all, he really believes his own estimate is a fair and just one.

I REMEMBER when Mrs. Besant and her Brahman brothers were on their way to take part in the Chicago Congress the latter were described in a local newspaper as two Mahatmas who were accompanying her. A brother F.T.S. showed me the paragraph at the time, and his remarks were just a little un-theosophical. I confess I was most affected by the ludicrous aspect of the mistake, and did nothing but laugh when he showed signs of resenting the easy familiarity of the writer. After all ignorance is a great excuse, though presumptuous ignorance often tempts one to administer a snub.

THE League of Theosophical Workers is formed of Fellows of the T.S. It is a voluntary organisation, and its object is to secure the most practical application of Theosophical principles to daily life and actions, to secure a medium of communication between members engaged in charitable works, and to aid in an efficient manner the Theosophical movement in its mission to the world. The branches of the League have power to take as Associate members persons other than Fellows of the T.S., who are desirous of co-operating in its work; such Associates may engage in the practical work of the League, or confine their help to financial support. The reports of the branches of the League are brought before the Annual Convention of the European Section of the Theosophical Society for its information.

THE Syllabus of the Harrogate Lodge for December contains the following items:—Dec. 3, "Forgiveness of Sins"; Dec. 10, "Theosophical Teachings on the Physical Plane"; Dec. 17, "Theosophy in Daily Life"; Dec. 24, "Divine Incarnations"; Dec. 31, Miscellaneous Papers.

THE Leeds Lodge has a paper on "Concentration" for Dec. 4th, and on "Thought" for the 18th; whilst the lady who gives the paper on the 10th at Harrogate will read the same paper at Leeds on the 11th.

Gleanings.

We are not here to inquire what we would prefer, but what is true.—*Professor Husley.*

God does not die with His children, nor Truth with its martyrs.—*Theodore Parker.*

The beggar is an angel in "straitened circumstances," a demigod in disguise.—*John Cameron.*

Any road will lead you to the end of the world.—*Carlyle.*

Our system of thought is often only the history of our heart.—*Fichte.*

Knowledge without common sense is folly, without method it is waste, without kindness it is fanaticism.—*Dr. J. Prince Lee.*

We are infinitely ingenious in finding excuses to prove ourselves in the right, when the heart tells us we are all in the wrong.—*John Cameron.*

What Theosophy Is.

Extracts from "A Rough Outline of Theosophy," by
Annie Besant.

"WE, who are Theosophists, allege that there exists a great body of doctrine, philosophical, scientific, and ethical, which forms the basis of and includes all that is accurate in the philosophies, sciences, and religions of the ancient and modern worlds. This body of doctrine is a philosophy and a science more than a religion in the ordinary sense of the word, for it does not impose dogmas as necessary to be believed under any kind of supernatural penalties, as do the various churches of the world. It is, indeed, a religion, if religion be the binding of life by a sublime ideal; but it puts forward its teachings as capable of demonstration, not on authority which it is blasphemy to challenge or deny."

"Theosophy claims to be this Secret Wisdom, this great body of doctrine, and it alleges that this precious deposit, enriched with the results of the investigations of generations of seers and sages, verified by countless experiments, is to-day, as of old, in the hands of a mighty Brotherhood, variously spoken of as Adepts, Arhats, Masters, Mahatmas, Brothers, who are living men, evolved further than average humanity, who work ever for the service of their race with a perfect and selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having passed beyond all desires of the personal self."

"As of old, so now, the Secret Wisdom is guarded, not by the arbitrary consent or refusal of the teachers to impart instruction, but by the capacity of the student to understand and to assimilate."

"Theosophy postulates the existence of an Eternal Principle, known only through its effects. No words can describe it, for words imply discrimination, and this is ALL. We murmur Absolute, Infinite, Unconditioned—but the words mean naught. Only as the Manifested becomes, can language be used with meaning; but the appearance of the manifested implies the unmanifested, for the manifested is transitory and mutable, and there must be something that eternally endures."

"The universe is, in Theosophy, the manifestation of an aspect of SAT (The Absolute). Rhythmically succeed each other periods of activity and periods of repose, periods of manifestation and periods of absorption, the expiration and inspiration of the Great Breath, in the figurative and most expressive phraseology of the East. The outbreathing is the manifested worlds, the inbreathing terminates the period of activity. The Root-substance differentiates into 'Spirit-matter,' whereof the universe, visible and invisible, is built up, evolving into seven stages, or planes, of manifestation, each denser than its predecessor; the substance is the same in all, but the degrees of its density differ."

"Thus, from the Theosophical standpoint, 'spirit' and 'matter' are essentially one, and the universe one living whole from centre to circumference, not a molecule in it that

is not instinct with life. Sentiency, in our meaning of the word, there may not be, say in the mineral; but is it therefore 'dead'? Its particles cohere, they vibrate, they attract and repel; what are these but manifestations of that living energy which rolls the worlds in their courses, flashes from continent to continent, thrills from root to summit of the plant, pulses in the animal, reasons in the man? One Life, and therefore one Law everywhere, not a chaos of warring atoms but a Kosmos of ordered growth."

"Each of the Seven Kosmic planes of manifestation is marked off by its own characteristics; in the first pure 'Spirit,' the primary emanation of the ONE, subtlest, rarest of all manifestations, incognisable even by the highest of Adepts save as present in its vehicle, the Spiritual Soul. Next comes the plane of mind, of loftiest spiritual intelligence, where first entity as entity can be postulated; individualism begins, the Ego first appears. Rare and subtle is matter on that plane, yet form is there possible, for the individual implies the presence of limitation, the separation of the 'I' from the 'not I.' Fourth, still densifying, comes the plane of animal passions and desires, actual forms *on their own plane*. Then, fifthly, that of the vivid animating life-principle as absorbed in forms. Sixthly, the astral plane, in which matter is but slightly rarer than with ourselves. Seventhly, the plane familiar to all of us, that of the objective universe."

"Now the consciousness of man can pass from plane to plane, because he is himself the universe in miniature, and is built up himself of these seven 'principles,' as they are sometimes called, or better, is himself a differentiation of consciousness on seven planes. The spirit in man is named Atma, cognisable only in its vehicle Buddhi, the Spiritual Soul; these are the reflections in man of the highest planes in the universe. The spiritual intelligence is Manas, the Ego in man, the immortal Entity, the link between Atma-Buddhi and the temporary personality. Below these come in order, Kama, the emotional and passional nature; Prâna the animating life-principle of the personality; Linga Sharira the 'astral body,' the double of the physical, but formed of the somewhat more ethereal 'astral' matter; lastly, Sthûla Sharira, the physical body. These seven states are grouped under two heads: Atma-Buddhi-Manas make up the trinity in man, imperishable, immortal, the 'pilgrim' that passes through countless lives, the *individual*, the True Man. Kama, Prâna, Linga Sharira, and Sthûla Sharira form the quaternary, the transitory part of the human being, the *person*, which perishes gradually, onwards from the death of the physical body. The consciousness of the normal man resides chiefly on the physical, astral and Kamic planes, with the lower portion of the Manasic. In flashes of genius, in loftiest aspirations, he is touched for a moment by the light from the higher Manasic regions, but this comes—only comes—to the few, and to these but in rare moments of sublime abstraction. Happy they who even thus catch a glimpse of the Divine Augoeides, the immortal Ego within them."

"Each of these planes has its own organisations, its own phenomena, the laws of its own manifestation; and each can be investigated as exactly, as scientifically, as experimentally as the objective plane with which we are most familiar."

"The evolution of man consists in the acquirement of experience and the gradual moulding of the physical nature into a form which can readily respond to every prompting of the spirit within. This evolution is carried on by repeated incarnations of the Ego, overshadowed by the Spirit, in successive personalities, through which it lives and acts on the objective plane."

The term Reincarnation implies the indwelling of the Ego in many successive personalities, but it does not imply the possibility of its incarnation in the brute.

"The immutable law of Cause and Effect is spoken of as Karma (action) in Theosophy. Each action—using the word to include all forms of activity, mental, moral, physical—is a cause, and must work out its full effect. Effect as regards the past, it is cause as regards the future, and under the sway of Karmic law moves the whole life of man as of all worlds."

"Remains but space for one last word on that which is Theosophy in action—the Universal Brotherhood of Man. This teaching is the inevitable outcome of the doctrines of the One Universal Spirit common to all humanity, Reincarnation, and Karma. Every distinction of race and sex, of class and creed, fades away before the essential unity of the indwelling Spirit, before the countless incarnations under all forms of outward garmenture, making the experience of prince and beggar part of the training of all in turn. Here is to be found the motive-spring of action—love for all mankind. In each child of man the true Theosophist recognises a brother to be loved and served, and in the Theosophical Society, Theosophists, under the direction of the Masters, have formed a nucleus of such Brotherhood of Humanity, and have made its recognition the only obligation binding on all who enter. Without this recognition of Brotherhood all science is useless, and all religion is hypocrisy. The Self of each is the Higher Self of all, and that bond is one which nothing in all worlds can avail to break. That which raises one raises all; that which degrades one degrades all. The sin and crime of our race are our sin and crime, and only as we save our brethren can we save ourselves. One in our inception, one in our goal, we must needs be one in our progress; the "curse of separateness" that is on us it is ours to remove, and Theosophy, alike as religion and philosophy, will be a failure save as it is the embodiment of the life of Love."

The Message of Theosophy.

By E. K.

WE are nearing the end of the 19th century, which has been a most remarkable one in the history of the progress of the world. But in nothing has it been more remarkable—whether the world knows it or not—than in the memorable fact that during the past few years a Message has been given, overflowing with goodwill to men, and of the deepest importance and interest to them. For many centuries their minds had been sunk in such dense materiality, or so covered with ignorance and superstition, that they had been unable to rise to the level where the Voice bearing this message, could be heard; and, except in rare cases, there were no hearts ready to receive it, and it found no resting-place or response.

Only during the last quarter of this century has its call awakened echoes in some minds, and, to those that hear, it is as though they are called by an Imperious Power—it is a summons that they must obey. It calls them to come into a new world which is unfolding itself, to a new birth and a new life: it tells them to awake for the time is at hand when the gate of knowledge begins to open; it shows them that they may see and hear what many have desired "to see and have not seen," and "to hear and have not heard." It tells them that their soul is not a thing of a day, or of a lifetime, but that the real man is a being capable of progressing to the highest state: that angels and powers and principalities exist; that this real man, by his own effort, may reach these states and further on and on, beyond all glory that his mind can grasp. It calls them to leave for ever the teachings of men and to come to "God" direct.

And they come, for the old life is no longer possible.

This message of truth is given to us in the "Wisdom Religion" which has been long hidden, and which is now known as Theosophy, or the "Wisdom of the Gods." It may be received by all men who will cleanse their hearts of every vestige of dogma and superstitious belief—for this truth is pure, and must fall on to a clean page, as it were; it could never mingle with false teaching.

Theosophy brings to men knowledge of their Divine Nature, showing them that with its wisdom, and with clean lives and pure hearts, they may reach closer to their "God"—the Divine Essence which is within them. For its teaching shows (as does also that of "Jesus") that man is the Temple of God, and that there is no other. In the words of our Teacher, "There being but ONE truth, man requires but one Church—the Temple of God within us, walled in by matter, but penetrable by anyone who can find the way; *the pure in heart see God.*" Also, we may read elsewhere, "Neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you."

The truth that men are slow to believe is shown in Theosophy to be that the Great First Cause is no personal "God," but an Eternal and Infinite Principle pervading all space, present in all life. This Power, which upholds the universe, and yet penetrates the smallest atom, is utterly beyond human thought. The mind of man is not capable of receiving so great a mystery. But he must understand that the spirit of man is immortal, and that it proceeds from this Principle, and must return to it; that to do this it has to pass through the "cycle of incarnation," that is, by evolution, to make its way through each kingdom of Nature, becoming a stone, a plant, an animal, a Man. And having attained consciousness as man, it then of its own freewill gains the power to advance. Theosophy will show the means and the ways. Through its teaching man may understand his origin and destiny, and is raised, spiritually and morally, by such knowledge.

For he sees the value of his life, and learns that he cannot separate himself from the One Divine Essence, which is called "God." He learns that it is in his own power to make his own future good or evil: and that he has to work

* Isis Unveiled, II. 635.

† Luke xvii. 21

out his own salvation, by effort, throughout many lives. Again and again will he return to earth-life to complete his task, and as every action has its effect, and is ruled by the law of justice, so will each life be in accordance with what *he has made himself* in previous ones. He will have periods of rest, but progress can only be made when body, soul and spirit, work together.

Theosophy will show him that fear of death comes only with ignorance, and is imaginary; that there is no place of punishment outside this earth, and that it is *here* that he must pay for his evil deeds and thoughts. That the state in which he finds himself after the death of the body, is a state of rest, where he may gain strength for trials to come—a sleep from which he awakes, refreshed and ready for work.

Surely such a message as this should make men pause and listen, whatever their station or object in life (many have *no* object), and if they will but allow themselves to hear this voice, they will attain to knowledge undreamed of, and have an interest in life, beyond all they ever looked for. For this Message contains truths only known in the "Wisdom Religion"—truths which are not new, and which are light and life to all who receive them. This knowledge has never been lost, though long hidden, for there have always existed on this earth some "Sons of God," who preserve it in its purity, and who await the time when men will ask for instruction. That there are now hearts longing for the truth, is evident to all who see the great work Theosophy is now doing, and which increases steadily year by year, in many parts of the world. And we have every reason to hope that the 20th century will bring to light many proofs that the Theosophic teaching now before the world has not been invented by man, but is indeed the "Wisdom of the Gods."

A Baptist Pastor Warns His Flock.

TWO or three Sundays ago a sermon on Theosophy was advertised to be given in a Baptist Church in Middlesbrough. A few members of the Theosophical Society attended, attracted by the title of the promised sermon. Theosophists will be able to judge how blind a leader the rev. preacher was when we recount the principal propositions which were laid down. These were—(a) that Theosophy is chiefly founded on Buddhism; (b) that Buddhism is a most immoral religion; (c) that Theosophical ethics are gathered from Christianity; (d) that Theosophy derides Christianity; (e) that it tends to make men careless of their actions; (f) that it claims to supersede Christianity; and (g) it pretends that Mahatmas can work miracles.

As was pointed out, in a letter by an F.T.S., in the local press, to which the rev. gentleman, with commendable prudence, did not reply: The merest tyro in Theosophical study will see what a gross parodying of the whole subject such statements are. And, as they formed the backbone of the rev. gentleman's speech one may easily imagine what a valuable contribution to his hearers' opinions that speech was—Briefly (a), Theosophy is *not* founded, either chiefly or in part, upon either Buddhism, or any other "ism." It is the universal truth which underlies and gives vitality to every

form of religious belief; (b), the moral record of Buddhist countries is admittedly and notoriously better than that of any other. Whatever one may say about Buddhist "beliefs," the statistics of crime shew conclusively that Buddhist countries are less criminal than Mahomedan, Christian, or any other; (c), the ethics of Theosophy were in the world thousands of years before the Christian era, how then have they been "gathered from Christianity?" It is not true to say (d), that Theosophy, or Theosophists, deride Christianity. They may properly call attention to the marvellous difference exhibited between the profession and the practice of "Christians"—but wherever they find one who tries to square his practice with his profession they welcome him, and honour him as a true and worthy brother. What I object to, personally, is not the genuine article, but the mere professional. Anyone who knows what he is talking about would laugh in your face if you told him (e), that "Theosophy tends to make men careless of their actions." As a matter of fact, by substituting a knowledge of law, for mere blind faith on authority Theosophy gives the very strongest inducement towards making individual life truer and better—and, from my own observation, I have seen that it actually does so. It certainly does not (f) "claim to supersede Christianity." It welcomes every true man, whatever may be his "profession of faith." It recognises that truth must appear differently to different people, and it only estimates a man by "what he is"—caring little what "belief" he professes. And, finally (g), about the last thing you would ever get a Theosophist to believe would be that either a Mahatma, or anyone else, did or could "work miracles."

A Legend of the Lamas.

THE forthcoming work of Nicholas Notovitch, a Russian traveller, will provoke more than a passing interest. Indeed, if what we are told of it be true, it will probably prove a "bone of contention" to many who wish to jog along in easy contentment with orthodox teachings. In the course of his travels, Mr. Notovitch visited some of the Himalayan Convents of Tibet, and there to his great astonishment heard frequent mention of a preacher named Issa, who had lived 2,000 years ago, and was executed in the Country of Israel, where he had gone to preach Buddhism. In other places he heard the same story; and from the manuscript records to which he obtained access, Mr. Notovitch has been able to gather a pretty clear and connected record of the life and preachings of Issa, which is embodied in his forthcoming work.

In this connection we are reminded irresistibly of the Essenes, that mysterious sect of the Jews, whose customs and beliefs so strongly resembled those of the "Early Church," that only the certain fact of their existence long before the Christian era prevents them being regarded as Early Christians. In other words, they were too early. Perhaps we may find in the missionary enterprise of Asoka, the great king of Eastern Hindustan, a sufficient explanation of the existence of the Essenes, and of the Buddhistic type of their teachings and practices. Asoka, who reigned about 300 B.C., had embraced the religion of Siddhartha, and sent missionaries to Greece, Syria, Egypt and other places to promulgate the Evangel of Wisdom.

If, as De Quincy asserted, the teachings of Jesus were all anticipated by the Essenes, we can understand the anxiety of Eusebius to prove that they were the Early Christians. If, as King, the author of *The Gnostics and their remains* declares them to be, they were "Buddhist monks in every particular," we can understand how the personality of Issa would become woven into their national history by the Hellenistic Jews of Alexandria; and how well its pathetic details would serve the philosophic mind of Clement to convey to the people the sublime mysteries of the word—the Logos.

In the preface to the "Gifford Lectures" for 1892 (published under the title of "Theosophy, or Psychological Religion,") Max Muller remarks—"What interests the historian is to understand how the belief of a small brotherhood of Galilean fishermen and their devotion to their Master could have influenced, as they did, the religious beliefs and the philosophical convictions of the whole of the ancient world. The key to that riddle should be sought for, I believe, at Alexandria rather than at Jerusalem." "The doctrine of the Logos, the very life blood of Christianity, is exclusively Aryan," and it is to the Neoplatonists of Alexandria we owe the incorporation of "this simplest and truest conclusion at which the human mind can arrive," in what, from that time forward, became the prevalent belief of Europe.

Theosophy and Childhood.

By A. NURSE, F.T.S.

SINCE becoming a Theosophist it has happened to me to be very much with "other people's children"—the "Children of Christian Parents," as the popular expression goes; and I have been often reminded of that definition of the deformed poet,—"a little thing that asks questions."

All day long the eager child "asks questions." How frequently it happens that he is given stones for bread,—stones of ignorance and prejudice, which haply he must bear the burden of for many a long year, and which will serve more effectually to keep him weighted down to the earth life, than did the material pebbles which the philosopher of old carried about with him in his pockets.

In the case to which I refer, I could do little. I *could not* give the "Christian Solution" of those mysteries of existence which were daily offered to the wondering eyes of the children and it would not have been justifiable for me to have tried to tell them truths of which their parents were ignorant, and of which they would not have "approved."

So I had to be satisfied with trying to instil general ideas of honour, truth, and unselfishness; and to answer many a question with "I cannot tell you yet." But—like the famous parrot—if I kept silent; I "thought the more"; for it seems to me that, at the present stage of humanity's progress, few subjects are of more vital importance to the practical Theosophist than those which relate to the helping forward of the young who will carry the torch of truth into many a dark place of the earth, which *we* may not see lightened during our present incarnation—of which work we shall, perhaps, see the fruition when we return once more with fresh vigour, to use

every renewed power for the service of those who are infinitely further beyond and above us than we are beyond the children; but whose wise and patient methods of training, of helping us to *educate ourselves*, we can strive to comprehend and to carry out as far as may be with the little ones whose present growth in wisdom depends upon us.

To all men alike, the child is an image of their past; but to us he is also an image of the future. We know that until the "Cycle of necessity" is over we must again and again begin at the very beginning, and view life through childish eyes. So that, even from a selfish point of view, the Theosophist owes it to himself to extend help to the younger members of society, for he knows that he shall again stand where the child stands now; and he knows too, that what measure he meteth out shall be meted out to himself.

Jottings from a Theosophist's Note Book.

By T. A. D.

THE fact that this century has witnessed so remarkable a development of the imaginative and introspective powers, as is implied in the production of great works of fiction, and their universal popularity, is full of hope for the future of Theosophy and Occultism. The wide-spread interest in the comparative study of ancient religions, the growth of tolerance and sympathy amongst thinkers of various schools, and the refining and spiritualising of the popular creeds in all the best contemporary theological writings, point in the same direction.

Are our minds ill-furnished for the comprehension and setting forth of the truth? Then let us *talk* less, and *read* more. Are they well furnished? Then let us *read* less and *think* more. Our books should be few; the best obtainable; suggestive rather than exhaustive. Books are chiefly useful to the student of the higher science in the initial stages of his progress, and their use is rather to open the mind and dispel prejudice, than to gain real knowledge of nature, which can only be perfectly acquired on the higher planes, in the light of spiritual verities.

The physical senses, whereby we cognise external nature, are so imperfectly developed, and limited in operation, that man may be compared to a diver walking on the sea-bottom, cased in his armour, and seeing dimly through the glass eyes of his helmet the wonders around him. Truly here "we see through a glass, darkly."

The phenomenon of a drowning man recalling the whole of his past life, in a flash of consciousness, is profoundly suggestive, if carefully thought out, in connection with our esoteric philosophy.

As we journey through earth-life our faces should ever be turned toward the light. So will the path be bright and clear before us, and the shadow and burden of life fall behind and be lost to view. If we turn our backs upon the light, this "body of humiliation" will cast the dark shadow of its evil Karma along the path we tread.

Grant that man has within him an imperishable soul, a portion of—say rather a portion *in*—the Divine over-soul, an illuminating ray from the Uncreated Light, a self-conscious will begotten of that mighty force which sways and moulds all things, and you give him the lever of Archimedes; he can move the world. If we know, as we do, that his will, using the intelligence of his mind and the practised skill of his hands, can create wonders of art and industry, working upon the grosser forms of matter, why should we hesitate to go a step further, and believe that, under suitable conditions, that same will can manipulate the finer forces of nature, the subtler forms of matter? In truth, the sole reason why so few of our race have possessed such powers, is that the conditions are too hard for the average man to fulfil.

North of England Federation of the T.S.

THE Second Quarterly Conference was held at Bradford on Nov. 4, and was attended by representatives from most of the Northern Lodges.

Mrs. Cooper-Oakley, who has recently returned from visiting Australia, New Zealand, and the United States, was declared President of the Conference by acclamation. A letter of greeting from Bro. Mead, the Secretary of the T.S. (European Section) was read, endorsing most heartily the objects and purpose of the Conference.

Some interesting information was given by the President about the "Lotus Circles," where children were taught on Theosophical lines: the teaching being such as all could understand, and, better still, enjoy. Texts from "The Voice of the Silence" and the Bhagavad-Gita were taught at one place, and the children were trained to manage their own meetings. She suggested the starting of a magazine devoted wholly or principally to Theosophical Education. Many speakers expressed their opinions; the general sense of the meeting being that those who could should teach Theosophy to their own children; but that as many parents had not the teaching ability, something of the nature of the "Lotus Circles" might prove a valuable aid in Theosophical work. The need of Theosophical books suitable for children was also spoken of, though the "Wonder Light" was not forgotten.

At the Evening Session Mrs. Cooper-Oakley spoke at some length on the subject of her recent tour round the world, and was listened to with intense interest. She had a busy time of it organising and re-organising, and generally she seems to have given a needed impetus to the movement at the right time. Even on her voyages she gave herself no rest, forming "Secret Doctrine" classes amongst the engineers and stewards. An interesting item in her visit to Australia was the joining of the T.S. by two of the leading lawyers after carefully reading the S.P.R. report! Another important convert was a geologist, who had his attention drawn to Theosophy by some of the most recent geological discoveries which were anticipated some years ago in the "Secret Doctrine."

And so the Esoteric Philosophy justifies itself.

After leaving "the Colonies" Mrs. Cooper-Oakley went to San Francisco where she lectured, as well as at Santa Cruz. Then on to Chicago, where she joined the other representa-

tives of Theosophy at the World's Parliament of Religions. After visiting some of the Eastern States, Mrs. Cooper-Oakley joined Mrs. Besant at New York and they returned to Europe together.

It was decided to invite Bro. Bertram Keighley to make a lecturing tour in the Northern Counties early in January, and as arrangements are now being made it is hoped that dates and places may be published in the next number of the *Northern Theosophist*.

The desirability of Lodges working on the lines of the "League of Theosophical workers" was pretty generally recognised and a resolution to this effect was passed.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.
 BRADFORD (Athéne):—Miss Ward, Eldon Buildings, Bradford.
 BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
 DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.
 EDINBURGH:—G. L. Simpson, 152, Morningside Road, Edinburgh.
 GLASGOW:—J. Wilson, 151, Sandyfaulds Street, Glasgow.
 HALIFAX:—A. Holden, 12, Chester Road, Halifax.
 HARROGATE:—Miss Shaw, 7 James Street, Harrogate.
 LEEDS:—Herbert W. Hunter, 205, Belle Vue Road, Leeds.
 LIVERPOOL:—Jno. Hill, 9, Dombey Street, Liverpool.
 MANCHESTER (City):—Mrs. Corbett, 5, Circular Road, Withington, near Manchester.
 MANCHESTER (Salford):—J. Barron, 56, St. Bees Street, Manchester.
 MIDDLESBROUGH:—B. Hudson, 113, Grange Rd. East, Middlesbrough.
 NEWCASTLE:—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.
 SHEFFIELD:—C. J. Barker, 503, Intake Road, Sheffield.
 SOUTH SHIELDS:—R. L. Grice, 4, Alexandra Terrace, South Shields.
 SCOTTISH:—A. P. Cattinach, 67 Brunswick Street, Edinburgh.
 WAKEFIELD:—W. Dickenson, Jr., 66, Providence Place, Thorne's Road, Wakefield.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

Book Exchange and Mart.

Entries under this heading are inserted at a charge of 3d. per insertion for every sixteen words. Entries with remittance must be to hand not later than the 20th of month preceding publication.

Wanted.

"FIVE Years of Theosophy," and "Isis Unveiled." Offers to W. H. THOMAS, 10, West Terrace, North Ormesby, Middlesbrough.

"LUCIFER," Volumes 1 and 2. Apply EDITOR, *Northern Theosophist*.

All communications to be addressed "Editor, *Northern Theosophist*, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

OUR first number has been well received. Occasional little jokelets have been let off at our expense it is true, but these have been of the mildest description, and have only served to convince us of the need there is that Theosophy should be known for *what it is*, and not the extraordinary thing it pleases some writers and speakers to proclaim it.

I must congratulate Miss Shaw on her meeting in Middlesbrough, on the 19th December. Her paper on the Brotherhood of Man was an able one, and it has stimulated enquiry which we confidently expect will bear early fruit. The presence of some of the principal leaders of the "Labour Party," and their evident interest in the work we are doing encourage us to hope we may convince them in time that Theosophy has a real message not only for the "working classes," but also for those "dim millions" whose cry has gone too long unanswered. The idea that Theosophy has no message for these, and that it can only appeal to the cultured and leisured classes is an utterly erroneous one. It has a very real and practical mission to discharge, as we hope eventually to prove.

To my mind, the principal justification of Theosophy is just because it *does* show how to approach those questions of poverty, misery and vice, which are the disgraces of our civilisation. It isn't necessary to become familiar with Sanskrit terms nor to speak learnedly about Karma, Devachan, and the like to be a good and true Theosophist. Accept human brotherhood as a *fact*, and act accordingly:—that's all! Of course, if one hankers after proof of those doctrines of Karma and Reincarnation, by which and *by which alone* we can explain the facts of human existence without outraging our sense of eternal justice, we must follow the

lines of study necessary to the understanding of the facts, and the demonstration of the laws of which they are expressions.

Of all problems those connected with human affairs are the most involved. No man ever thinks he has got a simple solution to a social question, unless he is practically ignorant of its details and ramifications. The "man in the street" will scoff because you cannot give him, in simple formula suited to his intellectual status, the proofs of what to him seem the baseless theories of mere dreamers. Theosophists owe it to themselves as well as to the race to let it be seen that they are something more than dreamers. It is, no doubt, allowable, and indeed it may be useful, to read "interesting papers on Parabrahman"; but, as well as the duty of self-instruction, there is the larger duty which includes it, of helping others. The lesser must precede the greater, but it must not obscure it.

On January 2nd the Rev. T. A. Duncan, of Liverpool, will address the Middlesbrough Theosophists and their friends on "Theosophy—its Origin, Credentials, and Cardinal Teachings"; and, on the 9th, Bertram Keightley, M.A., will speak on "Theosophy and Religion." These meetings will be followed by papers on "Personality and Individuality," by A. Wilson, on the 16th; and "Reincarnation," by H. Smith (Harrogate), on the 30th. The Lodge Meeting on the 23rd will be devoted to the discussion of any points left unanswered in connection with the three previous meetings.

We get a good many sensational pictures of Hindu religion, representing Brahmanism about as truly as a description of the manners and customs of "Seven Dials" would represent Christianity. This is what a Hindu says of us:—

"You come with the Bible in one hand and the conqueror's sword in the other—you, with your religion of yesterday, to us who were taught thousands of years ago by our Rishis, precepts as noble and lives as holy as your Christ's. You trample on us and treat us like the dust beneath your feet. You destroy precious life in animals; you are *carnivores*. You degrade our people with drink. You insult our women. You scorn our religion—in many

points like yours, only better, because more humane. And then you wonder why Christianity makes such slow progress in India."

And then this Hindu Monk, who denounces "our commercial prosperity, our bloody wars, and our religious intolerance," goes on to say "I tell you it is because you are not like your Christ, whom we could honour and reverence. Do you think, if you came to our doors like Him, meek and lowly, with a message of love, living and working and suffering for others as He did, we should turn a deaf ear? Oh, no! We should receive Him, and listen to Him just as we have done our own inspired Rishis."

The "Baptist Minister" whose misrepresentations of Theosophy were exposed in a letter by an F.T.S., which we republished from the *Northern Review* last month, has replied in his own paper to the effect that he doesn't take that paper (the *N.R.*) and that if he did he would probably not read its criticism. I would respectfully remind the reverend gentleman that in the very same issue (November 4th) of the *Northern Review*, and on the same page and column of it as the letter in question, there is a letter from himself in which he compliments the Editor of that paper on his courage in dealing with the question of Sunday Observance! Of course, it is quite possible that he doesn't read his own letters which he sends for publication, and that, therefore, he might also miss seeing the letter headed in large type "A Baptist Minister on Theosophy" a few inches below his own signature.

But whether he saw it or not in the paper it originally appeared in it appears he had read that letter when he made his rather vague comments upon it. As his principal statements were flatly contradicted and his whole sermon challenged by the letter, he might have done one of two things:—either denied the accuracy of the writer, or disproved his statements. He attempts neither!

Our Baptist friend concludes by urging his readers to study certain articles written by "one of the ablest of our younger ministers." I followed his advice, and was considerably strengthened in my belief in the old saying that "even the youngest of us is not infallible." The young cleric winds up his article on Theosophy in the following terms:—"As we listened to the voice of Jesus, we thought we had found a Redeemer. Theosophy tells us we were deluded. If Theosophy is true, we must tear out of our Bibles the fifty-third chapter of Isaiah. If Theosophy is true, we must blot out of our Testaments the story of the Prodigal Son and the parable of the Good Shepherd. If Theosophy is true, we must pull down the Cross, and with it all the hopes we have been building on it.

Now this sounds well and reads well; but its statements about Theosophy are ludicrously false. I do not hesitate to say that an average Theosophist could give a better *exegesis* of the Redemption, a more sensible reading of the story of the Prodigal Son, and the parable of the Good Shepherd, and a deeper and truer explanation of the Mystery of the Cross, than the very youngest Baptist minister in England. Instead of tearing out any chapters from the Bible, he would shew how one and all of them had their inspiration from the perennial source of Divine wisdom to which the Bibles of every great world religion owe their origin.

The Harrogate Lodge has a good programme for January. On the 5th our good friend and brother, T. A. Duncan, reads a paper, entitled "What think ye of Christ," and on the 7th, Bertram Keightley (Secretary, Indian Section, T.S.), will address a public meeting in the "People's Hotel," on the question, "Has Man a Soul?" This will be followed by public meetings on the 14th, 21st, and 28th, when the following programme will be followed:—14th, "The New Social Democracy" (Eliza Pickard); 21st, "Cui Bono?" (David S. Ward); 28th, "Some False Notions of Occultism" (Oliver Firth). The lodge meetings on the 12th, 19th and 26th will be devoted to discussion in detail of the first object of the T.S. (Universal Brotherhood), beginning with "the barriers of race;" then "the barriers of creed," &c.

The "Secret Doctrine" Class meets at No. 1, James Street, on Saturdays, at 7-30 p.m.

The public meetings of the Leeds Lodge are held on Mondays at 8 p.m.; and during January the following syllabus will be followed:—January 1st, "Ancient Civilisations," by Harry Banbury, of Toynbee Hall; 8th, "The Case against Materialism," by Bertram Keightley, M.A.; 15th, "The Kabbala, the Theosophy of the Jews," by Rev. W. Williams, of Bradford; 22nd, "Theosophy and Christianity," by Miss Shaw, of Harrogate; and 29th, "False Notions of Occultism," by O. Firth, of Bradford. The lodge meetings are held on Sunday afternoons, at 3 p.m. We are glad to know that a "League of Theosophical Workers" has been formed, and look forward to good results from it.

The *Irish Theosophist*, to whose pages I am indebted for one or two quotations, has increased its size and price. It is now supplied, post free, for three shillings and sixpence a year, and may be obtained from the publishers at 71, Lower Drumcondra Road, Dublin. In the present issue a commencement has been made with a "Children's Column," to which Mrs. Cooper Oakley has promised to contribute. Needless to say that we are in cordial sympathy with our Irish brethren in their efforts to bring the great truths of Theosophy before the reading public. Of course the average reader will just skim through and go away no wiser; but, here and there, a *thinker* will be met, and it is well worth the publishing of a whole edition to reach even one such.

The *British Weekly* is published as "A Journal of Social and Christian Progress." In its issue of December 7th there appears "A Chat with Miss Annie Taylor," who is described as "one of the greatest of lady travellers." The ambition of this lady is to "gain an entrance for the Gospel into Tibet." She has already been almost within sight of the walls of Lhasa. I wish to notice the following statements attributed to her—(a) that the Buddhists worship idols; (b) that she found no trace of Mahatmas; (c) that a journey in Tibet ought to disenchant any believer in Theosophy; (d) "the one idea of the Buddhist priesthood is gain for themselves"; and (e) "the commands of Buddha were pure and good, but neither priests nor people make the slightest attempt to keep them."

I need not dwell upon the fact that the opinions of a traveller who has, as it were, just scampered through a country, are practically valueless as regards the real nature of that country and its people. As to the idol worship, the following, which I know to be true, will be instructive:—

The other day a visitor from the far East was being shown over a Christian cathedral in one of our Southern cities. He stared with astonishment upon the images which were very much in evidence (it was a Roman Catholic Church), and, turning to his companions, he said, "And you, too, you worship idols!" What would be the record of that traveller about the English people when he got back to his own people in Japan?

It would have been a most extraordinary thing if Miss Annie Taylor had seen a Mahatma. These gifted beings don't hold themselves on show to gratify the curiosity of every person who would like to hunt them up. Tibet is a pretty large place, and the most enterprising of British travellers might spend from now till he was greyheaded without fully exploring every part of it. As Theosophy has nothing to do with Tibet any more than it has with India or Egypt, I can't quite see where the disenchantment could come in. Theosophy is a system of teachings, and these are true or false, without any regard to the present or past social state of any community or nation. If we wanted a "heathen" to judge of the truth of Christianity, would we ask him to ground his opinion upon the past or present state of morals in any country called Christian?

Perhaps it is true that "the one idea of the Buddhist priesthood is gain for themselves." How would an intelligent "foreigner" speak of *our* priesthood? That both priests and people make no attempt to keep the commandments of Buddha, is not without exact parallel amongst us, substitute Christ for Buddha and the statement applies as literally to England as ever it could to Tibet. But what interests us is the statement that these commands of Buddha were "pure and good," and this little admission destroys all the *suggestio falsi* of the preceding statements. If Buddha's teachings were pure and good, we cannot be far wrong in accepting them.

People who live in glass houses shouldn't throw stones.

Under the heading "Parallel Texts from Scripture" the *Theosophic Thinker* has introduced a new and valuable feature into its columns. This attempt to show the basic unity of all religions, by putting their similar teachings side by side, is one of which not only Theosophists, but all earnest searchers after truth will cordially approve. The *Theosophic Thinker* is published at Madras, and is a 4 page weekly. Mr. Chas. H. Collings, of Surrey Chambers, 172, Strand, W.C., represents the paper in England, and I recommend intending subscribers to him. I am not very conversant with the mysteries of the Indian rupee, the price is two rupees per annum, but I think I am right in saying it will figure out to about one penny weekly.

The Bradford Lodge intend trying a new plan, viz:—Alternate open nights for visitors, and closed for members' study. On January 10th, Bertram Keightley will lecture on "Theosophy and Occultism,;" and on the 24th, Miss Shaw, (Harrogate) will read a paper on "Heaven and Hell." I think our Bradford brethren do well to give the "alternate" method a trial. I have noticed that in the quieter atmosphere of the lodge the ideas brought into being under the electric conditions of the public meeting get trimmed into shape, their proper proportions are seen, and their true value estimated. These "Devachanic interludes" afforded by the alternate "closed" meetings are well worth trying.

The latest issue of the *Theosophical Siftings* is entitled "A Word on Man, his Nature and his Powers," and the fact that it is by Annie Besant is sufficient recommendation. It is a verbatim report of a lecture delivered on board the *Kaisar-i-Hind*, in the Red Sea, Oct. 30th, 1893. The well-known phonographer, Mr. T. A. Reed, and his son, were fellow-passengers with Mrs. Besant, being on their way to take the official shorthand notes of the Royal Commission on Opium, and their services were secured to take this verbatim report of a most interesting and valuable address.

In publishing the report of the proceedings of the Theosophical Congress at the World's Parliament of Religions, held at Chicago, last September, the American Section of the T.S. deserve the thanks of every individual member throughout the world. The speeches are excellent: and I do not think it would be possible to bring the main teachings of Theosophy under the notice of the public in a more condensed or fascinating form than is afforded by this report of nearly 200 pages. The "Report" is now on sale by the Theosophical Publishing Society, price 1s. 6d. net, and it is well worth the money.

I have come in contact with a good few "reformers" in my time, and I have usually found that the idea at the base of all possible reform seems to be, with some of them, to make *somebody else* do his duty. That's a bad way to begin. The better way would be to begin at the very beginning by doing our own, and then let our practice give force to our precept. To neglect this very important detail in our propaganda is to run serious risks of being false to our professions of brotherhood, and to appeal to "envy, hatred, malice, and all uncharitableness," instead of to true altruism. We have no right to preach self-denial by word till we have *proved* out faith in it. It's no easy matter being a "reformer" on such lines, but it is the only way to be a true one. Buddha and Christ both trod that path and shewed us the way.

It is a vastly easier matter to tell someone else his duty than to see and do our own. The capitalist who blames the workman for want of thrift would be better occupied in curbing his own extravagances; and the workman who struggles for higher wages might profitably spend the time which must elapse before he gets them, in trying to spend what he has already to better advantage. I haven't much hopes of the former class, but I have of the latter.

Gleanings.

Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination.—*Gautama Buddha*.

The sacrifices we have to make are never the exact sacrifices we would have chosen to make.—*Simmet*.

It is only with Renunciation that life, properly speaking, can be said to begin.—*Carlyle*.

You do not know what sword is in the scabbard until it is drawn.—*Gaelic Proverb*.

The true Shekinah is man.—*Chrysostom*.

A Conversation about the Mahatmas.

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F.T.S.

By WILLIAM MAIN, *The Path*, Oct., 1892.

SMITH.—I have read and heard a good deal about Mahatmas; the authority of those real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

JONES.—What kind of proof do you want?

S.—Any proof. I should like to see one. That would be the best kind of proof.

J.—Why would it? What would he look like?

S.—Like a Mahatma, of course.

J.—What does a Mahatma look like?

S.—How should I know, never having seen one? If I had, of course I would be less sceptical.

J.—I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S. (after a little thought).—I see what you are driving at. I was speaking offhand when I said that seeing a Mahatma would prove that he was one. He would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone, I know, would not prove anything; but what was really in my mind was the exhibition of some powers transcending those of common men.

J.—What would you expect him to do?

S.—I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerialising something, himself for instance, and again re-appearing, doing all this, of course, under test conditions, so that I could be sure that there was no fraud.

J.—What would be the use of his taking so much trouble?

S.—To prove to me, and through me to others, that he was a Mahatma, and that, consequently, if there was one, there might be more of them.

J.—Would these performances prove that he was a Mahatma?

S.—It seems to me that they would.

J.—What is your idea of a Mahatma?

S.—I am told that the word means "Great Soul." If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is, therefore, able to give tangible proof of this wisdom.

J.—You would be more credulous than I take you to be if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S.—Perhaps I may still be a little off; but what are you driving at?

J.—If you lived in India, a half-naked juggler might come into your courtyard and produce phenomena as remarkable as any you have named. Mr. Crookes made many experiments in the phenomena of so-called materialisation, and was nearly turned out of the Royal Society for saying he believed in occult forces, although specially organised committees of experts were unable even to suggest an explanation. Would you say that the ignorant school girl, through whom many of these phenomena were produced, was a "great soul"?

S.—Hold on there. I will come down of my own accord, like the 'coon, so you need not load again. I see that phenomena alone are not sufficient, although I confess I had not fully realised it before; but still I think you will admit that the Mahatmas needn't make themselves so scarce. They might shew *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

J.—What would you have them say?

S.—Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

J.—I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue amazingly, so with your leave please consider my question repeated.

S.—Of course, I don't know what they would say, for if I did it would be because I knew these things myself; you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification, and tending to the elevation of mankind.

J.—How would you know that they were wise and true?

S.—Why, because some things we might know to be true, and others we would feel *must* be true, and others again, if they seemed strange and incredible ought to be capable of verification.

J.—Very good. But it involves no wisdom to tell us things that we already know to be true, although a starting-point from the well-known is necessary. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage. An Adept's power of explaining would be limited by the capacity of the listeners, and would compel the attention of very few. You say that statements seeming strange and incredible ought to be capable of verification. That, of course, is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious.

S.—I appreciate the force of your remarks, but still it appears to me that the Mahatmas, without going wholly into incomprehensible profundities could give to the world some of their wisdom. They might smooth the path that leads to higher knowledge and better life. They might tell us something of the past of our own race and this globe, and of its

probable future ; something of the unseen world and its forces.

J.—Suppose that they did so, and that people were not interested enough to read or to listen.

S.—You are making a very foolish supposition. I do not over-rate the numbers of the really thinking portion of the community, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

J.—Are you quite sure of that ? I will venture to say that it would be a long time before it would be read by any considerable portion of the members of the Theosophical Society, still longer before the majority would really study it.

S.—You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members.

J.—I do not under-rate them. But people are not so hungry for the higher knowledge as they think they are.

S.—I do not agree with you, and should like to see the matter put to the test.

J.—It has been put to the test. The knowledge you are so eager for has been published in book form.

S.—When, where ? Is it in English, or any language I can learn ?

J.—You will not have to study Sanskrit. You know all about the book and have looked into it. It is called the *Secret Doctrine*.

S.—What, that book ! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

J.—I don't suppose I have.

S.—Besides, I thought Madame Blavatsky wrote that book.

J.—Suppose she did, some human finger had to be employed, whether those of an Adept or an agent. In my judgment she could no more have composed that Work from her own resources than she could have built the pyramids of Egypt. If, after reading it with more attention you still find no evidence of the existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S.—(Soliloquising). Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view to finding out things for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. (Exit Smith.)

Reincarnation.

REINCARNATION is an extremely simple doctrine, rooted in the assurance of the soul's indestructibility. It teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences, in which it acquired its present inhering peculiarities, and that it is on its way to future transformations, which it is now shaping. Although commonly rejected throughout Europe and America, Reincarnation is unreservedly accepted by the majority of mankind at the present day, as in all the past centuries. From the dawn of history it has prevailed among the largest part of humanity with an unshaken intensity of conviction. Indeed, the most striking fact about the doctrine of the repeated incarnations of the soul is the constant reappearance of that faith in all parts of the world and its permanent hold upon certain great nations.

The ancient civilisation of Egypt was built upon it as a fundamental truth. Herodotus tells us that the Egyptians "are the earliest who have spoken of this doctrine, according to which the soul of man is immortal, and after the destruction of the body enters into a newly-born being." The funeral books of the Egyptians say plainly that "resurrection was in reality but a renovation leading to a new infancy and a new youth." It was taught as a precious secret to Pythagoras, and the older philosophers through whom it passed to Plato and his followers, who disseminated it throughout Greece and Italy. It is the keynote of Plato's philosophy. "Soul is older than body," he says. "Souls are continually born over again from Hades into this life." In Plato's view all knowledge is reminiscence. The doctrine of Reincarnation was also largely spread by the Neo-Platonists—Plotinus and Proclus.

The swarming millions of India have lived and died in this belief for centuries. It was a cardinal element in the religion of the Persian Magi. Cæsar found it among the Gauls. The Druids taught it. Among the Arab philosophers it was a favourite idea, and it still may be noticed in many Mohammedan writers. In the old civilisations of Peru and Mexico it prevailed universally. The Jews generally adopted it after the Babylonian captivity. John the Baptist was to them a second Elijah. The Talmud and the Kabala are full of the same teaching.

Christianity is not an exception to all the other great religions in promulgating this philosophy. Reincarnation played an important part in the thoughts of Origen, and several other leaders among the early Church Fathers ; for it was not condemned by "the Church" until 500 years after Jesus, when the Council of Constantinople saw fit to brand the doctrine as pernicious.

In the "middle ages" many of the Schoolmen advocated it. The older English Divines do not hesitate to inculcate "pre-existence" in their sermons. In the 17th century Dr. Henry Moore and other Cambridge Platonists gave it wide acceptance. Even amidst the predominance of materialistic influences in Christendom it has a considerable following, and to-day it reigns without any signs of decrepitude over the Burman, Chinese, Japanese, Tartar, Tibetan and East Indian nations, including at least 750 millions of mankind, or nearly

two thirds of the race. Although sometimes degraded from its original purity it is no mere superstition of the ignorant masses, it is the chief principle of Hindu metaphysics—the basis of all their inspired books.

Such a hoary philosophy established by the authority of ages, cherished in some form by disciples of every great religion, is certainly worthy of the profoundest respect and study. There must be some vital reality inspiring so stupendous an existence.

But the Western fondness for Democracy has no hold in the domain of thought. The fact that the majority of the race are agreed about reincarnation is no argument to an Occidental thinker, to whose mind reincarnation is both unfamiliar and distasteful. The unfamiliarity is due, perhaps, to the materialistic tendency of our great thinkers, especially in the domain of science; as we see that most scientists have been, and are unwilling to admit the separate existence of any soul at all in man, to say nothing of its reincarnating.

When one seeks for light upon the problems of birth and death, and our conduct between these two events, it may be said that there are three hypotheses concerning the origin and destiny of the soul, under which almost every possible form of belief may be classified.

The first looks upon the soul as the product of the molecular and chemical activities going on within the body, and holds that the cessation of these activities necessitates its destruction. This is the theory of modern materialism.

The second is the "one birth" theory, which supposes the creation of a new soul at each birth, and having its chief representative in modern (not ancient) Christianity.

The third is reincarnation, or the repeated descent of the soul into material bodies.

With regard to the first of these, I will just ask you to notice how this theory fails to give any satisfactory answer to the question, "What is the object of life?" Except we deny any aim at all in nature's processes which have led up to man, it is evident that in humanity the one object is to gain knowledge and wisdom through experience. Even *one* short life forces us to this conclusion. Now materialism does not deny this, but claims that this increment of wisdom is transmitted to the race, and that the individual has no further share in it. If experience and the wisdom resulting therefrom be the objects, then *one* life is simply absurd. Did all attain old age the case would be bad enough. But, when we consider the vast number who die with no experience whatever, the inadequacy of one life to accomplish its purpose becomes apparent to the dullest intellect. Again, if the wisdom and experience of the individual are passed on to the race, yet the race itself must eventually perish, and with it all the fruits of the sufferings of its units. Materialism only removes the difficulty one step, and it leaves life none the less a farce because that farce assumes colossal proportions. It is quite as unjust for the race to die and leave no result, even after millions of years, as it is for the individual to do so after one life.

Again—from the scientific point of view—the indestructibility of matter, the correlations of force, the conservation of energy, the law of evolution, are all in hopeless irreconcilability with the materialistic theory. If matter be indestructible, then the material base of the soul is indestructible; if force be always conserved, then also is psychic—or soul-force; if energy be eternal in its action, then intellectual energy cannot be excluded; if evolution be a fact in nature then it includes the larger fact that its processes are necessarily infinite in duration.

Now, with regard to the "one life" theory: The commonest idea of the soul throughout Christendom seems to be that it is created specially for birth in this world, and, after its lifetime here, it goes to a permanent spiritual world of eternal duration where it is rewarded or punished for the deeds of earth.

The first objection to this theory is that if the soul is created at birth it cannot be immortal. All that begins in time ends in time; what has a beginning must have an ending; and the necessary correlative of immortality after death is eternal existence before birth. Consider also,—if every birth were an act of creation, the introduction into life of an entirely new creature—we might reasonably ask "why souls are so differently constituted from the outset?" We do not all start fair "in the race that is set before us," and therefore cannot all be expected, at the close of one brief mortal pilgrimage, to reach the goal and be all equally well-fitted for the blessings or the penalties of a fixed state hereafter. Consider the problem of the inequalities of circumstances, of capacity, or of opportunity which apparently are evidence that justice is not a factor in life, but that men are either doomed to live their only life in adverse circumstances under the will of a Creator who is responsible to none, or under the law of a soulless nature. Let us take an instance: the commonest observation assures us that a child may be born with limited capacities and a wayward disposition, strong passions and a sullen temper and with tendencies to evil almost sure soon to be developed. Another, on the contrary, may be happily endowed from the start; not only amiable, tractable and kind, but quick witted and precocious; a child of many hopes. The one, by organism and environment foredoomed to a life of crime, or at best a struggle against enormous odds, the other by organism and environment destined to a life of beneficent activity—his struggles not against the evil that drags him down but after the higher good which allures him upwards. Whence such different fates if these human beings enter for the first time on life's stage?

Where the justice of two souls created by the same power and placed under such widely different circumstances through no merit or demerit of their own? But, once admit the fact of reincarnation and this apparent chaos of injustice changes into the most beautiful harmony. The terrible inequalities of birth, utterly inexplicable by the "single birth" theory and still more so by the materialistic hypothesis, are shewn to be the results of causes set in operation by the soul itself in former incarnations. Considered from this point of view everyone is born into the state which he has fairly earned by his own previous history. He carries with him, from one stage of existence to another, the habits or tendencies he has formed, the dispositions he has indulged, and the passions he

has not chastised but has voluntarily allowed to lead him into vice and crime. And if it be said that this pictures a terrible responsibility, it points also to a great hope; for, as a man may build to evil, he may build to good.

Reincarnation affords the key, and the only key, to the mystery of the inequalities of birth, and makes immortality reasonable by extending the existence of the soul to an infinite past as well as to an eternal future. The last point mentioned—existence in both directions—avoids the absurdity of postulating a half-eternal being, an existence with but one end, which a soul created at birth and having immortality from that point, presupposes. Reincarnation is also in perfect accord with the scientific conceptions of the persistence of force and the conservation of energy, and shows how a cause once set in motion must have its effect; that energies generated in life are not cut short at death but must find expression in a future life; that the affinity which guides a soul into the most fitting body to express its characteristics is but an exemplification of the law of energy or force taking the direction of the least resistance. No energy is lost. Soul force, like all other forms of force, is ever conserved. The soul which has longed and struggled for a desired result, finding its efforts cut short by death, when perhaps on the very point of their realisation, does not lose the fruit of its toil and self-denial. The energy so generated will accompany, guide, and control the next birth so as to continue its expression in one unbroken line. No effort, whether for good or evil, can be without its results. It is a cause, and in the eternal harmony of nature must have its effects.

To be continued.

NOTE.—For a fuller statement of this doctrine the student is referred to Dr. Jerome A. Anderson's "Reincarnation," which may be obtained from the Theosophical Publishing Company, 7, Duke Street, Adelphi, W.C. It is decidedly the ablest work on this subject in the English language.

What shall we Teach the Children.

BY A. NURSE, F.T.S.

I don't think I could have ever realised what "a stumbling-block and rock of offence" the average Sunday School idea of Deity is until I encountered it in the minds of some children I knew. It was always in evidence. There was no getting round it, or past it, and it always blocked the way against any suggestions of the eternal justice which rules the world. They knew a good deal, those children; and they were perfectly satisfied as to the correctness of their knowledge; but still there were a few things they wanted to know. They had been told that God made everything, and He was wise and good, and He could do exactly as He liked. But He didn't seem to *like* to do a few things they thought He might; and He seemed to have made many strange things indeed.

Did He make illnesses?

Did He let the robbers steal?

Did He like to have so many people poor and wretched? And, if He didn't, why not make them all well and comfortable?

Then papa took ill; and God must be prayed to to make him well again. But "God let papa die"! Did He like to see

mama crying? It didn't seem much use to pray, did it? But "if we didn't pray He would be angry;" and He would do fearful things if He were angry. Small wonder that sensitive children find it hard to "be good and get to sleep quickly" with that Dreadful Eye always staring at them,—even when they creep under the bed-clothes!

I have known a child arise from her bed in an agony of fear, and pray in the moonlight that she might not commit "the unpardonable sin" *without knowing it*, and so go to that dreadful hell for ever and ever. And I have known that same child as she listened tremblingly to the "Communion Service" and wondered which of those "messages of love" (which begin "cursed is he that" doeth so and so) condemned *her* to everlasting woe. And all the people said "Amen," just as if they liked it. The world is a strange place when one is only eight or nine years old!

And then, as though all this were not enough, there is the devil, too! "Did God make the devil? and why did He *let him* do so many bad things! He could prevent it if He liked, couldn't He?"

I always fought shy of the devil; and the children finally decided that "Nurse didn't know half so much about the devil as they did at Sunday School"!

To answer such questions as I have given, and many another strange and puzzling one which arises in a child's mind; questions which spring naturally from the crude notions of Deity which pass current as "pious" at the average Sunday School is no easy matter if one determines to be truthful. I am glad to welcome the dawn of a better day when light from the far east shall come. Then the minds of the children will be moulded by the Voice of the Silence rather than the wisdom and wickedness of the Jews. They will know the utter truth of Karma, and know no more those terrors of that nightmare through which so many of us had to pass.

Ex oriente lux.

Hindoos and Animals.

THERE is a good deal of human nature in most people, and the "mild Hindoo" is no exception. Whilst it is a fact that his religion inculcates, in a special manner, mercy towards the brute creation, there can be no question that these general precepts of mercy have been hardly carried out in their real spirit by many of the people in India who have to do with animals. And, no doubt, what is true of the Mohammedans, and the Brahmanical Sects of India, will be in a pretty equal degree true also of the Buddhists of Ceylon, Tibet, Burmah, Japan, &c. But it remains to the credit of the Oriental that his cruelty, where he is guilty of it, is largely due to mistaken kindness, and proceeds from no wanton pleasure in witnessing animal suffering. "When cattle are sick or disabled they are treated with great, but unintentional barbarity." In fact, it is largely true of India to-day, as it was of Europe during the Middle Ages, that "native notions on sanitation and the treatment of disease in men and animals amount in practice to a conspiracy against the public health." But as regards the actual treatment of animals in servitude, these "fare, on the whole, as well as the means of the owners will allow." The cow is "even more cherished than the Irish cottager's pig."

Before noticing and commenting upon a practice called "tail twisting" which we must unhesitatingly condemn, and which has been common in India, I would like to point out a feature which one gladly welcomes in Indian village life. "Village boys are not there seen stoning frogs, or setting dogs at cats, nor tying kettles to dogs' tails.....The Indian schoolboy, on his way to school, passes numbers of squirrels, but he never throws a stone at them; and the sparrow, the crow, the maina, and the hoopoe move from his path without a flutter of fear." This illustrates what seems to be the fact,—that whatever cruelty he may be guilty of he takes no wanton pleasure in it, but errs through ignorance. Much of it arises from his reluctance to kill. Life is sacred to him, and to his mind there is "no such thing as euthanasia, and it is impious to attempt to bring it about."

"Tail twisting," a term which has found its way into Anglo-Indian slang, consists in seizing the tail of the ox, the usual recipient of this brutal attention, and twisting it so that the last four or five vertebræ grind on each other. "Immense numbers of Indian oxen have their tails permanently dislocated by this practice." Of course this is not a charge against Hindoos as a race, and refers only to those drivers of cattle of whom the author I have followed* remarks "that he is often a 'duffer and a brute,' though he very fairly remarks that 'he is no more brutal of himself than the rest of mankind of his rank.'" Perhaps here and there in Europe he might find a cattle drover who would give him points and beat him.

Students whose knowledge of Eastern peoples is derived from a study of their ethical systems alone, are likely to fall into errors of judgment almost as great as would be committed by any Oriental whose childlike faith caused him to expect Christianity to be exemplified in the acts of its professors. There is unfortunately only too great a difference between the practices of the great mass of the adherents of any religious system, and the real ethical teachings; and the "exoteric" forms of Oriental "belief" are notoriously crude. But after making the necessary allowances we come down at last to the general statement that there is "much of a muchness" in humanity the world over. If we attempt to set any particular race on a pedestal it only serves to make its imperfections more glaring. If we idealise, we shall find facts disagreeable.

There can be no question that, so far as *wanton* cruelty is concerned, the Hindoo is the superior of the average European; but his ignorance and slavish adherence to the "letter of the law," make him often disregard that spirit of kindness to animals which is sufficiently evident in many Brahmanical teachings. The Buddhist canon is more explicit in its teaching of the man's duty towards animals; but Buddhism is practically non-existent in India proper.

"Jottings from a Theosophist's Note-Book."

MACROCOSM and Microcosm: Man is the universe in little; the universe is but man "writ large." Whence arise correspondences at all points, and possibilities of relation, of action and re action. There is nothing in the

* "Beast and Man in India."—Lockwood Kipling.

great All, from subtlest spirit to densest matter, that is not in man. Wouldst thou know God and Nature? Know thyself.

Seven Counsels of Perfection, O disciple of the Nazarene, thy Master hath given thee, by patient study and observance of which thou mayest "enter into life." (1) Voluntary Poverty. (2) Almsgiving. (3) Spiritual Fasting. (4) Spiritual Prayer. (5) Love to Men. (6) Love to God. (7) Likeness to God. "Think on these things, and do these things."

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THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

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The Editor's Remarks.

I HAVE often been amused at the way in which people who know nothing about Theosophy, and who probably never did any really hard thinking in their lives, will ask me to produce the evidence necessary to their conviction of its truth. The air of benevolent contempt which sometimes characterises the questioners is so ludicrous that the only way to keep from offending them is to fence the question. Fancy a man completely ignorant of geometry asking you to show him in ten minutes the proof of, say, the forty-seventh proposition of Euclid's first book! And yet that would be far easier than the task they set us with so much self-complacency. You cannot educate a man in ten minutes.

Another thing equally ludicrous, though in a different way, crops up in all manner of forms. Some beginner thinks he discovers that Madame Blavatsky not only did not teach Reincarnation in "Isis Unveiled," but actually seems to discountenance the doctrine. Suppose, for the sake of argument, that that is so. What earthly bearing has it upon the question as to whether Reincarnation is true or not? A truth stand by its own force, and it lives by its own merits. I don't care two straws whether the doctrine was taught in "Isis" or not. All that concerns me is, "Is it true or not?" We may fairly ground our *opinions* on authority, but never our *beliefs*.

"But," we are told, "Madame Blavatsky claimed that she received her teachings, which you call Theosophy, from Mahatmas, and if you discredit her in one thing why should you believe her in another?" Again, I say, I judge those doctrines by their inherent truth; and do not receive them because of any authority. So judging them, I have found them true; and in so finding them I have found also that

belief in the existence of the Masters depends upon far more stable evidence than the mere word of anyone, however exalted. In finding a system of teachings which show proof for ethical doctrines otherwise unprovable, I believe I have found what is worth more than mere material advantages could ever outweigh, and I am not going to be thrown off the track by any red-herring of "authorities," believable or otherwise.

The mere fact that a study of the teachings brings one's real nature so clearly into view that one is driven irresistibly by the logic of facts into some attempts after a better way of thinking and living is enough in itself to justify that study. But surely it is something worth years even of application to be able to *know* that those grand doctrines, which stand out in such glorious outline in all the great world-religions, are true in essence; that not only is "sorrows cause" demonstrable, but "sorrow's ceasing" also. And these things do not depend upon the words of "Shadowy Mahatmas," but upon logic and proof as conclusive as that which demonstrates the ratios of the sides of a right-angled triangle.

In a word, the proofs of Theosophy are found by every man in himself; and, in their last analysis, that is where all proofs eventually originate. All else is mere repetition, and parrot-work. Neither the doctrine of Reincarnation, nor any other doctrine derives any real force from the acts or words of those who teach it. Either it is true or false *in itself*; and he who waits for truth to be "generally accepted" before he gives in his formal adhesion to it knows practically nothing about truth. When truths are generally accepted they are in imminent danger of being changed into falsehoods. The history of every creed affords confirmation enough of this. When they become "respectable" the real life dies out of them. The greatest enemy of Christianity was Constantine. His state patronage strangled it.

Speaking at Chicago last September, on "Theosophy and Modern Social Problems," Annie Besant made the following statement:—"To regenerate needs wisdom; to regenerate needs a sound philosophy. You may change everything to-morrow by a sudden act, but the day after will find you facing the same difficulties if the root of the evil has

not been touched. So that when we are dealing with legislative change, with educational change, with change in the direction of greater justice, that which H. S. Blavatsky once called the Socialism of Love, and not of hatred, *the Socialism that gives instead of the Socialism that takes*, when we begin to deal with that, what bearing has Karma on the subject, what teaching has Reincarnation as to the methods we should use?"

Shewing, as she does, that "Social evils have their roots in mental faults," a knowledge of the Law of Karma teaches us "that the slum is the inevitable result of the past. If the past was, the present must be; and it's no use throwing the blame on one and another living here to-day. The slum-dweller and the prince, the middle-class man and the nobleman, have all co-operated in the past to make the slum. We all share in the common fault. It is the outcome of the ignorance, folly, and pride of all. Said the Buddha "hatred ceases not by hatred at any time; hatred ceases by love." And no amount of attack, no amount of denunciation, no wild words of passion or of anger, will heal our social ills. Better join hands on either side with rich and poor, prince and pauper. Let us say "brothers, we have sinned together in the past, we will atone together in the present. We do not want to separate the responsibility; it is ours, for we are all the sons of men."

"And Reincarnation tells us something more. If you cast into the slums those who are already miserable and degraded, and because they are miserable need most help, and because they are degraded need most your brotherly love, you are perpetuating conditions for the incarnations in the future of the worst of the souls that are seeking a fleshly habitation. Your nation will become a centre of attraction for those souls whose citizenship will be mischievous, and who will be forces for disintegration and not for good."

And the cure lies more on the mental plane than on the physical. The slum is only a symptom, it is not the disease. The cause lies back on the mental plane, and it is idle to expect a cure by simple palliatives. The race for riches, with its motto of "every man for himself"; the greed to possess; the mad thirst for selfish advantage, no matter who suffers; these are the things which must be radically changed before the evil can be cured. Let "Christian England" follow the teachings of Jesus in their *literal meanings*, and give up its present attempt to serve both "God and Mammon," and its hypocritical twistings and distortions of plain teachings. Then and then only, will it cease to feed those moral cesspools which are its present disgrace and may prove its future ruin.

I said, last month, that Theosophy has a very real and practical message on the great social evils. The preceding paragraphs will indicate what that message is. To every man who blames his brother man for not doing his duty, it says: cease your blaming, *do your own!* For "Hatred ceases not by hatred at any time; hatred ceases by love." It teaches the Socialism of Love; the Socialism which gives and not the Socialism that takes.

I came across a statement the other day that "Theosophy gives us a world without prayer." Like most statements about Theosophy made by interested opponents it needs the

usual "grain of salt." It reminds me of that text which a certain minister is said once to have given out, to the horror of his congregation, "Hang all the law and the prophets!" He simply omitted the four preceding words, but he entirely changed the meaning. Theosophy certainly shows the uselessness, if not the mischievousness, of begging petitions; but of prayer, in the sense of aspiration, the only true prayer unsullied by selfishness, it teaches not only the use but the necessity and value.

Constantly one has to meet the question "Why this secrecy of the Mahatmas?" and we are told in so many words that "until there is real proof of their *existence*, we shall hardly accept their *evidence*." Just as though the most astounding phenomena ever did or could prove the truth or falsehood of any ethical teaching! A being who told me that twice two was five, wouldn't make me believe it, whatever miracle he wrought; and no display of occult powers is needed to establish the reasonableness of philosophical propositions. The mind of a child may be mystified into "faith" that way; but a true man's intellect and intuition revolt against such "evidence." Truth stands on its own merits. Only a lie needs a miracle to vouch for it.

One of the first of the things which threaten to dishearten a student of Theosophy is the way in which he is, from the first, thrown upon his own resources. He is so used to that system which tries to "educate" by feeding with facts and figures, in which the mental glutton finds his apotheosis, that he fancies himself neglected, and feels hurt in consequence. He is shown where and how he can get his knowledge, so that haply he may eventually get wisdom also; but no teacher is told off to cram him with occult lore. Prizes, "honours," diplomas, and the whole paraphernalia of modern "education" are conspicuously absent. He has to "think his own way." After a time he begins to see the difference in the *real* results which follow this method, from the more showy but unreal effects of western scholasticism, and he is content.

A very good piece of advice to beginners in the study of Theosophy is "Don't attempt to go too fast. Read less, and think more." One's first tendency is to try to devour all the books that come in our way. We fancy we are going to find out the whole thing by a system of wholesale cramming, after the manner in which we have been "educated." The sooner we recognise the utter futility of this method, the better; for until we do we shall never really learn anything

Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own."

It is not often that the average parson will venture into the arena of public discussion. The older ones, at any rate wisely prefer the protection of the pulpit. Now and then, however, someone from among "the ablest of our younger ministers" forgets the wise traditions of "the cloth," and ventures in where the others fear to tread. I wish to notice, as briefly as may be, some of the most glaring of the inaccuracies which bristle all over a recent article by an aspiring young cleric. He lays down the following propositions—
(a) Theosophy knows nothing of the true heinousness of sin;
(b) It knows nothing of regeneration; (c) It can provide no

motive force to transform character; (d) For the individual soul Nirvana means practically NOTHINGNESS. That is the Theosophic heaven."

I have quoted his own words so as to be certain I did not misrepresent him, and in reply I ask him to study Theosophy for a year or two, when he will discover—(a) that Theosophy can teach even a professed minister of the gospel a good deal about the *true* heinousness of sin; (b) that it knows and teaches regeneration as an actual and *understandable* fact—which it would puzzle a good many parsons to do from their standpoint of mere dogma; (c) that by substituting reason and proof for mere *ex cathedra* assertions it gives to ethical teachings a power to transform character unknown in the churches; and (d) that both his assertions about Nirvana are untrue.

The quarterly meeting of the North of England Federation of the T.S., which will be held at Manchester on Saturday, February 3, promises to be an interesting and important one. The Northern Lodges can show a fairly good record of work during the past quarter. The adoption of the programme of the League of Theosophical workers is becoming general; and in a quiet way, without advertisement, some of the lodges have done very good work indeed in this respect. The series of meetings addressed by Bro. Bertram Keightley, which were arranged by the "Federation," have proved instructive and valuable. The North of England Federation promises to become a power of usefulness, and we wish it "god speed."

The late severe weather makes one shudder to think "How the poor live." The best way to cure a grumbler about "spoilt skating" is to take him round a few places where fellow-creatures are daily and hourly battling with starvation. Think what "good skating weather" means to them; and then grumble if you dare when a thaw sets in, and your skating is spoiled. It is no doubt exhilarating to be out in "fine bracing weather," provided one is well fed and sufficiently clothed; but just try the experiment of it on an empty stomach, to say nothing about the clothes, and you will get a lesson that will teach you a good deal, if you think at all.

It is just that "not thinking" which is to blame for a very large percentage of human ills. People don't want to be bothered. They have their own little private affairs to attend to, and they almost resent being told about facts they had rather not know. It makes them uncomfortable, and they let you see pretty plainly that if you can't talk about things more pleasant they would rather you kept your mouth shut. I am always glad to see the "uncomfortable" effect. It shows that the heart of the man is not dead, and that deep down he has a feeling of shame at his own selfishness. There's always hope for a man like that, and we keep stirring him up to keep the better self alive.

The *Irish Theosophist* for January has devoted a considerable portion of its space to the question of the Theosophical Education of Children. Of its importance there cannot be two opinions. Perhaps a word or two on the subject may not be out of place here. I am one of those who don't believe in the "little angel" theory about children. They are human beings and have their faults, plenty of them. Most people see this clearly enough in "other people's children."

They need, many of them, less "soft sawder" and more common sense in the methods adopted in their training. I am not writing this as a criticism upon anything said in the *I. T.*, but as general remarks on the whole question.

There is one infallible recipe which never fails in governing children. It is "self control." Sharp rebuke indicates weakness, or ignorance, or both,—and a child's nature revolts against it. It instinctively recognises the tyranny of a weak will, and the value of the rebuke (if it had any) is lost. When we think of the alternate "coddlings and scoldings" to which a child is subjected, in so many instances, our wonder is not that it doesn't grow better but, however it manages not to grow worse. It is difficult to be patient with the constant talk about the "duty of children to their parents." To my mind the duty is all the other way. A very great number of parents sadly need a few lessons in their duties to their children.

Reincarnation.

(Continued.)

AND now, a few words on the explanation of Reincarnation, according to the Theosophical standpoint, in which is involved the question of the difference between the personality and the individuality. As you are told, the four lower "principles" are grouped together as temporary and perishable; the three higher are eternal and spiritual in their essence. Now the difficulty in this matter, I think, usually lies here: that the part, or "principle," of us which is tangible and visible, and which is so often exalted to supreme importance, viz.: our physical body, is included in the four lower principles with the lower brain mind. These are not immortal, and are regarded merely as the temporary vehicle for the other "principles." And, whilst the spiritual part of each of us incarnates again and again, living numerous earth lives, the physical-animal-man does not, but only lives one—the one in which we now know it.

There are two points which cannot be made too clear or be too often insisted upon, viz.: (A) that the physical body has never existed before in this or any other world in its present combinations, and that (B) *we* are not our body. This is the answer to the question so often asked, "Why do I not remember my past lives?" The I, the true I, the Spiritual Being who incarnates in each personality, *does* remember, but the Animal Man not yet in full responsive union with his true "self," cannot remember a past in which he, personally, had no share. Brain memory can contain only a record of the events in which that particular brain has been concerned; and, as the brain of our present incarnation is not by any means the same as that of our last, it cannot be expected to remember events in which it took no part. But there *are* those who do remember their past lives, and each one asks, no doubt, "how can such remembrance be obtained?" In a few words, the lower man can only obtain such memory by rising to the plane of the Reincarnating Ego where such memory abides. This is a task not to be lightly undertaken nor easily accomplished, but the work of many incarnations. I refer, of course, to the complete memory of all former incarnations, and to the

power of overlooking them at will. It is possible, at an earlier stage of development, to receive flashes of knowledge, so to say, which we know proceed from the Higher Ego, and are significant of the fact that the personality is becoming more porous and open to influences from higher planes.

To return, however: It is to the fifth principle, or the Thinker, that we must turn for a further understanding of the method of Reincarnation. This is the seat of the mysterious power of thought which enables it to produce external perceptible results by its own inherent energy.

In our daily life we are continually thinking thoughts of more or less intensity, and these create thought-forms. A master has said—"man is continually peopling his current in space with a world of his own, crowded with the off-spring of his fancies, desires, impulses, and passions." These thought-forms remain in his Aura, or magnetic atmosphere; and, as time goes on, their increased numbers act on him with ever-gathering force, until certain kinds of thought-forms so dominate his mental life that the man rather answers to their impulses than decides anew, and what we call a habit is set up.

When the death-hour comes, the thought body resulting from the past life persists, and, after numerous processes on the astral plane, finally becomes, or part of it becomes, the new Linga Sharira for the personality presently to be born. Now, even from these fragmentary hints it is clear how our thoughts and acts here affect our future body. For, you will remember that the Linga Sharira is the mould into which each body is built. And since the physical brain, in common with the rest of the body, is built into this Astral mould, that brain becomes in its physical conformation the more or less perfect physical expression of the mental habits and qualities of the human being then to be incarnated,—the fitting physical vehicle for the exercise of the capacities the experience of that being enables him now to manifest on the physical plane.

From study on these lines we come to see that we, ourselves, have made our present conditions by our past actions; that we have not been unjustly and causelessly born into this sphere of existence, the helpless victims of fate or of accident; and so we set ourselves cheerfully to right by the light of these broader conceptions the environments (both physical and mental) which we know to be but the meting out of exact and impersonal justice to us. By the light of Reincarnation and Karma we perceive that the social injustices with which our civilisation is now cursed are rooted too deeply to be plucked out by merely changing our laws. Human desires and motives must be radically changed, and this can only be done by making man aware of his true nature and god-like destiny. Then he will recognise that all the evils, which threaten to engulf humanity in a sea of anarchy and bloodshed, arise wholly out of yielding to the animal portion of his being—are on the animal plane—and that all appeals to force or violence can only still further arouse and strengthen those brutal elements, to control and spiritualise which are the chief reasons for incarnation on this earth.

Social and political reform must proceed, like every other process in nature, from within, without; and when the inner

desire to act justly shall have arisen, the outer act will quickly conform. Meanwhile, no effort to shew the real unity and solidarity of humanity is of so great importance as the popularising of the teachings of Reincarnation (which distinguishes the true man and his necessities from the false one with his illusionary ambitions), and Karma, which shews that social as well as all other evolutions takes place under the law of cause and effect and cannot but act justly.

Apart from social and political consideration, the twin truths of Reincarnation and Karma, when once clearly comprehended satisfy that religious element which is (or ought to be) so deeply engrafted in every human heart. It has been well and truly said that "Religion is for the wise, superstition for the ignorant;" and within these teachings only is to be found that food which will supply the needs of rational and philosophical men for a scientific and philosophical religion. Therefore, from the religious standpoint this enquiry into the nature and function of soul is amply justified. Reason teaches us that death cannot transport us where we are not now; cannot act as a kind of moral filter that in some miraculous way will remove the impurities of our lower nature and fit us for habitation in some high and heavenly sphere, nor, failing this, transport us to some inconceivably horrible hell. The chain of life is formed of continuous links. We have become what we are by an infinite series of past lives; we have to work out our future destiny by an infinite series of lives to come. Here, where we are struggling in the bonds of matter, is our only hell; the law of cause and effect our only punisher; and heaven our release from sensuous existence either temporarily by death, or wholly through our evolution beyond sensuous necessities.

The warning voice of conscience is but the voice of our Higher Ego speaking from actual experience and wisdom. And because the seat of conscience is of necessity in the Higher Ego it seems as though it came from some outside source, when it is in reality our true self vainly endeavouring to guide and control the coarse and unwieldy physical machine to which it finds itself Karmically attached, and with which it is therefore so closely inter-related that the one must always react upon the other. In this action and reaction is the real battle of life; the tide turning now this way and now that. Knowing all this, man will rest secure in the divine cause of law and effect, which neither punishes nor rewards, but wisely, justly, and inexorably adjusts each cause to its corresponding effect. Knowing himself to be the arbiter of his own destiny he will cease to complain; cease to attribute his sorrows and sufferings to the ways of a mysterious "providence;" and, recognising that nothing has come or can come to him which he has not caused, he will take up the warfare against his lower nature with a strength of purpose, and determination to succeed, impossible before this realisation. Even the strife in nature, the cruel struggle for existence, will not seem so dreadful when he realises that nothing is really slain; that "he who slays, and he who thinks himself slain, are alike deceived." Nor will he longer trust to forms or creeds; but, instead, will retire to the inner chamber of his own heart and worship silently THAT which is equally at the basis of his soul as it is at the base of the flower or stone,—the unknowable, inconceivable, and causeless cause.

Realising through these teachings the actual dynamic

brotherhood of mankind, that the fall of one proportionately hurts and retards the advancement of the race, and that the attainment of the goal of assured immortality by but one faithful, unselfish, sacrificing soul shortens in some degree the weary path to be trodden by his brother man, he will forget all merely selfish longings in the realisation of the help to others thus afforded by his own toil, and, patiently and tranquilly, work for Humanity, unterrified by life, undismayed by death.

Rightly comprehended, then, Reincarnation comes to us as a message of hope, of love, and of Divine encouragement. To those who so pitifully cling to youth and to the pleasures of the young, it holds the promise of renewed youth, life after life. To him who has been conquered in the battle of life, it offers other opportunities for further and more successful battling. To all it promises that no effort shall be lost nor go without its reward; that the aspirations not realised "now" shall find full fruition "then"; that the very-loved ones of this life, so rudely torn from us by death will be again attracted by and drawn to us in our next earth life, to renew the interrupted association.

But the great, the all-important, lesson Reincarnation teaches us is that our powers are infinite, our opportunities eternal, and our goal god-like. Our progress is illimitable, and death is but a brief rest in a wayside inn on our journey. After each death, upon reincarnating, we take up our earth life at the precise point we laid it aside, thus always increasing wisdom through continuous experience. A perfect knowledge of earth limitations requires, as we have seen, that each man should undergo every possible phase of human experience, should subdue every variety of human passion, and resist every form of temptation. Only by Reincarnation is it possible to do this; to round out and develop patience, fortitude, pity, benevolence, and a host of other god-like attributes; all of which have to be refined out of the crucible of actual experience and suffering. One life is all too short for the lessons of sympathy and love we have to learn ere we develop compassion for the woes of others from the fires of our own purification, from the ashes of our sacrificed passions. One life is all too short for us even to approximate to that condition of spirituality which would permit us to exist for a moment on planes where earthly concerns and desires are utterly unknown.

After the "great deep" had brought forth life in its waters, it took ages for the water-breathing vertebrates to so accustom themselves to the purer, rarer air that life in its thin gases became possible to them. So with man's spiritual nature. How absurd! How impossible to fancy him as capable of living under spiritual conditions before he has developed the spiritual power! He must conquer every earthly passion, subdue every mortal desire, and keenly realise the unsatisfying nature, the instability of material life, before he can hope to attain to the life spiritual. At present, man is little better than a savage in his instincts, appetites and passions. Let him first become a man—with all the magnificent meaning and prophecy in the word, before he aspires to the Elysian fields of the Gods. Yet those fields are surely his, both by birthright, and as his meed for toil and suffering if he but persist in the warfare, if he but prove faithful to the one talent placed in his keeping during this

life; renewing his courage and hope in the knowledge that greater and still greater opportunities will be afforded him in future lives by the return of his soul to earth through the golden gates of Reincarnation.

Was Jesus of Nazareth an Historical Character?

BY AN ENQUIRER.

THE recent celebration of the Annual Festival in honour of the birth of the founder of Christianity suggests the thought that, for many earnest students of history and the science of religions, it is still an open question whether any such person ever existed; while another large body who accept him as an historical personage, are yet at work sifting the gospel narratives and contemporaneous writings for traces of an authentic portraiture, and from the (apparently) genuine fragments recovered are endeavouring to reconstruct a credible representation of one whose recorded life and teachings have so profoundly affected the Western nations for nearly 2,000 years past. It will be interesting, therefore, and, one may hope, not unprofitable, to consider in what directions a student may look for an answer to the questions: (a) What is the evidence that Jesus was a veritable historical character? (b) If he belongs to history, when, where, and how did he live?

The evidence may be arranged under two categories:

1.—DIRECT. 2.—INDIRECT.

1.—Direct evidence would include notices in contemporary documents, histories, state-archives, inscriptions on monuments, medals, gems, &c. If any such are in existence they are not yet unearthed. Farrar's talk of "dishonest suppression" is a mere begging of the question. To be of the slightest value, it must not be mere assertion, but must be sustained by proofs, such as can be produced in abundance for the "dishonest suppression" by the Christian Fathers of writings and monuments of antiquity which would, too plainly, indicate the origin of their dogmas and ecclesiastical system. The early Christian Apologists would certainly have produced such evidence if it had been forthcoming. Then, as now, the very existence of Jesus was called in question, and if they produced no better argument than vague tradition, we must conclude that none was available. It is certain that the vaguest and most contradictory notions respecting the life of their master were current amongst the early Christians, who, being (presumably) so near to the fountain-head, should have been better informed than ourselves. The tradition preserved by the Gospels received as Canonical represent that he preached for three years, and was thirty-three years old when he died, while the great Christian "Malleus Hereticorum," Irenæus, (A.D. 200) asserts that he preached for ten years, and was over fifty years old when he died.

If the Master of Nazareth may be identified with Jehoshua ben Pandira, about one hundred years before our era (as the Rabbis would have it) this would in some measure account for the vagueness (otherwise inexplicable) of Christian tradition between 200 and 300 years later. In further illus-

tration of the Jewish tradition, the following may be quoted: "The Midrash Koheleth, or gloss upon Ecclesiastes, says 'It happened that a serpent bit Rabbi Eleasar ben Damah, and James, a man of the village Secania, came to heal him in the name of Jesus ben Panther.' This statement is likewise to be found in the book called Abodazara, where the comment upon it says: 'This James was a disciple of Jesus the Nazarene.'" ("Mystery of the Ages," p. 362, n.)

II.—Indirect evidence may be obtained from an examination of the details of the Master's life and teaching contained in the synoptic gospels, which may be treated as historical documents if we allow for accretion of a certain amount of mythical and controversial matter. Answers may be sought to such questions as these: Are the features of the portraiture such as were likely to be the mere invention of that age (A.D. 100-200)? Do the life and the teaching form a reasonably consistent whole? From the nature of the details is it probable, or possible, that they could have no historical kernel of fact?

Or we may look at the historic setting of the picture of Jesus—the social, religious, and political conditions under which He is alleged to have lived, and the movements of religious thought which surrounded and preceded Him, and consider whether there are features recorded of His life and teaching which seem to fit naturally into such a framework.

The singular absence of *direct* evidence is the cause of that multiplicity of theories respecting the origin of Christianity, which is so perplexing and disheartening to one who attempts to unravel the knotty problem. In six months' study of the subject the present writer has come across no less than seven distinct, carefully elaborated, and mutually incompatible theories, in which the central figure of the supposed founder of Christianity now assumes distinct historic proportions, now fades into a phantom of the imagination, or is obscured by a cloud of archaic myths. Has, then, all this mass of erudition and ingenious theorising been expended in vain? Surely not. The problem, it is true, is not solved. And the reason, one may suspect, is that each writer is so much in love with his pet theory that he fails to see how many other elements of the many-sided problem he has left out of the account. But may not the ultimate solution be found in the synthesis of these apparently discordant views? As the anatomist, given a few fragments of bone, can restore the perfect skeleton of which these once formed a part, so may the student, from the few genuine historic fragments embedded in the Christian traditions, and separated therefrom by a careful process of elimination, be enabled to reconstruct the historic Jesus of Nazareth.

There is no space here for such an undertaking, even if the present writer possessed the requisite "historic imagination." But students may be directed to the needful materials and tools. Take for compass the hints contained in "Isis Unveiled," Vol. II. (vid. Index sub vol.), and then launch boldly on the sea of speculation, piloted by the following authors:—Dupuis, "Origine de tous les Cultes"; Doane, "Bible Myths." (Bouton, N.Y.); "Rabbi Jeshua" (1881); "Antiqua Mater: a Study of Christian Origins" (Trübner, 1887); Ginsburg, "The Essenes, their History and Doctrines" (Longmans, 1864); "Mankind: their Origin and Destiny" (Longmans, 1872); Arthur Lillie, "Buddhism in

Christendom" (1887); De Bunsen, "Hidden Wisdom of Christ," 2 vols. (1865); Burnouf, "Science of Religions" (1888).

None of these by themselves offer adequate solutions, but all are suggestive, and, taken in conjunction with the Gospels, supply material for the construction of a portrait which would probably come nearer to the truth than any that has yet appeared. Once we see an intelligible and credible representation of the Founder of Christianity before us, we shall not concern ourselves as to whether Suetonius refers to him or Josephus ignores Him. After all, we have the substance, the teaching, why should we grasp at the shadow, the personality of the teacher? Is it not just this tendency to magnify the messenger at the expense of His message which has been the bane of all religions?

NOTE.—It is not, of course, to be assumed that the books mentioned above are looked upon as supplying an adequate equipment for the task proposed. Attention is merely drawn to them as containing some extremely suggestive and interesting views regarding the origin of Christianity and the personality of its supposed Founder.

Religion and Business.

YOU cannot divorce religion from any of the acts of life. The attempt to keep business and religion in separate water-tight compartments is a vain one. And yet that is just what all those are doing who make the ideal excellence of the one the exact opposite of that of the other. The result is that character for hypocrisy which particularly distinguishes us above the nations. The man is where his soul is; and, if his soul be in his business, it only makes him a hypocrite to indulge in beautiful platitudes. His religion becomes merely a matter of phrasemongering and ceremonial.

A high authority on such matters once said, "If you want to succeed in business, you must put your soul into it." Exactly; but how about the soul? The business ideal is the accumulation of riches, and was fully expressed by the old Quaker who is reported to have advised his son, "Thee must get money; honestly, if thou canst—but get it!" The average business man makes no pretence about the matter. He is honest, far more because it is the "best policy" than from religious motive, and he has a sort of sneaking admiration for the man who "makes his pile" by "sharp practices," as they are called, though they come under the generic term of "rascality."

The whole essence of business, according to modern ideas, seems to be the getting of money. The crucial test of any scheme, to a business man, is applied when he asks, "Does it pay?" The soul of business, as usually conducted, is selfishness pure and simple, and a very scrubby little soul it is. The whole teaching of Christ was founded on the exact opposite of this. If it be true, as He said, and as I believe, "How hard it is for a rich man to enter into the kingdom of heaven," then it is also true that the average business man is wearing out his soul to make his candidature for heaven impossible. A dim sort of recognition of this seems to strike through the selfish crust when the "successful" man is in fear of death. I wonder how many church and chapel endowments owe their origination to the "Fire Insurances" of "Men who have risen."

I believe, and know, that here and there we find men who attempt to act on different lines. There are black sheep in every flock, we are told; so I suppose the converse is true, and these are the few white sheep in business.

It is clearly a man's due that he be kept from hunger and starvation in exchange for his work, and in so far as the business man serves a useful purpose he is entitled to what will keep himself and those dependent on him in comfort. But anything beyond this, he gets at the expense of someone else. To a true follower of Christ all luxuries would be "unlawful," so long as there are the poor and the needy who want the bare necessities of life. The man who professes to believe this and acts differently is a hypocrite, and he knows it,—or ought to. The man who adds to his profits by employing labour at starvation wages, is a thief of the worst type. It is no excuse to say that the people may take the work or leave it. This form of hypocrisy is detestable. It was, no doubt, a thought like that which consoled the mind of Jacob when he robbed Esau. The mere fact that the pressure of circumstances forces more than a man's share into his hands, does not constitute his right to it. He is entitled to his due, and if he were really a follower of Christ he would hold the rest as almoner for Him who said "Feed My Lambs."

One need not wonder, with such a doctrine preached to them on the actions of their "betters," that "labour" struggles to wrest from the grasp of "capital" what it believes to be its due. I am satisfied that this exaltation of greed, this worship of the golden calf, is the only cause of those terrible conflicts,—each of which seems to get worse than all preceding ones—which threaten in time to shake our social fabric to its very foundations. How can we blame labour for taking advantage of every available means to enrich itself, when we are practically teaching it every day that money is the only means to social salvation?

Recognising the essential altruism of the Master's teaching, and believing that His teaching alone deserves the name of Christianity, I should say that the only way in which business can be conducted on christian principles would be for business men to recognise their duty to their fellow men and not to follow the example of Jacob in his bargain with Esau. It is clear that to keep a man in idleness is to make him useless, and to add luxury to his idleness may make him vicious.

This recognition of *duty* is the key to the whole question. We want a new gospel. The cant of "reform" which draws its inspiration from Paine's "Rights of Man" is only thinly veiled greed to possess what others have. Both "master and man" want to be told their "duties;" and if each gave half the trouble to these that they waste over trying to get their supposed "rights," Capital and Labour questions would easily settle themselves. So long as each finds his ideal in the apotheosis of greed, each will be wrong, and brute force will hold the balance. And here I would like to be allowed to say that this question of duty affects all alike. I have noticed that the average workman copies his employer, and strives to get all he can, quite regardless of any other motive than the satisfaction of his desire for possession. He has been taught the lesson, and has learned it well. He only thinks of the multiplying of wants, and the acquirement of the means to gratify them. In his small way he acts exactly like

his employer. Higher wages mean only the creation of new wants, or the more lavish satisfaction of old ones. All this time there are those "dim millions," to whom the average wage of the "working man" would be wealth, looking on helplessness as misery.

When men learn at last that mere possessions can never satisfy; that the more a man gets the more he wants; that "duties" are far more important than "rights;" then we may expect to find the poor fed, and business conducted on religious principles.

What Theosophists can do for Social Reform.

EVERY Theosophist who even faintly realises the hideous evils that spring from our existing social system, and how little has been done hitherto to remedy or remove them, must sympathise with that brave band of social reformers who are in different ways trying to grapple with the problem. But few of us are in a position to give them much active assistance, or to identify ourselves closely with any of the various movements of social reform. There are, however, certain ways in which some of us might help *from the outside*.

(1)—Those who do not feel called upon to give all their spare time to Theosophical propaganda might make a study of some of the social problems of the day, and aim at being thoroughly well informed themselves, and able to inform others.

(2)—They can help to form public opinion on these subjects, or rather, to create a sounder opinion than already exists, by writing letters to the newspapers, or articles for the serials, drawing attention to abuses; or if they have no literary turn, by seizing every opportunity of presenting the right view of these matters in social intercourse.

(3)—They can refuse to deal, and urge their friends to refuse to deal with all firms who are in any way, even indirectly, making their gains by the "sweating system," or not paying a fair rate of wage to their work-people; and with all firms or individuals who owe their present position to a fraudulent bankruptcy. Miss Clementina Black has published a list of shopkeepers in London and some of the principal provincial towns, who are known to give fair wages and exact reasonable service, and we may hope that in time the same system may be applied to most of the smaller towns, so that those who by honesty and fair-dealing deserve well of their fellow-citizens, may meet with encouragement, and that others may be led by self interest, (if no higher motive can move them) to deal justly with their employees.

(4)—And all of us can, and should, promote the cause of social reform, by trying to live a simpler, more wholesome life, truer to nature, truer to what is highest in ourselves.

All reform should *begin* at home, but not *end* there. High thinking and plain living is what we want as a protest against the luxuriousness and corruption of the age. A little self-denial in food or dress, for instance, will be a good thing for ourselves, (for it is not in these things that a man's true life consists), and it would set free some small sum each week or month, even in the case of the poorest amongst us, which we could devote to the furtherance of the good cause of Social Reform.

T.A.D.

Gleanings.

I will work in mine own sphere, nor wish it other than it is.—*Longfellow.*

Nothing is at last sacred but the integrity of your own mind.—*Emerson*

It is great wisdom and perfection to think nothing of ourselves, and to think always well and highly of others.—*Thos. A' Kempis.*

Of the universal mind each individual man is on emore incarnation.—*Emerson.*

The best reward for having wrought well already is to have more to do.—*Kingsley.*

"Jottings from a Theosophist's Note-Book."

"Sursum Cor!" Lift up thy heart in silent thanksgiving because thou hast found the path. Like one who, wandering upon the mountains, amid gloom and tempest, and blinding mist, tries now this track, now that, worn by the feet of silly sheep, but cannot hit upon the path that shall lead him to his home; so hast thou been. Long hast thou wandered through devious ways, seeking rest for thy soul, and finding none,—deep night over thee, mists of error and illusion around thee. And lo! now the mists are lifting, the clouds breaking, and a single ray from thy star in the heavens reveals the path that shall surely lead thee home! Courage; the way is long and arduous, but the end is sure; and every step brings into view some landmark which tells thee that at last thou art on the right path. Courage, then! and press onward, for the time is short.

Surely the popular Oriental doctrine of metempsychosis is something more than a travesty or misapprehension of the doctrine of Reincarnation. Does it not rather point to the creation by man of thought-forms expressing his desires, which, after death, await on their proper plane his return to earth-life, and are built into his new body, which takes on the lineaments of his unsubdued animal propensities?

The whole story of our inner life—our hopes and fears, vows and aspirations, loves and hates, memories of the past and anticipations of the future, ærial flights of imagination and sober deductions of reason—are mirrored in the Astral Light, inscribed, as it were, in invisible characters, upon that Aura with which we have surrounded ourselves since we became self-conscious beings, and it needs but a heat-wave projected by the will of one of the great Masters to bring the secret writing to light, to develop every faintest character inscribed. This is the "Book of the Recording Angel."

As in Europe in the Middle Ages, students travelled from one University or famous scholar to another, so in earlier days students of occultism and philosophers, like Pythagoras and Plato, Appollonius and Plotinus, sought wisdom in many lands and from many masters.

Initiation, in one sense, may be said to begin when the Manasic principle becomes active in the animal kingdom. From

this point of view it is equivalent to the education of the human race. In a more restricted sense, it may be taken as the discipline exacted from, and the instruction given to, those who desire to become servants of the Great Law in a higher capacity, and with more extended powers, who aspire to understand and control Nature's finer forces. The work of initiation may be centred (like the consciousness) on the physical, psychic, mental or spiritual plane, at particular periods of man's evolution; but it often proceeds on more than one plane at once, and ultimately all planes and principles must be co-ordinated.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

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The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryas, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

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The Editor's Remarks.

THE accounts which have reached us of Annie Besant's reception in every part of India she has been able to visit are most gratifying. We can well understand the enthusiasm which has welcomed her, and the almost passionate devotion which will follow her when she returns to the West. Though they do not show it in quite the same way, there are thousands of hearts in England whose devotion to this true and noble woman is in no way inferior to that which she has aroused in the far East. I always enjoy reading *Lucifer*; but this last month or two it has been the Indian letter to which I have turned with the most satisfaction, where I have read, in all too meagre outline indeed, of Annie Besant's triumphal progress. All the same, I am glad she is coming back again so soon.

Knowing how "respectability" squeezes the life out of a system and crystallises its living truth into mere commonplace, I have sometimes felt something like alarm lest Theosophy also should have to struggle against that dreadful incubus. Under the circumstances, therefore, it has been positively refreshing to be constantly reminded of the lofty contempt with which all who write F.T.S. after their names are regarded by the "superior people" of the earth. To find oneself classed amongst "an inferior crowd of degenerates," in the company of "Spiritualists, dabblers in magic," *et hoc genus omne*, is reassuring. A man must be really in earnest to face ridicule, and comments of that description will effectually keep out mere curiosity-mongers and half-hearted platitudinarians.

The more I talk with those who have come to see the truth of the old Wisdom Religion, the more I am struck with the

fact that it had come to them all as the fuller and clearer expression of something which each had known before. It seemed to be the "lost chord" which was needed to bring all their previous thinking into harmony. Stray thoughts, and fancies, and aspirations; all that was truest and best in all their previous thinking; found their explanation and their place in it. And this has, been without exception, the experience of everyone with whom I have spoken as to the causes that impelled them in the direction of Theosophy.

I sometimes wonder if all "enquirers" have to pass through the same phase, or some modified form of it, as marked my own case. I refer to the "personal revolt" which seizes upon us when we begin to realise that the beautiful Ethics we admired must be put in practice. There's all the difference in the world between giving mental approval of some grand ethical doctrine, and squaring your acts by it. You don't go very far into Theosophy before you find that things must be acted, as well as professed; indeed the profession is better left out; and the first great trial is in that Revolt of the Personality to which I have referred. Those who have passed through this phase will know quite well what I mean.

Carlyle's *Sartor Resartus* is a splendid tonic for anyone who is going through the stage referred to in the preceding paragraph. Indeed, I have found that particular work one of the very few which will bear constant perusal. It knocks all the puling self-pity out of you. It lets you see yourself as you really are; and the revelation rouses you, for very shame, to try and make yourself something better than a "vulture flying through the universe after something to eat; and shrieking dolefully because carrion enough is not given you." We see of a truth that "it is only with Renunciation that life, properly speaking, can be said to begin;" and that "there is in man a Higher than love of Happiness; he can do without Happiness, and instead thereof find Blessedness!" And so with the "Everlasting Yea" the first great battle is decided.

Perhaps the most difficult lesson to learn is that one's duty is always the thing that lies to one's hand. In the flush of lofty resolve we look for "some great thing" to do. In all

probability nothing of the kind will offer; and we have to discover that duty must be done *because it is duty*, and not because it is great. That to neglect a seemingly small thing is to set ourselves against the Law. That if the "thing to our hand" is to carry a parcel or to "mind" a baby, that's what we must do, and *do it well*. There's too much of a tendency to reckon up the debt of duty by the show it makes, and to neglect the seemingly small things. If you will think a bit you will probably find that, even in your own life, the apparently small and insignificant things have been more frequently the determinants of after events, than those which seemed greater and more important at the time.

This wanting to do something showy is the compromise which we make with our "personality" after its first great revolt. The man who flatters himself that he has conquered his lower nature, because he has won a great battle over it, will soon find that he never made a greater mistake in his life. The wretched thing is Protean. It has more heads than the Hydra, and if you cut off one, two sprout up in its place. Beaten on one plane it comes up fresh and smiling on another. In fact, that wish for large duties, and contempt for small ones, to which I have referred, is the same "Old Adam" in another guise. He rebels first against any attempt at practical Theosophy. Then, when you square him upon those lines, he comes with his suggestions of self-importance about wanting large duties.

In fact, the battle with the personality never ends. Times of peace alternate with times of war; and one's defeats are constant. But we are never beaten till we give in: and, next to success, failure is good. Out of the experience gained through failures we are enabled to ensure subsequent victories. And all the time, with a growing power of self-control there is a growing sympathy with those who struggle. We are less and less inclined to look with superior air upon even the criminal. Perhaps we discover in some cases that he is even better than we; for he did without care for discovery, what we might have done but for cowardice. Nothing takes the starch out of a man so effectually as to try and understand himself with a view to self-mastery.

There is nothing in all this likely to tempt the merely curious, and one ceases to wonder why so many inquirers drop Theosophy after going so far as that first Revolt of the Personality to which I have referred. They shrink back at the prospect. The path seems so difficult. They find no pleasure in it. This is the reason why the Temple "founded some eighteen centuries ago, now lies in ruins, overgrown with jungle, the habitation of doleful creatures." And yet even Carlyle could say that some few still found "in a low crypt, arched out of falling fragments . . . the Altar still there, and its sacred Lamp perennially burning"; for the witness to the Truth is never wholly lost.

I was reading, the other day, an author who criticises the morality of the Bhagavad-Gita after the following fashion:—"This odious indifference of these Orientals inculcates the supremacy of selfishness as the wisdom of a god." And, again, "Christna, it appears, can invest the actions of his favourites with such divineness that nothing they do is wrong. For the mystical adept of Hindooism the distinction between good and evil is obliterated as often as he pleases. Beyond this point of mysticism the most perverted cannot

go, since such emancipation from moral law is in practice the worst aim of the worst men."

One would imagine that the most utter and hopeless stupidity could hardly wring from the ethical teachings of the "Song Celestial" the material for such statements. How can we wonder that people should look askance at the ancient Wisdom Religion when those to whom they look for instruction are so completely incompetent? Knowing the high value placed, and deservedly placed, upon the "Gita" by all Theosophists, they naturally feel repelled from a system which must appear so unlovely. Fortunately; Sir Edwin Arnold's beautiful rendering of the Gita is practically within everyone's reach; and this libel on its teachings must become patent to every earnest student; even though he go no further into the deep mysteries of it than Arnold's verse will take him.

For the "Song Celestial" but particularly for the "Light of Asia," the Theosophical Society owes a lasting debt of gratitude to their gifted author. I believe that the latter work has brought more people to look into the claims of Theosophy than any other single book. No better introduction to the teachings could be suggested than a perusal of this beautiful and faithful account of the principal features in the life and doctrine of the Buddha. I would defy even the most narrow-minded sectarian to rise from its perusal without some awakened sympathy with the glorious Siddârtha, his blameless life and his lofty teachings.

The other day I heard a criticism upon that beautiful episode where the Lord Buddha sent Kisagôtami to beg the mustard seed from "any hand or house" where death had not been. The critic said it seemed a cold and cheerless sort of comfort to the poor bereft mother, craving for her child's life, to find that "to-day thou knowest the whole wide world weeps with thy woe, the grief which all hearts share grows less for one." To my mind, as a great and important lesson true for all time, and helpful to all humanity, this episode teaches a deeper and sounder morality than could possibly have been given by any "miraculous" raising to life of the dead child.

I was glad to notice that most of the Northern Lodges were represented at the Federation Meeting at Manchester, on February 3. If it had no other effect than bringing the different centres more into touch with each other, and preventing the growth of that merely "parochial" feeling which warps and contracts men's sympathies so much, the Federation would deserve well of the Society. It is to be hoped that at its next meeting, in May, at Harrogate, all the Northern Lodges will be represented. The wished-for presence of Annie Besant will, no doubt, help to bring about this most desirable result.

I am most anxious to give every prominence to Lodge "activities," and to print the "bill of fare" which each Centre provides for the coming month. But I cannot be expected to evolve this out of my own inner consciousness. If secretaries of lodges will send me their "fixtures" for the next month in time for publication, they will find them duly noticed. The 20th of the month is the latest date for receiving those notices intended for the next month's issue. In reading and digesting the above, secretaries might also

remember another fact, which is, that the usefulness of the *N. T.* depends largely upon its circulation, and they would do a good work if each would persuade his lodge to guarantee a fixed number for distribution monthly. The proprietors will thankfully welcome every aid of this description.

Conversing with a gentleman the other day, I happened to mention something about the wretched lot of the "submerged tenth." "Ah, yes," he said, "but then, you know, we have the poor always with us." What I couldn't help remarking was his tacit assumption that the statement of this self-evident fact closed any possible discussion. There is too much of that kind of thing. You don't remove an evil with platitudes. Some people seem to imagine that if they have "Scriptural" statements of that kind to explain the presence of any social disease, they discharge their duty in quoting the statement.

Yet another class of people seem to be under the impression that if you can show by any plausibility of reasoning that the misery or wretchedness of a man or a class is due to his, or its, own fault they have no need to bother about it. We cannot wash our hands of all responsibility in this fashion. Pilate tried the same business in those awful proceedings which culminated in the tragedy of Calvary; and he earned the execration of all succeeding centuries in consequence. Too many of us are tempted to imitate in our everyday acts what we condemn in theory.

I believe that a great deal of the neglect of which "the poor" have reason to complain, is due to the magnitude of the problem. A really earnest person who tries to understand the nature of the task which the "law of compassion" puts upon him, is usually so appalled by the awful extent of the evil that he stands paralyzed before it. Just here it is well to remember that all that is expected from any man is that he should do his best. If he only made the lot of one poor struggling soul brighter and easier, he would do a great work. His duty is what he can do, and if we all did this much we might safely leave the working out of the great problem to the Good Law.

The tendency of modern ideas towards eclecticism, and a recognition of the Basic Unity of Religions, is well illustrated by the articles which keep appearing in the leading Reviews. What would have been the answer of those fierce warriors of the cross, the crusaders, to Max Muller's outspoken article in the *Nineteenth Century*, in which he shows the practical identity of doctrine, along certain well defined lines, between Christianity and Mohammedanism? I fear he would have had a short shrift at their hands. But men's minds are more liberal and more tolerant now than when the half civilized hordes of Europe carried fire and sword into Asia Minor and expected Heaven as the reward of battle with the "infidel."

After confessing that Moslems "really excel us on several very important points" the "venerable philologist" goes on to say that their middle and lower classes are free and yet sober, and "no Turkish or Mohammedan woman leads an openly immoral life." He then describes the "six fundamentals" common to both Christianity and Mohammedanism as follows:—

"After long discussions, we had generally to admit in the end that, in all the essential points of a religion, the differ-

ences between the Korán and the New Testament are very small indeed, and that but for old misunderstandings the two religions, Islam and Christianity, might have been one . . ."

"They all agreed that there were six articles of faith which all Mussulmans accepted as fundamental, and as resting on the authority of the Korán: the unity of God, the existence of angels, the inspired character of certain books, the inspired character of certain prophets, the day of judgment, and the decrees of God. . . . If, then, these are the six fundamental articles of the Mohammedan faith, we agreed that they would offer no ground for a split between Islam and Christianity. Every Christian could subscribe to every one of them. The mischief begins when an attempt is made to define things which cannot be defined."

In the *Contemporary Review* Dr. E. J. Dillon finds, in the "Book of Ecclesiastes," such evident proof of Buddhism that he offers his opinion to the effect that its author "was acquainted, and to some extent imbued, with the doctrines of Gautama Buddha." Indeed, he asserts, as an obvious fact, that the theory of the author of "Ecclesiastes" "differs in no essential point from that on which Buddha rested his humane religion and Schopenhauer constructed his genial philosophy." Comment is unnecessary. I can only refer the reader to the article itself.

If this kind of thing goes on spreading, and there is every likelihood that it will, we may expect soon to find a recognition of that larger truth which Theosophy teaches; and witness a general effort on the part of all that is earnest in modern culture, to rediscover the old Wisdom Religion of which all creeds are the more or less imperfect expressions. Perhaps in time we may find that the claims of Theosophy in this respect will be as generally admitted as they are now scouted. When their "authorities" give the word, the great mass of people who don't care to think for themselves, will execute a complete change of front.

Reliance upon authority is far more common even in these "days of enlightenment" than the average individual might be disposed to admit. As a rule people's whole thought is concentrated upon their business and their pleasures, and they take for granted a whole mass of teachings, about the evidences for which they never trouble. Real "thinkers" are a much rarer variety of the *genus homo* than is supposed; though it remains to the credit of modern times that they are more frequently met with now than in many a previous century. Still there is room for vast improvement in this respect; and we welcome that unsettlement of the old forms and creeds which forces men to think for themselves.

In connection with the already widespread interest in hypnotic experiments we would commend the student to study carefully the paper on hypnotism contributed to *The Path* by William Q. Judge. After stating, what is clearly the case, that "facts are recorded, and wonderful things done, but no reasonable and final explanation has been made by the modern schools," this able writer shows how, from the Theosophical standpoint such "reasonable explanation" can be given. One sentence deserves more than passing thought. He says "The danger is not in knowing these things, but in the lack of morality and ethics in the use of them both now and in the future."

It is because of the general ignorance of man's real nature and latent power, which evolution is slowly developing, that men "see no cause for alarm in all these experiments, and no danger to either society or the individual. Whereas the "devilish use" of these powers is all too possible. The mere fact that "the influence of the operator once thrown on the subject (may) remain until the day of the operator's death" is sufficient to "give us pause" in that restless curiosity which seeks at all hazards to gratify itself. Only through a fuller understanding of the real nature of man will there be any clear understanding of what those hazards are. And I make bold to echo the statement that once these things are known men will see in hypnotism "a thing which no good man will ever attempt and no wise man submit to."

The Cycle of Necessity.

WHEN we are brought face to face with the actual facts of human life, and have made ourselves acquainted, in some measure, with the problems constantly calling for solution in the great "struggle for existence," it seems almost hopeless to expect to find Law in the Chaos of conflicting elements which is apparent on every hand.

With the causes producing this state of things we are not immediately concerned, our object being to see whether it can be reconcilable with our ideas of Eternal Justice that there should be such marked differences in the lot of different human beings; and that the "accident of birth" should determine so much.

The revolt against the orthodox solution of the difficulty offered by the Christian, with its Fall of Man, its vicarious atonement, and its everlasting rewards and punishments—not to mention its initial absurdity of soul creation at birth—is simply the revolt of a common sense of outraged justice against a Creed which makes its offered "Salvation" so largely a question of geography; which shirks the difficulties of the whole problem; and which canonizes credulity whilst it dethrones reason.

No amount of "wickedness" can justify *eternal* punishment, and no amount of goodness—least of all, a credulous "faith" and lip-profession—can earn eternal happiness; whilst to postulate "immortality" for a Being who has a beginning is to be guilty of a logical *non sequitur*; and to assume that every conception forces into activity the Divine Energy to produce an immortal Soul is to associate Deity too intimately in many an evil action and passion.

Once, however, that we grasp the great doctrine of Re-incarnation the difficulties begin to grow less. We begin to discern the Cosmos under all this seeming Chaos, and Law, immutable and Eternal, is seen to reign in absolute justice where all seemed Chance and Injustice. Once see the truth of this Doctrine, and the whole thing becomes simply the expression of Law, immutable in its moral as in its physical sequences.

We cannot evade the results of our thoughts and actions. A "vicarious atonement" is an impossibility. "What a man Soweth that shall he also Reap." It is this Law of

Karma which completes the explanation that Theosophy offers for the inequalities of life.

Every act and, especially, every thought, produces its appropriate effect. We are what we have made ourselves; and we are moulding "to-day" the conditions under which we must live "to-morrow."

Do not let us forget that, on their own plane, thoughts are things—potent for good or evil. The evil that we *do* may be little, but the evil that we *think* will certainly be much. Sooner or later thoughts work themselves out in acts, and it is our thoughts which most largely determine the nature of our next incarnation.

It is too much assumed that material possessions are a blessing. On the contrary, they are more often a curse. The man who has to work for his living is usually "better off" than one who is born to idleness and luxury. The value of anything to us is always in the use we make of it. In proportion as a man applies all he can get simply to the gratification of his personal whims and pleasures, in exactly that proportion is he laying up for himself a store of Karma which he will have to work out in this life or in some other. He is moulding his nature into a form out of which it will have to be forced by the action of forces under Karmic Law. And all such modifications mean pain and suffering. These are our great teachers. By them the child is taught to avoid the fire, and by them the personal self in us is scourged into obedience to the great law of universal harmony. We cannot escape. We may flatter ourselves that we may, fortunately, evade the result; but the Law is inexorable.

It will not be contemned of anyone;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

It seeth everywhere and marketh all:
Do right—it recompenseth! do one wrong—
The equal retribution must be made,
Though Dharma tarry long.

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or after many days.

We stand always at the parting of ways. On the one hand we may act or think towards good, on the other hand towards evil. Bound as we are in a circle of necessity, by our previous record, we may draw that circle smaller and strengthen it so that it may mean for us eventually not a prison only but a grave, or we may achieve "final liberation" as the result of constant aspiration and endeavour. We may be using the marvellous power of Will towards the building of thought-forms which shall eventually prove the moulds into which, as into prisons, our consciousness will be dragged by the stern necessities of Karmic Law; or we may be weaving like a web of light the raiment of a higher and freer existence. One of these two we must do. We cannot escape the circle of necessity within which we move. We may reach the grave and apparently cheat the law. We only cheat ourselves. We have created forms that await our re-birth—that will mould themselves into our new life, to be exorcised only by our own endeavours and dissipated only by a reversal of the methods which produced them.

And it is noticeable that, under this great law of Karma, every impulse which is in the direction along which all things must tend, every thought which vibrates in consonance with the eternal harmony is persistent in its effects exactly in proportion as it beats in rhythm with the soul of things. No good thought, no high aspiration, is lost. Physical death, which frees us from this body, brings about a condition of things which allows the stored-up energy of those nobler creations of ours to find full play. The death of the body is the birth into a new life of the soul, and in the Devachanic state we experience, through centuries it may be, the results of all those thoughts and motives which, in the pain and suffering of earth-life, the "godhead in us" had "wrung from our reluctant selves."

Over the whole journey of the immortal "Pilgrim," Karma rules supreme. It rewards him in Devachan with a dream of happiness, a dream more vivid and more true than any dream we know, a dream which is far less a dream than our waking existence here, a dream where every thought finds its instant fulfilment; but, also, it waits on the "threshold of Devachan, with its army of Skandhas."

The thirst for sensual existence is not exhausted; we are drawn by inexorable law of attraction to Re-incarnation under conditions appropriate to give expression to the latent potencies stored up in the soul by the acts and thoughts of the previous life, and we thus reap our reward.

And so we go on; incarnation and re-incarnation, birth following birth, till brought at last into harmony with the good law we cease to create fresh Karma. We have then only to exhaust the store of Karmic causes brought over as the legacy of our past "lives." The opening of our spiritual eyes makes us less and less the subjects of illusion, the Devachanic interludes become shorter and shorter, till at last the Great Choice is offered us.

W. A. B.

Nature's Finer Forces.

NO one will pretend that all the "laws of nature" are discovered, least of all explained; and recent experiments in Hypnotism, Telepathy, and the like, more than justify the third "object" of the T.S., which is "to investigate unexplained laws of nature, and the psychic powers latent in man."

An acquaintance with astronomy, and some knowledge of chemistry and physics, soon convince us of the necessity for postulating what we call the Ether, whilst a deeper acquaintance with the nature and potencies of "matter" compels us to recognise in this Ether something more than a mere convenient hypothesis invented to explain otherwise inexplicable phenomena. We feel the force of Newton's conjecture that all physical things have originated in it. Filling all space, both intermolecular and interstellar, this lowest and grossest film on the great Akâshic ocean has in it "the promise and the potency" of all material forms; whilst "out of it, when manipulated by knowledge, appears an energy before which all purely physical forces are brushed aside like wisps of vapour in the path of a cannon ball." Only because our

bodies and all things material are largely out of relation to its potent vibrations, do we have the relative stability of physical states. By slow evolution the various organs of sense have been brought into distant harmony with some few of the potencies of Ether. In Heat, Light, Magnetism, Actinism, we recognise a few of its mysteries; but most of the ethereal waves "play through our earth, our bodies, and our senses even, without affecting our consciousness. We have no specialised senses to bring us into relation with the great floods of energy which are for ever pulsing, unknown and unnoticed, through all material creation."

"Force being, like substance and consciousness, an 'aspect' of the Absolute, must have infinite potencies. Hence it logically follows that the nearer we penetrate to Absolute planes and eternal states of matter and consciousness, the more stupendous and inconceivable become the forces which have there their normal field of activity." Great as are the manifestations of the "natural forces" on this lowest plane of matter, we are beginning to perceive that their correlatives on the plane of the Ether are proportionally greater. If this be so in the first step upwards on that great ladder of Being which passes through octave after octave of planes and states, each transcending the last, how fearful must be the potencies of those planes upon which human consciousness may normally function, planes transcending the Ether even more than the Ether transcends gross matter!

It is usually assumed the force is most active and most potent on the material planes, and that as we retreat to those more subjective it becomes less and less potent, until, when mental or thought-planes are reached, it ceases to exist as force at all. So far from this being the case, however, we see every reason for affirming "that what we have been in the habit of considering as the very essence of force is only the driftwood, so to speak, cast upon the shores of the great seas and oceans of potential energies in which we have our being."

Before going further it may be well to point out that although for purposes of mental analysis we can speak separately of Spirit, Substance, Force, these are for ever One. This "Trinity in Unity" runs through all planes of manifestation, the aspects of the great Unmanifested Reality. And thus we must never forget that one aspect always presupposes the other two. Thus, whilst we may trace back "matter" to that great Ethereal Ocean of which the Ether is the outermost verge, it is to a very "ocean of life" to which we trace it; the Anima Mundi, or soul of the world. We can understand the gifted author of "Zanoni" when he says "that the circumfluent Infinite which we call space—the boundless Impalpable which divides earth from the moon and the stars—is filled with its correspondent and appropriate life," and from the great reservoirs of life in the Astral ocean spring all those physical forces about whose correlation and conservation science has so much to say, but about whose origin and destiny it must remain ignorant till it has learned to lift the "Veil of Isis" and to sense the noumena of things behind their phenomena.

One gets some slight hints as to the world behind appearances in a study of the dream states. One fact alone is extremely important—the practical abolition of the "time-

element." In a few seconds the dreaming consciousness can become acquainted with thoughts and things which would take years of time for their enactment on the physical plane. In a flash, as it were, are appreciated, down to their minutest details, scenes and occurrences which even to translate them into ordinary waking memory takes some considerable time. Impressions are registered a thousand times faster than the ordinary brain apparatus can possibly work. Clearly this is not used; for no theory of hyper-sensitiveness, or acceleration of nerve impulse, will rationally account for such a stupendous increase of its normal ability. The brain is doubtless used to translate the impression for purposes of memory, but the original picture was photographed in the mind by other agencies. Rightly understood, dreams point to a consciousness independent of the body.

Again, in the psychic exaltation of martyrs and witches we see proof of the same thing in a different way. The "centre of consciousness" is lifted beyond and above the physical plane, and the burning is unfeared and unheeded. "This power of the centre of consciousness to use different 'vehicles' for its manifestations is the key to all hypnotic and super-sensuous states." When consciously functioning on those higher planes it uses forces transcending those over which physics give man mastery," and "the non-recognition of the powers and functions of the soul accounts for most, if not all, the cases of 'spirit-guides' and 'controls' in mediums and hypnotics; for the ordinary mediumistic or trance 'control' or 'guide' is only a case of self-hypnosis, when a dramatisation of the inner consciousness takes on the part of such guide, adviser, or prevaricator, according as the medium or hypnotic rises to a higher, or sinks to a lower plane of his or her being."

"When once it is clearly seen that the brain, and the whole process of thought, together with the avenues of sense are the relatives of consciousness to the outer world alone, and that not thought but consciousness is the prime factor in individual life, then the blank wall disappears, and the undiscovered country looms up before us, obscured by clouds and mists, but no longer an undiscovered world, though still unexplored."

"In the delirium caused by opium or alcohol, consciousness is shifted to a subjective plane, and sometimes to a very low one. It is a great mistake to assume that the objects seen and the events that occur have no existence. If all these are to be regarded as the creations of the imagination we are at a loss how to explain the great uniformity of the objects witnessed from the effects of alcohol, for example. When we get any rational idea of the subjective world we shall discover that the snakes and dragons seen there are as veritable on that plane, to the subjective sense, as their living prototypes are on the phenomenal plane to objective sense. For it must be remembered that the universal Ether is that infinite ocean whence all creation proceeds, and into whose all-dissolving bosom all things return."

When we consider the forces involved in the translation of Will into muscular energy, as shewn every time we consciously exercise bodily functions, we are on the threshold of mightier energies than any of those revealed by any correlations of physical organs with Ethereal vibrations. Just as the astral transcends the physical, so does the psychic trans-

ced the astral. Bearing in mind that "force becomes more and more potent as it returns to realms which to us are more and more subjective," we can form a dim idea of the enormous potencies of the psychic kingdom. This terrible inter-etheric energy may be seen in instances of the sudden death of the body from fright, anger, or strong emotion. The human Will, which has its source in the Force aspect of the Absolute, the "fiery Fohat of the occultist," may be trained to control and guide these great potencies of the psychic plane; and Will is "desire in action."

Will, as one aspect of consciousness, struggles to evolve its potencies. Thought and feeling, now in the thralldom of the flesh, are also in the course of an evolutionary struggle to find full expression. All through the scale of evolution, from the Amœba to the Man "function precedes organ." In the course of a natural evolution emotion emerges first; and in the limitations of the animal kingdom we see the results of a-symmetry in the evolution of only one aspect of consciousness. The descent of the Manasa Putra, with consciousness developed more in its other aspects, brought a new factor into the evolutionary scheme. The a-symmetry of evolution determined the different degrees of development of will-power and mental energy. Hence, through superior development along some particular line, one Will became able to dominate others. The strong development of some selfish trait may enable a professional hypnotiser to over-power those who are purer, or even more intellectual, than he.

To be continued.

The Northern Federation, T.S.

(COMMUNICATED).

THE meeting at Manchester, on February 3rd. was well attended, and most of the Northern Lodges were represented. The resignation of the secretaryship to the Federation by Bro. O. Firth, hardly comes as a surprise, as we knew his wish to be relieved; though we hoped that Bro. Firth's valuable services might still have been given in this capacity to the Federation. As this seems impossible, it is satisfactory to know that the choice of the Lodges appears to be unanimously in favour of Miss Shaw, (Harrogate) undertaking the duties.

The chief interest of the meeting undoubtedly centred in the powerful and soul-stirring address by Bro. Mead, the Secretary of the European Section, T.S. To condense his remarks is to risk much. And yet we cannot help giving a few of the notable things he said; commending them heartily to the earnest thought of all who had not the greater privilege of hearing the noble speech of which the following are a few stray fragments.

"Theosophy is the science of life,—not theoretical only, but practical. We must live Theosophy, to know what it is. The Self in the heart of all is the root and heart of Theosophy. If we act against It, It will become the Great Terror."

Occultism has been defined by a Chinaman as "the knowledge of how to do the right thing at the right time, in the right place." This presumes a knowledge of cycles, that we

may know when the spring-time comes to sow the seed. We cannot force Theosophy on one not prepared to receive it,—cannot hypnotise anyone into it. On the other hand, let us not miss opportunities. Let us be quick to know the springtime when it comes.

The Universe is a chariot with one wheel, turned by the rope of "desire." Desire makes us turn on the wheel. Only by getting to the centre (free from desire) can we escape from it. In the turning of this great wheel we are now approaching the close of a cycle (many minor cycles ending together) when all the forces both for good and evil will be intensified. Now is the time for taking advantage of our opportunities, for preparing ourselves to make the choice—for choose we must—whether to take advantage of this cyclic turn for good or not.

The T. S. is not a mere mushroom growth nor a miracle club. Those who are working in it in real earnestness, not at mere surface work, but with deep earnestness, are building for eternity. By giving of our best we shall grow; and again and again shall we return to help forward to completion the work of the Great Lodge.

In the great Maha-Manvantara even the immortal Ego shall change. Only the All-Self is immortal. Immortal as compared with time, the Ego itself is impermanent as compared with the Absolute. And, in order to help man to sense this stupendous truth the great teachers have taught us in paradoxes. At one time the Buddha says "The Ego is I" at another "The Ego is not I." Again "Things exist!" and then once more "Things do not exist!" Such teachings take people from attachment to dogma, break the mould of man's mind, for mind ever tends to crystallise into forms. The "Thread Soul" exists through many "personalities," but is not itself the final reality, for one Ego differs from another.

The two final alternatives of Western Theology are the "pair of opposites," heaven and hell. In the East another alternative is recognised, *i.e.*, "liberation" from the pair of opposites: Moksha, or the middle path. And this doctrine, too, being misunderstood, has caused spiritual more than material selfishness. We have no right to enter heaven, to accept "liberation," till all can enter with us. Work ever with the Law, that others may enter into peace; work for the Great Renunciation "with that strong, awful, silent, resistless force I have called fierce impetuosity."

In reply to a question, Mr. Mead said, in effect, that several cycles are meeting soon, which will enable great forces to be applied in the world. It remains for those in the world to utilise those forces. "Make no thought-images about it; don't think what's going to be done; work on with firm conviction that it will be well with us. Don't paralyse your strength by anticipating catastrophes. If these do not come it will be all right; if they do, and we are at our duty, we shall say, 'Here it is, that's all right, we're going through with it.'"

Take no thought for the morrow. Do not perpetually make plans, for thereby you make pain.

"Jottings from a Theosophist's Note-Book."

IF Theosophy is no idle dream, if its teaching is true, and its inspiration indeed drawn from such exalted sources, it has, unquestionably, a great future before it. The mustard seed planted in this last quarter of the 19th century, will grow into a mighty tree before the 20th century has run its course. And what a privilege and a joy is ours, to have had a share in the initiation of a great spiritual movement like this—certainly, the greatest that the existing-races of mankind have witnessed.

There are myriads of true saints and sages, shining lights in a dark world, whose names are inscribed on no priestly calendar. In obscure corners of great cities, in remote rustic hamlets, in rude huts on the bleak mountain-side, in secluded valleys, or in the virgin forest, far from the haunts of men, the halo of sanctity has crowned many a lowly brow, visible only to the eye of the spiritual seer, and to Him who "seeth in secret." Their simple, earnest lives of unconscious heroism have been lived, and strong souls have fought manfully against the evil that is in the world, and gentle souls have patiently endured, until the hour struck which summoned them to the "Land of the Gods." These, too, are our brothers. One day we shall meet and know them. When the last veil falls.

If we would reach the Masters, and share their work, we must begin our labours for humanity *here and now*, training ourselves by faithful discharge of duty, and loving ministrations to all around us, in this "day of small things," for the greater services upon which we may be privileged to enter hereafter,—seizing every chance of doing a kindness to those with whom we come in contact in our daily life, and especially in our own homes; not waiting to be asked, but *foreseeing and anticipating*.

True humility springs from self-knowledge, from a clear, sighted recognition of the limitations and imperfections of the personality, but is in nowise inconsistent with the knowledge that these inhere in the personality only, and may be transcended. True humility will walk warily, nevertheless (not stalk along with its eyes on the stars). Knowing how slippery are the ways of this world, how full of pitfalls for the feet of the heedless.

We do well to aim high, to desire to be great; but let us understand in what true greatness consists. Not in rank, or titles, or wealth, or fame, but in the possession of a great, a Royal Soul, which goes on its way through life serene and self-possessed, whether surrounded by riches or poverty, ease or discomfort, security or danger, praise or blame of men, knowing that the secret of happiness lies not in these external matters, but in Itself.

Ruskin says somewhere:—"Men's proper business in this world falls mainly into three divisions. First, to know themselves and the existing state of things they have to do with. Secondly, to be happy in themselves and the existing state of things. Thirdly, to mend themselves, and the existing state of things, as far as either are marred and mendable." If that is so, it follows that we are not fulfilling our part in the scheme

of things, if we rest satisfied with what we have already attained to, if we give way to melancholy or dejection, if we brood over our past failures and weaknesses, if we relax our efforts for improving ourselves, and the world around us. This unstringing of the bow of life is clearly faulty, because:

1.—It cannot alter the past. For good or evil our past has become a written page in the history of the world, and nothing can obliterate it.

2.—It is a loss of time. We should be up and doing, and what we take from active duties should be directed to (a) forethought; (b) refreshment of mind and body, to enable us to do our work better.

3.—It is a loss of power, being depressing and enervating, not refreshing and stimulating.

4.—It is a loss of ground. We are never standing still. We are always going forward or backward. Movement in one direction or another is the Law of Life. Stagnation is death.

Let our motto be "Forward." Forget the past, or remember it only as it bears on the future by way of encouragement or warning. If we fall, let us not sit rubbing our bruises, and grumbling at our clumsiness; but get up, and go forward without loss of time, and with the determination to be more careful in future.

"The Future hides in it
Gladness and Sorrow:
We press still thorow;
Naught that abides in it
Daunting us—Onward!"

(Goethe trans. by Carlyle).

HARROGATE LODGE.

TIME TABLE FOR MARCH, 1894.

PUBLIC MEETINGS—Sundays, at 7 p.m., in No. 1 Club Room,
"People's" Hotel.

March 4.—"Common Origin of all Religions" ..	CHRIS. CORBETT.
March 11.—"Ancient Egypt"	CHAS. N. GOODE.
March 18.—"Social Problems"	EDITH WARD.
March 25.—"Life"	WILLIAM BELL.

LODGE MEETINGS.—Fridays, at 7-30 p.m., in No. 4 Club Room,
"People's" Hotel.

SUBJECT STILL UNDER CONSIDERATION.—The various barriers which prevent the realisation of the first object of the T.S.

CREED DISTINCTION has been our special study this month. This really brings us to the second object, and we have had from our various members presentations of some of the distinctive features of Buddhism, Confucianism, Judaism, and Mahommedanism.

SECRET DOCTRINE CLASS.—Saturdays, at 7-30 p.m., at 101, Franklin Road.

MIDDLESBROUGH LODGE.

SYLLABUS FOR MARCH, 1894.

March 6.—"The Powers of Will"	O. FIRTH.
March 20.—"Masters of Wisdom"	W. A. BULMER.

Meetings on Tuesdays, at 8 p.m., in the Lodge Room, Co-operative Hall, Corporation Road, Middlesbrough. Alternate Tuesdays are taken for further discussion of the subject of the preceding week's paper.

SECRET DOCTRINE CLASS.—Sundays, at 6 p.m.

LEEDS LODGE.

SYLLABUS FOR MARCH, 1894.

March 5.—"Max Muller and Theosophy"	C. CORBETT.
March 12.—"Astrology"	W. H. HOWARD.
March 19.—"Ancient Egypt"	DR. EDWARDS.

Meetings on Mondays, at 8 p.m., at 25, Park Square, Leeds.

BRADFORD LODGE.

TIME TABLE FOR MARCH, 1894.

March 14.—"The Myth of Prometheus"	MRS CORBETT.
March 28.—"The Unity of Religions"	T. D. HARRISON.

Meetings held at 8 p.m. on alternate Wednesday evenings, at the Lodge Rooms, 9, Osborne Chambers, New Kirkgate, Bradford.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.
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BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
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YARM-ON-TEES.—W. A. Bulmer, Eaglescliffe, Yarm.
YORK.—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

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The Editor's Remarks.

SOME people seem incapable of really believing that an association of human beings like the Theosophical Society can exist without a creed. No sooner does any individual F.T.S. state his belief in a particular teaching than it is at once fastened upon the society. This is especially the case with those great questions of Karma, Reincarnation, and the existence of Mahâtmas, on which many members of the Society are quite agreed, but a belief in which is in no way essential to its fellowship. A belief in human brotherhood is the only essential, and in proportion to the practical expression of that belief in a man's life is he a true Theosophist.

To quote H. P. Blavatsky "It is easy to become a Theosophist: Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people, and who loves Truth, Goodness, and Wisdom, for their own sake, not for the benefit they may confer—is a Theosophist."

With all due respect to Madame Blavatsky, and accepting her definition, I find it is *not* easy to become a Theosophist. It is about the hardest task I ever took up, and failures to fulfil the conditions have been more conspicuous in my own individual experience than successes. That, however, is by the way. What I want to point out is that a member of the T. S. is not necessarily a Theosophist; and that a person may be a Theosophist without belonging to the T. S. It is much more easy to become an F.T.S. than to discharge the somewhat large order implied in the conditions quoted. For

my part I look upon Father Damien, that young Belgian priest who sacrificed himself for the lepers, as a noble example of a true Theosophist. Yet I am satisfied he never would have joined the Theosophical Society.

These distinctions, simple enough and sufficiently well-known to all fellows of the Society, seem to puzzle outsiders a good bit, and to prevent their joining, from a mistaken notion that by so doing they will give ostensible support to doctrines and teachings they do not accept or cannot understand. I hope this simple statement of fact may help to remove a misapprehension which I know has existed, and which no doubt still exists, to the prejudice of the Theosophical Society.

I quoted H. P. B., and I might as well just say here that another misconception I have found very general is that Fellows of the Theosophical Society look upon her as a sort of infallible authority against whose *dicta* there must be no appeal. This is absolutely not so. The Society admits no such authority. We do not, as individual members, accept any teaching because Madame Blavatsky said so, or because of any authority beyond our own conviction of its truth. Many of us have found her a safe guide, and, as individuals, look upon her as a more reliable authority than many whose names stand higher in the estimation of "the civilised world." But we do not for a moment dispute the undoubted right of any fellow-member to refuse her such "authority."

Indeed, upon any other lines than these, the Society would be false to its own motto, "There is no religion higher than Truth." For it is notorious that men differ in their mental capacities, and especially in their intuitional development; and of two men equally earnest after truth one may see what the other cannot. Besides which, Truth is many-sided. We can only see as much of a truth as we can apprehend, and to presume to be in possession of the *whole* truth on any subject, would oftener be a proof of ignorance than of knowledge. Hence the toleration of all beliefs within the pale of the Theosophical Society. Each is expected to give the same tolerance of the beliefs and opinions of others as he expects for his own.

It has often struck me that if all the energy which is wasted in wild denunciation of existing evils were only diverted into earnest endeavour to cope with and remedy them, in just those particular instances which come within the scope of every-day life, it would be a better and more useful application of the Reforming Spirit. Most Reformers are so busy telling other people their faults that they entirely overlook their own. The man who makes one individual better and truer and nobler has done a greater work for the cause of true reform than all the noisy talkers in existence. And no one need go far for a subject to practice on. Everyone has himself to deal with, and if he will just take himself in hand, as a commencement, he will find enough work to keep him quiet for a long time.

In fact, it is only when a man really and honestly tries to find out what is his duty to himself and to his brother man, that his eyes begin to open to the extraordinary self-deception he had previously been guilty of. Far from vituperating others for their wickedness and injustice, he sees how the same kind of self-deception is blinding them, and he sees, moreover, that until he has first cast out the beam out of his own eye, he is not likely to see clearly how to cast out the mote from his brother's eye. When will the professed followers of Jesus really follow Him? His language is plain enough. And He knew better what He meant than all the school of commentators and plausible word-spinners who busy themselves, generation after generation, in trying to make His words mean anything but the simple thing they do.

The plain unvarnished truth is that, in the strict meaning of the term the nations which profess to be Christian are *infidels*. They are *unfaithful* to the Master they profess to follow. It almost seems that the note of sadness which rang through the music of His too-short life, was caused by His knowledge that He had come to a world which would not appreciate His teaching; which was not yet ready for His sublime message of compassion. I wonder what He would have thought of many who, now that it is respectable, think to serve His cause in the stereotyped ways so familiar to us. To quote a paper I was reading the other day "many people think themselves quite competent to make a life occupation of what they call "doing good," though they are proved incapable of doing anything else. It sometimes almost seems as if inability to earn one's bread was regarded as a qualification for what is called philanthropy."

If people would only approach the question of "doing good" on the broad basis of a common humanity their work would be fruitful indeed. To really help the poor, for example, we should go to them as brothers, and not bend down, gracefully or otherwise, from a plane of social superiority. True sympathy does more than gifts. These may be abused; but the kindly word and loving act leave no rankling sense of inferiority; call up no rebellious spirit. It is the absence of true sympathy which has made all those "religious" differences the curse of the world. Creed warring against creed, where, after all, there was far more real agreement than apparent difference.

In this connection the following will be interesting. Speaking of what is called the Gallery of Religions at the British Museum, and the many curiosities stored therein, a recent writer in the *Graphic*, says:—

"A study of this collection may, in fact, be commended to the inquirer in search of a religion. When he has examined it thoroughly, and has studied the signification of all the specimens of symbolism which it contains, he will, if he finally collects any creed at all, at least be able to give some reason for the faith that is in him. It will be well for him, however, if he does not ultimately arrive at much the same conclusion about religion as Madame Dubarry did about morals—"Tout cela est si purement géographique."

"But, in any case, from the standpoint of human interest, this collection is well worth a visit; and, after all, a man's faith cannot be worth much if it will not bear the weight of the discovery that you can get a red hat (or a yellow one) from the Grand Lama as well as from the Pope, and that St. Dominic's rosary is exceedingly like that on which the pious Buddhist had been telling his beads for centuries before the saint was born. In religion, as in every other development of human thought and feeling, "the thing which hath been, that is the thing which shall be." For what can that caged bird, the soul of man, ever do save hop backwards and forwards from one perch to another, as he peeps between the bars of his prison at the infinite mystery which lies all round him?"

It is the glory of Theosophy that it offers freedom to this "caged bird." Not by substituting another cage; but by taking away all the bars which creed and dogma have ever forged. It offers a real freedom, into the glorious sunlight of Truth which knows no dogma, which needs no creed. But the price each man must pay for this emancipation is utter and absolute sincerity. The "way" is clear, but hypocrisy makes its own fetters; insincerity and selfishness build for themselves prisons. Hence the absolute necessity of true Self-Knowledge. And "Self-Knowledge is of loving deeds the child."

I wonder whether many members of the T.S. have noticed how much Theosophy there is in standard English literature, particularly in the poets. If someone would take the trouble, he would find in the English and American poets of the last 50 years, enough material to give proof of the assertion that most of the principal teachings of Theosophy are more or less clearly indicated in them. And, what is still more interesting, they would find these indications of intuitive knowledge always among the best passages of these writers. This, of course, is what we might expect *a priori* if Theosophy be true, and it is just what we find. I strongly commend the study to any F.T.S. with leisure and interest enough to follow it up. I have seen enough in it to convince me it is well worth the trouble.

The Middlesbrough Lodge are advertising a public meeting to be held on April 3rd, when three of their members will give addresses on the "Objects of the Theosophical Society." The wish to bring more people into associateship with them, if not into actual membership in the T.S., is the motive for the meeting, which is being held on the opening night of the new quarter. They are sure of the sympathy and hearty good wishes of every F.T.S.

It is a good sign when a Lodge is not content to hide its light under the proverbial bushel. There's nothing like coming out into the open. If what one has to say be true,

we cannot be far wrong in saying it; and, if it be not true, the sooner we know it the better. There's always something to be gained from the presence of "outsiders" at a Lodge Meeting, so long as they are really earnest seekers after truth and not mere curiosity-mongers or word-splitters. The difficulties they suggest offer the best means for teaching. A Lodge which keeps too exclusive runs the risk of getting narrowed in its ideas. Every searcher after truth should be a welcome guest.

There is a good deal of room yet for Theosophical work round every lodge in the North. Each should regard itself as the centre from which, like rays of light, its influence should extend to every neighbouring town and village; till it is surrounded by a chain of lodges, each in its turn to become the centre of a new activity.

This reminds me that our good friends in Harrogate, Miss Shaw and Hodgson Smith, have been holding two very good meetings during the past month at York. The formation of a circle for the study of Theosophy, with weekly meetings at the rooms of Mr. Godfrey, Bookseller, Stonegate, attests the value of their efforts. I believe it is intended, shortly, to have more public meetings in York, and no doubt "those who are ready" will be attracted to them.

Theosophists everywhere, should see that the "Secret Doctrine" is placed in the Free Libraries of their various towns. The "Secret Doctrine," being the most important book of the age, should be accessible to all.

"Jottings from a Theosophist's Note-Book."

THE objects of men's ambition vary with their tastes and characters. Some are good in themselves, but pursued in a wrong spirit; others are pitifully mean and contemptible. To make a great name in the world of literature, or art, or politics,—to be notorious by eccentricity if one cannot become famous by ability,—to push into a higher rank of society,—to have a grander house, dress, equipage than one's neighbours,—these are some of the directions in which this unquiet spirit works in social life. Few things are more destructive of happiness. For if a man's ambition is gratified in one matter, it is by no means *satisfied*, (being indeed insatiable), and eagerly seeks somewhat else to feed upon. And if he be thwarted and humbled, as he generally is, (for in the nature of things they are the fewest who reach the first places, or draw the great prizes in the World's Lottery), then everything turns to gall and bitterness, so that either way true happiness is unknown to the slaves of such misdirected ambition. Is there, then, a right ambition, that brings in its train neither disappointment, nor satiety, nor humiliation? Yes, truly; the ambition to fill our place in the world, whatever it be, worthily; to do our work, and help others to do theirs, as perfectly as may be; and to leave the world better than we found it. The world is slowly advancing toward true life, and light, and liberty, and would have advanced much faster if men had understood and done their duty,—if they had thought less of pushing themselves, more of helping their neighbours. Each man

must do what he can, and leave the event to the Good Law, which day by day takes up the threads of individual effort, and slowly weaves them into the texture of the seamless robe of Human Progress.

We must learn to live above our hindrances—nay, to turn them to our own advantage. He who resolutely concentrates his attention, who struggles through his work in spite of weariness, weakness, or discouragement, has the satisfaction of knowing that the dark hour has brought him a step nearer to his goal.

If we would help others we must understand them, and to understand others we must know ourselves; above all, we must study our motives, and trace action to its hidden spring. The Occultist should be a profound student of the human heart and character.

Nature's Finer Forces.

CONTINUED.

TO the Theosophist the development of will is the becoming potent of a conscious force, having its own ratio of vibration, and using a material vehicle in a manner exactly corresponding to force on the material plane. Hence, when a hypnotiser compels another to obey his will, he has subjected him to an actual force conveyed by a vehicle of matter quite as certainly as has the prize fighter when he "knocks out" his helpless antagonist. There are no empty abstractions or immaterial agents for a student of Theosophy, however much his "scientific" brother may be compelled to resort to them. The hypnotiser has directed a part of his own "nerve fluid" upon and into the nervous system of his victim, where it remains an actual force, establishing new and modifying centres of vibration, which act in obedience to the ideation which accompanied it. There has been an actual transfer of substance, force and consciousness—a setting up of new conscious centres in a manner exactly analagous to the new centres of physical or molecular vibrations which are the result of taking into the system of physical remedies or "medicines"—no scientist or physician has ever offered a rational explanation of the methods by which physical remedies act. But to the Theosophist who recognises vibratory motion as the universally present force aspect of the Causeless Cause, the reason is plain. Such physical molecules establish innumerable centres of vibratory motion, which modify the vibrations of the molecules in the physiological or pathological cells of the body according as their ratios of vibration are multiples or "chords" of these. The "selective affinity" of the physiological empiricist in explaining the action of drugs is but a formula for expressing a law of harmonic vibrations of whose real action he is quite ignorant. In like manner the will of the hypnotiser establishes innumerable force centres which prevent the consciousness of the Ego from controlling its own sense organs. It is the same kind of process as that which takes place when the vibratory centres set up by chloroform or morphine interpose actual physical obstacles between the soul and its sense organs through the affinity between their vibratory ratios and those of the brain molecules.

"As there are psychic and subjective states which can be self-induced without the interference of any exterior will, it would seem proper to limit the name "Hypnotism" to these self-induced states, reserving "Mesmerism" for those which Mesmer in modern times at least, first demonstrated. Theosophy retains both terms, calling those phenomena *hypnotic* which emanate from or are originated in the plane of Selfishness or Karma, and those *Mesmeric* which proceed from the higher or Manâsîc plane.

"A non recognition of the one Unit or Centre of Consciousness manifesting through several vehicles, has caused the most curious speculations among the observers of these phenomena. For with every grade of depth in the hypnotic process such new and unsuspected mental powers made their appearance that it seemed the startling fact that there were several "selves" buried in the personality, distinct and distinguishable from the one we recognise.

"The One Unit and Centre of Consciousness on the physical plane unifies and connotes the various mental states pertaining to matter into our ordinary consciousness, the waking, willing, thinking, feeling, "I am I." But this same centre of consciousness can and does, under proper conditions, experience the feeling, 'I am I,' on other planes and in other states of matter. Passing to the lower astral plane during the waking-sleeping state, it recognises itself as quite a distinct person from the waking one, capable of flying, eaping, and many things then impossible.

"Similarly on planes as much higher than the waking as this is lower, it would no doubt be disinclined to believe itself the same limited, stupid person it is when its spirital powers are so dulled and obscured by matter.

"In willing there is an actual transfer of substance as the vehicle of force. Cosmic will is called *Fohat*, and the human will is but one of its countless correlations. And Hypnotism is an attempt, by means of the will of the hypnotiser, to modify or control that molecular motion which enables consciousness to manifest in the organism of another being.

"In cases of self-hypnosis, as in mediums or trance seers, the "I am I" usually establishes itself upon the plane of matter next to the physical, known in Theosophy as the astral, and is there subject to all the hallucinations and illusions which attend upon this condition, and of which we can form a very good idea by its close identity with the ordinary dreaming state.

"When the hypnotiser takes possession the subject obeys the slightest suggestion, either spoken or mental, relating to the material plane. "Suggestion" is only the obedience by the subject's body and brain to the same will-currents and finer forces, by means of which he governs his own body and mind, the "centre of consciousness" having relaxed, to a certain degree at least, its hold upon its own body.

"But this centre of consciousness cannot be annihilated. Driven from its physical habitation, it will, under a more determined effort of the hypnotiser, or under the influence of the self-hypnotiser's will, reappear, functioning in more and more ethereal bases or "principles," until it finally retreats,

or is driven to a point where the will of the hypnotiser, no matter how powerful, can no longer control it. This may be called the Noëtic or Manâsîc point, as distinguished from the lower or psychic states.

"It is in the psychic realm that almost all the so-called "spiritual" manifestation find their *habitat*. This is the home of "seers" and "clairvoyants," of fakirs and fortune-tellers. For he who can, by self-hypnosis or by the aid of another, establish his consciousness on the psychic plane, will find himself possessed of powers just as natural as ordinary sight and hearing are on the physical. One of the most important of these is the ability to sense thought without its having been materialised in words. This is known as "mind-reading" . . . and, wonderful as many of the feats done by psychics are, they still fall under the classification of mind-reading, for any information they give must, to be accurate, already exist in the mind of someone present.

"But above all the psychic states lies the domain of true mesmerism, with a class of phenomena peculiarly its own. It is this plane which the hypnotiser seeks to avoid, because, as he complains, his subject gets beyond his control. Yet it is this very point which divided *whits* from *black* magic. The very vibrations of the hypnotic state pertain to a lower plane of matter. The vibrations of hypnotism pass from without within, those of mesmerism from within without. The one is on the plane of Kama, or selfish desire; the other on that of Manas.

To be continued.

Theosophy and the Masses.

LABOUR Leaders, when present at Theosophists' meetings, often ask the question, "What is the message of Theosophy for the Masses?" and seldom receive what they consider to be an adequate reply: This is scarcely to be wondered at, for the questioners have generally formulated in their minds the lines along which they think the answer should run. They have been so accustomed to have material progress placed before everything else in the world, and so familiar with the theory of the conditions of the masses being largely, if not wholly, due to the injustice of the classes that they do not take kindly to any other view. Theosophy teaches that this view of theirs is superficial, that the end and aim of man's existence is something more than the satisfying of his merely animal instincts, that social evils have their root in mental faults, and that real progress depends almost entirely upon the efforts put forward by man himself rather than upon anything which can be done for him.

Truly this seems at first a hard, and perhaps to some, an unfeeling statement, but surely it is the act of a false friend to hide the truth, however unpalatable it may prove. Better far to know and face at once the stern reality of life than slumber in a fool's paradise only at last to suffer a rude awakening.

Social reformers too often content themselves with bitter and violent attacks upon those who are high in the social

scale, whilst they neglect the more practical work of teaching their humbler brethren the way to help themselves. The masses are wallowing in a mire largely of their own creation, and are for ever crying for some one from above to help them out, altogether oblivious of the fact that they possess the necessary appendages to walk out themselves. It is not the lack of opportunity but the neglect of it which hinders development. All true progress must be brought about by the exertions of the individual, and without such not all the legislative crutches in the universe will cause him to progress one inch. Movement is not necessarily progress; and although the State might have the most approved and powerful mass-raising machine, and elevate the slum-dweller to the heavens, he would fall again by the grossness of his own nature. There is a moral law of gravity as well as a physical one.

In mankind generally there is far too great a tendency to envy those who are a few steps higher in the social scale, instead of looking below and feeling grateful that they are free from the misery there. There is, of course, one exception to this rule,—the man at the bottom; and even he may be more fortunate, by comparison, than the lower animals.

The Message of Theosophy is for masses and classes alike. Each human being will be able to take for himself just that portion for which he is ready. Many Theosophists are inclined to despair because the higher teachings seem to be more than the average man or woman can comprehend, at present. But the truths of Karma and Reincarnation can surely be made plain to the simplest minds; and, when grasped, these must have a most important effect upon the moral and spiritual progress of the race. When they appreciate that Karma is never failing in its action, and that every physical or mental effort in the right direction always has its due effect and *must* receive its appropriate reward, whilst every evil thought and act inevitably carries with it the seeds of its own punishment,—then will they have brought home to them the folly of striving against the Law, and they will endeavour more than now to put themselves in accord with it. Reincarnation and Karma shew that present degradation and misery have been brought about by past folly, and are a natural result of causes set going in present or past incarnations by the sufferers themselves.

Are the poor and miserable, then, to be left severely alone, to work out, unaided, the penalty that rigid justice has imposed? No! a thousand times no! We cannot sever, even if we would, the links that bind together every unit of the human race. Man, by neglect of his brother, hinders his own progress. Every step he takes forward without him adds a new link to a dragging chain. Though he cannot carry his brother, or compel him along, he can, now and again, aid him in difficulties; incite him to renewed effort. And to those who help will another law be quickly revealed; for they will find that in proportion to their help to others will they themselves be helped. No need, then, for the millions of humanity to wait for kings or nobles or hoarders of wealth to stoop down and pull them up. A beginning in the great work of progress can be made anywhere and by any person. There is always *close at hand* someone we may benefit. But take heed that your intended help prove not a stumbling-block to both!

W.H.T.

The Garment of Maya.

THE Chela dreamed that he was in a vast hall, with many others, most of them sleeping. The entrance to the hall was in flames, so that none might escape without passing through the fire. Then stood forth One and cried "Who will pass through the fire, and help in the rescue of all these people?"

The Chela stood up eagerly and said, "I will pass through the fire, but you must tell me how to act, for I cannot think and act both."

He answered, "You must first take off your garment, otherwise the flames will destroy both it and you."

Then the Chela strove to take off his garment, but it clung to him, and as he strove, the flames burned more fiercely, and the cry of those that were in fear pierced his heart like a sword, and he watched the sleeping thousands who, as yet, had no thought of danger. Thereupon he struggled more wrathfully to ease himself of his garment, but it became like a living thing upon him, and as he strove to cast it aside, his flesh was torn and bleeding. And while he still struggled the dream faded and the Chela awoke.

The Mahatmas.

OF all the strange tenets with which Theosophy has startled modern ears, none has been met with such complete incredulity as the teaching about the existence of Mahatmas. To an Eastern mind the idea is familiar enough, but it comes as a shock to Western notions. This may be largely attributed to the absence, in the East, of that overweening vanity which makes the Westerner gravely assume that his civilisation is the efflorescence of all the ages, and himself the cream of the whole earth. The patronising way in which the modern product of all theologies will speak about the great minds of the past, is sometimes positively ludicrous. Plato, and Seneca, Socrates and Marcus Aurelius were, no doubt, very well, considering how few "advantages" they had; and the modern scholar gives you pretty plainly to understand that he (because of his advantages) is more worthy of your patience. And the beauty of the thing is that the creature really believes it. The intellectual pride of Western civilisation, at the present day, is its most distinguishing characteristic. And it is just because the existence of "Masters of Wisdom" challenges the very foundations of that pride, that we find Western opinion prejudiced against any such teaching. I say "prejudiced" advisedly. Prejudice is simply pre-judgment, before, or without, hearing the evidence; and our critics certainly don't lend a very patient ear to any evidence in favour of what, to them, is so distasteful a doctrine.

If it be shewn that Mahatmas are *a priori* not only the possible, but the probable result of a natural evolution, we may find people more disposed to listen to the evidence of those who have both seen and heard them. Without such preparation, the average Western mind is just a little too free with charges of fraud, credulity, and deliberate lying.

If it be premised that the growth, of which a Mahatma is the efflorescence, is a spiritual rather than an intellectual one, it may prepare the way to the acceptance of a belief which makes the East the home of the "Brothers" rather than the West. Western lands, in the nineteenth century, being

remarkable chiefly for their materialism, partly professed, but generally practised, they are not likely to produce many candidates for the Great Initiation.

In the Theosophical glossary we find Mahâtmas defined as "exalted beings who, having attained the mastery over their lower principles are thus living unimpeded by the "man of flesh," and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution.".....A people whose ideal of life seems to be the gratification, rather than the conquest, of their lower principles, can have little or no idea of the knowledge and power which characterise the Adept; and it would help them to solve some of the most difficult problems of modern civilisation, to remove many an admitted blot, if they would take but the first step on that ladder of spiritual progress, up which the Adept has climbed through lives of effort.

Pauperism,—that dreadful Nemesis, which dogs the steps of Western civilisation like its shadow,—would be the first great evil to be remedied, so far as its most revolting effects are concerned, when the first lesson of Altruism was learned. The selfish can never understand the unselfish; and, until that first lesson is learned, I fear that the existence of Mahâtmas will be scoffed at as an Eastern tale. Evolution, so long as it tickles the vanity of the modern, by declaring him the crowning glory of the past, is accepted with acclamation; but immediately it is suggested that human evolution has gone far beyond his stage, and produced beings compared with whom he is but a barbarian, his whole soul revolts within him. He has taken such pains to climb upon his pedestal that he resents being put upon his proper level. And when it is stated that these "Great Souls" are principally Easterns whom the Western affects to despise,—presuming upon his material advantages—no wonder he cannot accept their existence without a struggle.

To those to whom the doctrine of Reincarnation is familiar the existence of the "Masters" offers less difficulty. It is seen that they are the necessary result of this fact in human evolution. No one will dispute that if the great master minds of antiquity have come again upon earth, and added yet more to that spiritual and intellectual excellence which made them the glories of their age, they must now be far ahead of the average European. Plato and Paul and Seneca would hardly be found as the ordinary John Smith of to-day; and it may be further stated, with some degree of confidence, that even a Fellowship of the Royal Society would be paltry and insignificant to such minds.

There are some to whom the seclusion and secrecy of the "Brothers" seems a great objection. Surely, they argue, all they have to do is to come out among men and use their wonderful powers to become the leaders of the race in the way of Truth. This very plausible objection loses half its force when we remember the potency of thought. The thoughts of any man are powerful, how much more the concentrated force of such superior minds directed by wills strengthened and tempered by training from which the average man would shrink aghast? How much we owe to this it would be idle to guess. That this power of thought, guiding and supporting those leaders who have won for humanity its greatest benefits, has been, and is, exercised, we are assured. And it seems a wiser and a better and more

lasting way to help humanity thus to help itself, and evolve by its own experience, than to pose as the visible leaders of men.

Another objection, also plausible, is embodied in the question, "Why don't they use their powers for the benefit of the race, so far as its material needs go?" They might feed the hungry and clothe the naked, it is true, and by so doing relieve us of the painful feeling that a duty exists which we persistently neglect; but such interference with Karmic law would be a greater evil than the state of things it attempted to remedy. The question is a complicated one, and its complete answering would take more time and space than is at present available. We may, however, just glance at one or two aspects of it which may tend to show the nature of the answer.

Under Karmic law the pauper is reaping what he has sown in previous lives, he needs certain experiences for his development which his past record has rendered essential. And, on the other hand, his existence, as a result of the conditions of our self-seeking material civilisation, is a standing incentive to us to learn our lesson also—a lesson we persistently refuse to learn, but which, if we do not learn it voluntarily, we shall be compelled to learn as he is learning it, by actual experience.

The things are mutual action and reaction, the passing phase of that great law of human evolution by which alone can the great majority ever hope to attain a self-conscious immortality. To interfere under such circumstances would be to do harm to the race rather than to help it. The only sound way is to quicken, when possible, the natural remedy, the charity of those who might properly help but do not; so that, by developing the altruism of the one and the self-control of the other, the evil would be lessened and the race really benefitted. Other reasons might be urged, though, perhaps, these will suggest lines of thought, so that each may think out the matter for himself.

As before stated, the evolution which culminates in the Mahâtma is a spiritual one, and implies control over the lower, equally with the development of the powers of the higher nature. Only in a dim and tentative way is the Western civilisation waking to the fact of these "finer forces" potential in all men and developed in a few. Making all possible allowance for untruth, exaggeration, and fraud generally, there remains sufficient to show very clearly that in Hypnotism, for example, there lurk terrible possibilities of evil. The world is a long way from being ready to be taught how easily to develop, with scientific precision, such powers as this. Not only is there no guarantee that it would not be used for evil; it is absolutely certain that in all human probability this would be its chief development. Let each one of you ask himself the question, "How far would the average human being be likely to use such a power for his own benefit and how far for the benefit of others?" And when you have answered it, in the only way I think you can honestly answer it, ask, if you still need a reply, why the Adepts keep this and other secrets from becoming common property. In their own way they do help us, but they will never help save in their own way and along lines most of us are hardly fit yet to travel.

K a r m a.

IS it just that the personality should be punished in this life for the sins of the individual in some previous existence?

The sense of unfairness of which this question is the expression seems to be due to the fact that the average person does not remember previous incarnations. If the memory of the acts and thoughts producing the present set of conditions were aroused, this sense of injustice would give place to a recognition of the justice of the Law.

Perhaps our views on the question might be modified if we were less inclined to magnify and exaggerate our deserts. We are rather too ready to assume ourselves ill-used, by making fancy comparisons between our lot in life and that of someone we imagine to be "better off" than ourselves. If we just altered the direction of our view, and drew our comparison with the condition of those who are "worse off" our self-pity might be changed into self-congratulation.

Again, we are too much disposed to give an exaggerated importance to merely material things. Many a "poor" man is really "better off" than his rich neighbour. A little definition and derivation of terms may be suggestive in this place. *Riches* is derived from *riccan*, and means things raked together, or accumulated. *Wealth* comes from the same root as "weal," and wealth is that which "wealeth." Thus we may see that a man may be wealthy who is poor, and that a rich man is not necessarily a wealthy one. The thoughts suggested by these definitions have an important bearing on that aspect of the question we are just now considering. We may take it as a pretty accurate statement of fact that, so far as material conditions are concerned, the law of compensation applies to all cases above starvation point.

With regard to mental things we may consider with advantage those lines in the light of Asia:

Ho! ye who suffer, know
Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of Agony,
Its tire of tears, its nave of nothingness.

A little self-analysis soon convinces us that this is so. Take an extreme case,—the loss of someone very dear to us. Do we sorrow for them, or for our own loss?

So far, at any rate, as concerns everyone whose conditions of life are above "starvation point" the law of compensation seems to work with absolute exactness, not only in things physical but in things mental as well. And not one of us has any real ground for complaint. The question about punishment for past sins seems to imply the idea that we are "worse" or "better" situated because of previous Karma, whereas the terms "worse" and "better" are misleading. The notion of punishment, too, in its ordinary sense, is quite inappropriate, and the main question would be more fairly stated something after this style.

Is it just that the personality should be placed under a set of circumstances in this life corresponding to the state obtained by its informing individuality as the result of its previous lives, though no memory persist of those previous existences?

By the elimination of the idea of punishment as generally understood, and a full comprehension of the law of compensation which makes the average individual happiness a fairly constant figure, the question does not seem quite so formidable as it did at first.

Of course we are not concerned with those states and conditions—material as well as mental—which come as the results of our own acts, and where memory traces the connection and proves the justice. These we usually have to admit with more or less reluctance are practically our deserts. We are only concerned with the average lot to which we happen to be born and over which we appear to have no sort of control.

But when we descend below "starvation point," as I have called it, when we are thrust into a world of struggle and trial without any of those aids and comforts which ameliorate the lot of more fortunate mortals, we find the question assumes a graver and sterner aspect. With nine-tenths of our own people, for example, it may safely be said they have no right to ask the question at all. But, how about the "submerged tenth?" We cannot answer the "voice from the dim millions" quite so easily. Physically, at any rate, their grievance is a real one, whatever may be said of the mental aspect of the question.

The more we look into the matter the more, I think, we shall see reason to believe that the sufferings of the "submerged tenth" are principally, if not entirely physical. Their position, and all its attendant horrors, seems dreadful to us chiefly by force of contrast with our own condition. We read into their lives the feelings we should have if we were brought to the same level. This is principally our own imagination. Habit ameliorates far more than we would think.

So far as mental worry and trouble are concerned, it is questionable if any of these "dim millions" could ever possibly know them in the forms which mark the torture of their more favoured fellow-beings. And herein we see how, after all, compensation reaches down even into these depths, and proves itself an aspect of the Great Law of Being, and it is in this aspect of Karmic Law that we have the answer to the question under discussion.

There is, however, another aspect of the same Great Law, in the light of which these great differences in earthly conditions have a new and an important significance. *Compensation* decides the justice of the case, but *Progress* defines duty. The tendency of the Great Life-wave is ever onward and upward. Whatever sets itself against this is slowly but surely swept into non-existence. That feeling in us which makes us credit with imaginary suffering those who are so far below in the mire and the dirt of physical existence, that feeling which causes us to long to help them out of conditions in which they are fighting against such odds in the struggle for existence, that feeling is our dim perception of the Great Law which is "Compassion absolute." In so far as we obey the dictates of that feeling just so far will we find our own progress. We only can attain by helping others. In aiding them we aid ourselves, and only thus can we obtain "final liberation." "The selfish devotee lives to no purpose."

The lot of the submerged tenth is clearly theirs by virtue of Karmic law. They do not suffer half so much as we fancy they do; but, none the less, if we disregard the voice of divine compassion pleading in us, if we refuse to help, we set ourselves against the law, and may expiate in another life this aspect of our selfishness in this. The race must rise, as a whole, and not until this is so will the accumulated energy of its countless units suffice to carry it onward up the next round of its cyclic evolution. The Law demands progress, and we may aid or hinder; on our own heads be the consequence of our own acts.

I have said that so far as nine-tenths of our fellow-citizens are concerned, the question as to the "fairness" of their lot ought never to be asked at all, and even of the remaining tenth I think we shall see that they are no exception to the rule. The very question assumes that we are personally far more important than we really are. It assumes that we deserve ease and comfort and happiness, and that in proportion as these are denied us we are defrauded of our natural rights.

It is about time this kind of nonsense was knocked out of us. We say of a man who might make a "good living," but who dissipates his life in drink and kindred follies, that his eventual failure is his own fault, but we may, with equal justice, say of 90 per cent. of those who cry out against fate that they should blame themselves. Wherever you go you will only meet the reflection of yourself. Be kind and compassionate, and it comes back to you in the looks and tones of your fellow-men; you know what real happiness means. Be selfish, and the cold strikes back upon you, and you grumble at fate when you ought with greater justice to kick yourself. The measure of your own joy or sorrow is absolutely in your own hands. But, don't expect to get what you don't earn. For "what a man soweth that shall he also reap."

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—Sundays, at 7 p.m., in No. 2 Club Room, "People's" Hotel.

April 1.—"Womanhood"	LOUISA SHAW
" 8.—"The Ancient Wisdom and the New Democracy"	EDWD. S. PICKARD
" 15.—"What Proof have we?"	HODGSON SMITH
" 22.—"Time and Space"	OLIVER FIRTH
" 29.—"M.A., Oxon.—a Sketch"	DAVID S. WARD

LODGE MEETINGS.—Fridays, at 7-30 p.m., in No. 4 Club Room, "People's" Hotel.

SECRET DOCTRINE CLASS.—Saturdays, at 7-30 p.m., at 101 Franklin Road.

MIDDLESBROUGH LODGE.

TIME TABLE.

April 3.—Public Meeting—The Objects of the T.S.	W. A. BULMER B. HUDSON
" 10.—"Dreams"	W. H. THOMAS
" 17.—"Pain"	W. A. BULMER
" 24.—"The Bhagavad Gita"
May 1.—"Theosophy and Modern Science"	E. S. PICKARD, (Leeds)

LODGE MEETINGS on Tuesdays, at 8 p.m., in the Co-operative Hall, Corporation Road.

SECRET DOCTRINE CLASS.—Sundays, at 6 p.m.

LEEDS LODGE.

TIME TABLE.

April 2.—"Mesmerism and Hypnotism"	HERBERT KITCHING
" 9.—"Theosophy and Modern Realism; Zola, Ibsen, Tolstoi"	H. W. HUNTER
" 16.—"Natural Religion"	F. RUST
" 23.—"The Childhood of Religions"	WM. H. BEAN
" 30.—"Theosophy and Spiritualism in relation to Reincarnation"	ROBERT BOURKE

Meetings on Mondays, at 8 p.m., at 25, Park Square, Leeds.

BRADFORD LODGE.

TIME TABLE.

April 4.—"Natural Religions"	F. RUST (Leeds)
" 18.—"Rise and Decline of Races and Nations"	J. H. FLETCHER (Manchester)

Meetings on alternate Wednesday evenings, at 9, Osborne Chambers, New Kirkgate, Bradford.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.
 BRADFORD (Athène):—Miss Ward, Eldon Buildings, Bradford.
 BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
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 SCOTTISH:—A. P. Cattinach, 67, Brunswick Street, Edinburgh.
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The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryas, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

An acquaintance of mine made a discovery last month. He is, I think, inclined to an agnostic mode of belief; and not long ago he favoured me with a few remarks about Theosophy and my own belief in it. These were put as delicately as it is possible to put the information to a man whom you don't want to offend by telling him he is qualifying for a lunatic asylum, but whom you wish to warn against something which, in your opinion, inevitably leads that way. Indeed, I was obliged to supply some words of an uncomplimentary character, which politeness forbade him to use, but which the nature of his arguments necessitated.

With some hesitation he accepted my suggested nouns and adjectives as being a little free perhaps, but, on the whole, as explanatory of how he wished to describe my fatal delusion. I assured him of my full belief in the sincerity of his motives, and the utter absence from my mind of any shadow of resentment at the application of such expressions to my case. The only stipulation I made with him was that he should not assume he knew everything about Theosophy just yet, but should look out for fuller information. In the hope that he would do so I ventured to prophesy that his views would undergo some little modification as time went on.

Well! One day last month I met him again. I fancied there was rather an "injured" tone in his voice as he favoured me with his discovery that there didn't seem much in Theosophy which one couldn't find in any other religion. As an advance upon his previous position of scorn and contempt this was satisfactory, though I didn't quite see why he should assume that, such being the case, there was no need for Theosophy. However, the nouns and adjectives of the

previous interview were no longer needed, and I felt that he was more satisfied of my sanity than he was then, for which, as in duty bound, I felt grateful. Perhaps another month may see another advance. Let us hope so!

We are never likely to have serious trouble with fair minded people. They disagree with us, and they pity us perhaps. Their language is sometimes couched in terms whose refreshing candour compels a sort of admiration; but they never wilfully misrepresent us. Perhaps, after all, very few of the misrepresentations of Theosophy, and the T.S., are due to wilful malice. I think they spring most often from a wish to be thought superior. Rather disparaging statements are made with a lofty tone, and these are followed by general statements of opinion more expressive of the speaker's belief in himself than of any real knowledge of the thing spoken of.

There's only one way to effectually silence this sort of opposition; and that is to remove, at least, the principal cause of it—ignorance of Theosophical teachings. It is rather a large order; but it is astonishing how much can be done by a very few people who are really in earnest. Two or three men of one mind and purpose, and determined to support a thing they believe in through good and evil report, can effect more in a few months than two or three hundred could do in as many years, if they lacked the earnestness. The strength of an organisation is in the convictions of its members, and the mere question of numbers is of very secondary importance.

In fact, it is the most fatal of delusions to fancy that a thing is really growing just because adherents multiply. Very often increasing numbers means decreasing power. The history of every religious movement I have read about points this fact in unmistakable terms. You cannot estimate the moral powers of different systems by merely counting noses. The will and determination of one man may prove a more potent moral power than the easy indifference of a million. Bearing these facts in mind we needn't be anxious to grow numerically strong. It is the ideas we wish to spread; and a few people evidently can do the spreading as well as, or even better than a great number.

"That system of Hindoo Cosmogony and Magic, vamped together by the late Madame Blavatsky" is the latest definition of Theosophy. And our new godfather is Dr. Wyld, at one time president of the British Branch of the Theosophical Society. Dr. Wild's soul is troubled because he feels "that there is, and always has been, a *Christian Theosophy* which must be in antagonism" to the system he attempts to discredit by his rather personal definition. That there is a Christian interpretation of Theosophy, I presume; no Theosophist will deny; but why it "must be in antagonism" to that which it attempts to interpret does not seem to follow so easily. It might also be suggested that we may readily grant there is this Christian interpretation and, at the same time, demur to the statement that it "always has been." It surely couldn't exist *before* Christianity?

It is a curious circumstance that after suffering all kinds of attacks in which the name "Theosophy" was made the subject of ridicule we are now to be denied the name itself. The *Borderland* reviewer, for instance, asks "why the Blavatskyites should keep a word of such wide extension to themselves?" A question we may well answer by asking another, which is:—"what facts authorize the writer to speak of Theosophists as Blavatskyites?" To speak in that way is only to display a wish to harm or belittle; and shews more bias than judgment. Surely people who try to live up to what all authenticities define as Theosophy are entitled to the term. Especially when they had at first to face ridicule by adopting it!

I may be pardoned for suggesting that the reviewer knows practically nothing about the system, and that this attempt at "smart" writing is a proof of it. It is not quite impossible that even this critic might find a few things in Theosophy which commend themselves to a sober judgment; and that the apparent extravagance of its claims lies more in the ignorance of its self-appointed critics than in actual fact. It certainly appeals for no authority to Madame Blavatsky. Indeed she, herself, repeatedly repudiates any such authority. Had it been otherwise the taunt might apply; but in face of the facts it simply illustrates that kind of "cleverness" which an opponent frequently uses to cover his want of knowledge.

But, whilst it remains a fact that the Theosophist is in no way bound by the "authority" of H. P. B., it is also true that very many, perhaps most of us, who try to be Theosophists reverence her name as the Teacher to whom we owe more than we can ever repay. To her we owe it that we know anything about Theosophy at all. She it was who brought to us that Light from the East which not only has given us peace and hope, but which, spite of all that may be said to the contrary, has done more in a few years to broaden men's views and deepen their convictions about the realities of existence, than any system of ethical teaching has ever effected in as many decades.

Only those who have been rescued from that fatal drift towards blank materialism which has been so marked a feature of the last fifty years, can estimate at its right value the priceless gift which Theosophy has been to them. It came to them with a perfectly plain and straightforward message. "These things are true; and you may prove them if you will." The proof was not the simple reading of

Theosophical literature, nor the cramming of one's head with the technicalities of the system; it lay in experimental verification needing months, nay, years. But the results justified a thousandfold the endeavour. It is idle to attempt the feat of ridiculing a man out of what he has proved in his own experience in all kinds of ways to be true. And I, for one, feel the deepest gratitude to and I honour the name and the memory of Madame Blavatsky in that I owe her so much.

There's an old saying that "we live and learn." That is the only way you can really "learn" Theosophy. And in the exact proportion that you "live" it will you know it to be true. Brain work alone may give a certain kind of conviction; but for actual knowledge "the life" is needed. You may succeed by argument, or ridicule, or both, to unsettle a man's belief when it is founded only on authority, or even upon reasoning. But when that belief is founded upon the living facts of his own personal experience he stands upon a rock against which all attempts are useless. He meets theories with facts, and ridicule with a smile.

Amongst the books which students of Theosophy have valued most highly, "Letters that have Helped Me" has always held a very strong position. In April *Path* the portrait of "Jasper Niemand" (Mrs. J. C. Keightley, wife of Dr. Archibald Keightley), the recipient of the Letters, is added to the gallery of the "Faces of Friends." Perhaps an even greater surprise is in store for the reader when he is told at last the well-kept secret of the identity of "Z," the actual writer of the Letters. We have long known and trusted William Q. Judge, yet this revelation of his unsuspected authorship of the Letters adds, if that be possible, to our admiration of his character. As the writer of what will become a classic in our literature, if for no other reason, Bro. Judge deserves well of us. But we owe him too much ever to make the attempt to thank him in words. He has that allegiance which an honoured and trusted and tried leader will always deserve.

"Old Diary Leaves," in February *Theosophist*, will prove interesting reading to all for whom the phenomena of occultism has an attraction. Colonel Olcott tells in a plain, unvarnished way about some of the marvellous instances of H.P.B.'s control of "Nature's finer forces." Of course unbelievers will scoff, and use anything but complimentary language about the whole thing. One would have thought that the extraordinary results of mere physical science during the last decade or two would have taught people not to be too hasty in speaking about "the impossible." Perhaps a few more decades will witness a more scientific attitude towards things not commonly understood.

It ought not to be too much to ask that, at the very least, people should withhold their judgment till they were capable of appreciating the facts and the evidence. To say these things are impossible is to arrogate a knowledge to which the average man cannot expect us to admit his claim. It doesn't by any means follow that he knows even what he thinks he knows, because he doesn't understand a pretty large percentage of the things he is willing to assert are true; in fact, his ability to judge is usually in the inverse ratio of his promptitude. These phenomena have an interest of their own, though the truths of Theosophy are not affected either by them or our belief in them.

Theosophy doesn't figure very prominently in *Borderland*, and I daresay it is to be expected that it shouldn't. It doesn't offer itself to the same kind of experimental research as do those questions which are treated at greater length in that extremely interesting magazine. Experimental proof of its teachings may be had in abundance, but the experiments have to be made upon ourselves in the ordering of our conduct; and it is easier to spend an hour or two occasionally in gazing into a crystal, or sitting at a table, than to "order our conversation aright." And as it happens that attention drifts naturally in the direction of things which require less heroic methods of study, the search for the marvellous is more fascinating than the mending of manners and the practice of altruistic ethics.

"Things Common to Christianity and Theosophy" is the title of a pamphlet of 40 pp., recently issued at the Path Office, New York, price ten cents. It comprises papers read before the Aryan T.S., New York, on Jan. 9, 1894, by Alexander Fullerton, H. S. Budd, J. H. Fussell, Leon Landsberg, and W. Q. Judge, and in its pages will be found many a useful piece of advice and much valuable matter. In particular I would like to quote what is said about the necessity for sympathy, and the danger of adopting too militant a tone in attempting to introduce Theosophy where creeds are already established. If in our advocacy we are hostile and aggressive, we "excite repulsion from the very class we hope to win."

"Attack invites defence. Waning orthodoxy recovers its vigour when it is called names, and flaunted, and defied, for human nature is in religion as elsewhere, and springs up to reprisals when you treat it with contumely." "Denunciation will not arouse cordiality, scorn will not awaken warmth, but a quick perception of merit has in it the power of the very heart. If the Theosophist can see in the Christian a fellow-worker responsive to the same ideals and animated by a like philanthropy, and if the Christian can find in the Theosophist a truth which shall supplement his own, and make it potent over the ills of a deeply-needy time, then, indeed, may the era look with gladness upon a future wherein ignorance, and despondency, and sorrow shall disperse as clouds before the sun."

There is a ring of genuine truth about this which makes its own appeal. And the advice suggested is not only good but necessary. I daresay I need it myself as much as anyone, for I do not always resist the temptation of dwelling upon weaknesses which a larger charity might have excused or overlooked. I feel grateful to our New York friends for the influence their papers have brought, and I strongly recommend the perusal of the pamphlet to everyone of my readers. No doubt the T.P.S. will be able to supply it at about 6d. It is well worth the money for perusal, and to lend amongst one's friends.—"Christian" as well as "Theosophist."

The average Englishman doesn't regard himself as a particularly "gullible" creature, but the ease with which he has been persuaded to swallow the most preposterous stories about Annie Besant's "Conversion to Hinduism!" proves him quite ready to swallow anything that may seem to fit in with his preconceived ideas. For instance, I saw it gravely stated, in a paper devoted to rather "pious" objects, that Mrs. Besant was "dressed in Hindu style, and (wore) on

her forehead the mark of high caste." Also that "as dining with the other passengers in the general saloon would have defiled her caste, her meals were served privately during the voyage home!!"

This piece of information, I need hardly say, is on a par with that which appeared in the daily press not long ago about A.B.'s bathing in the Ganges; and is equally false and ridiculous. The curious who scan her features for the "high caste mark" will be disappointed—they will only find it in the imagination of the originator of the story. Her dining alone was due to her vegetarian habits, as on board ship it was practically impossible to get food such as she desired at the general table. The "caste" explanation is simply a foolish fiction.

The same veracious historian from whom I have quoted goes on to say that she "volunteered to lecture on her favourite subject of Theosophy, but this offer was declined by the captain," whilst the facts of the case were that the passengers of the *Peninsular* asked her to lecture but the captain refused his leave.

It would be utterly impossible for me to attempt to chronicle any details of Annie Besant's late tour in India. I should want the whole paper for the purpose. So I must refer those interested to *Lucifer* and the *Theosophist* where much interesting matter is given and also to the *Theosophic Thinker* for detailed reports of many of her addresses.

I have received the two first numbers of the *Austral Theosophist*, the new venture of our antipodean brethren. It is published monthly at Melbourne, price sixpence, and consists of 16 p.p. of very readable matter, in a cover which is adorned with an elaborate symbolical design.

I have also to thank the publisher of the *Theosophic Thinker* for copies of that paper.

If any of our readers have friends in South Africa they might advise them to put themselves in communication with Lewis N. Ritch, Esq., Post Office, Johannesburg, S.A.R., South Africa. Mr. Ritch is attempting to form a Lodge, through which, we hope, there may come Light to the Dark Continent.

Reincarnation is no doubt the most interesting of Theosophical teachings to the Western mind, and the paper, "Why do we not remember our past lives?" by F. J. Dick, in the March number of the *Irish Theosophist*, is especially interesting. The fact that the heart remembers if the head does not, is one which will bear more attention and illustration than is usually accorded to it.

Gleanings.

What we love that we have; but by desire we bereave ourselves of the love.—*Anon.*

The law of Karma is the law of the Conservation of Energy on the moral and spiritual planes of Nature.—*Sinnott.*

Almost all conduct seems to lie in one of two categories—selfishness or love.—*Voysey.*

Inquirers who are always inquiring never learn anything.
—*Beaconsfield.*

Practical Theosophy.

HOW BEST CAN A LODGE GIVE PRACTICAL EXPRESSION TO THEOSOPHICAL TEACHINGS ?

THE fundamental doctrine of the Theosophical Society implies altruism, and a *real* belief in it must express itself in actions. Mere "lip-service" is no belief; but, on the contrary, the most dangerous and fatal of delusions. There is a tendency in human nature against which we must guard ourselves in our attempts to give practical expression to our belief. I refer to that peculiar phase of vanity which makes us exaggerate our own importance. This treacherous feeling causes us persistently to overlook our plain duty—the thing which lies to our hand—in searching for a suitable field for the exercise of what we conceive to be our abilities. We cannot be too often nor too forcibly reminded that our duty is always the thing that lies to our hand. We have no need to climb on any pedestal to find it—we only overlook it that way. It may be that the thing to do is a very small and unimportant matter; but the chances are it is about as much as we are fit for, and we might as well do it properly while we are about it. No doubt one's soul yearns to do some great work of far-reaching benevolence, though I am sadly afraid that three-parts of the aspiration is vanity. Convinced as I am that the work always comes to the worker in proportion to his fitness, it must follow that just as we fit ourselves and train ourselves by the doing of small duties, shall we find larger ones to our hand. We must begin at the beginning.

"Let, then, the motive for action be in the action itself and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, and, laying aside all desire for any benefit to thyself from action, make the event equal to thee whether it be success or failure." (Bhagavad Gita c. II.)

It seems to me that a Lodge may give practical expression to the altruism it teaches along two principal lines—*teaching* and *charity*.

Recognising the fact that human suffering and human folly have their roots in ignorance, it becomes our plain duty, so far as we are able, to spread the light which may dispel that ignorance. We may "point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness." But we must never forget those who "sit starving" also for "the bread which feeds the shadow." And our duty, therefore, lies in these two directions—propaganda and relief to those who suffer.

Taking them in this order, I think that the means already adopted show that lodges are sufficiently alive to their duties in respect of propaganda; but the difficulty of finding a practical way of dealing properly with the question of charity is very great. Perhaps it is best to wait till Lodge duty grows, or evolves, out of the individual duties of its members.

We cannot do our own duty by proxy; nor do we discharge a moral obligation by money payments. It is the most usual thing in the world to dismiss any case of distress which obtrudes itself sufficiently upon our notice to make us feel uncomfortable, with the bestowal of loose cash which we

never miss. Actual self-denial in order to help, is all too rare a quality in us. (I speak for myself, at any rate). Now this is not as it should be. And when the further element of self-conceit at having done a good action (when we have really been guilty of an evasion of duty) is added, we shew up in a very poor light indeed. If altruism is to be a living faith in us we must mend our manners a good bit, and climb down to our proper level. Every one of us, at some time or other, has the opportunity offered him to really help those who really need it. Let us recognise our duty in the light of that universal brotherhood which is not only a beautiful theory, but a stern reality. The next case which comes to us must find us ready to recognise what we owe, and not anxious to get out of it at the expense of a few loose coppers which we might invest to equal advantage by throwing them to be scrambled for by the first knot of street arabs we meet. We all know the evils of indiscriminate almsgiving, and we know also that the really deserving suffer because of the fraud and deceit which that form of almsgiving always fosters. Our duty is clearly to make ourselves *personally acquainted* with the merits of a case; and, having found the need, set about relieving it. When we do find it, as we shall, we shall no doubt be heartily ashamed of the thought that, but for our enquiries, we should have dismissed the applicant with a copper, and felt virtuous at having given it. Humbug and hypocrisy want knocking out of us, and then we may perhaps find our sphere of usefulness extended.

By adopting the means suggested,—means that are perfectly practicable, and clearly our duty—we shall find that the position of our lodge towards this great question will gradually and surely define itself, out of the individual experience of its members. Whenever we find cases beyond our own power to effectually cope with we owe it to our brother members to seek their aid, and thus the problem will be solved.

The more I think of it, the more I am satisfied that this is the only true solution. A lodge, as a whole, is no better than its members individually; and we mustn't run away with the idea that we can effect a sort of "vicarious atonement" by any amount of passing resolutions, voting supplies, or applauding cheap platitudes. The only way to discharge a duty is *to do it*; the pleasure or the pain of it has nothing to do with it—the thing has to be done, and we may as well recognise that fact once for all.

The practical way seems, then, to be something after this fashion:—

Listen to every tale of distress and take notice of particulars which will enable you to inquire into it. Make your enquiries; and if they point out the case as possibly deserving,—go and *see for yourself*. See what is actually wanted. Give what help you can, and ask your fellow members to join you in helping. Nothing will act so powerfully to make the bond of brotherhood a real living tie, as association in such work. Every one of us owes it to his lodge to keep his eyes and ears open, to catch the first cry of real distress. It will mean time and trouble, and endless disappointments;—there are far more "kicks than half-pennies" in it, but—it is the law.

"Sow kindly acts, and thou shalt reap their fruition,
Inaction in a deed of mercy becomes an action in a
deadly sin." W.A.B.

Nature's Finer Forces.

CONTINUED.

THERE is one practical application of the facts of hypnotism which may commend itself to those who advocate the use of this dangerous thing for therapeutic purposes. Self-hypnosis is quite as easy as putting anyone else into this condition of suspended control; and such self-hypnosis may be either complete or partial; it may extend only to a limb or include the whole system, according as the will is directed. By concentration of will and attention we may cause the pain to disappear from the limb of a friend; and, by the same concentration, we may cause it to disappear in our own case, without subjecting ourselves to the possibilities of the dangerous ascendancy which submission to an outside will would entail.

The possibility of this power of mind over matter is shown clearly enough in the familiar instance of a visit to the dentist for the cure of an aching tooth, and the disappearance of the pain when the instruments are produced. That which fear produces without direct volition may also be brought about by proper control of our faculties towards the desired end. The stoical indifference to pain, characteristic of many savage people, is due entirely to that concentrated will which directs the full force of the mind to counteracting the imperious vibrations of sensation.

This fact of the power of mind to modify, or even to destroy, sensation was well enough known to the Ancients. Marcus Aurelius, for example, says:—"Your pain cannot originate in another man's mind, nor in any change or transformation of your corporeal covering. Where, then, does it lie? Why, in that part of you that forms judgments about things evil. Do not imagine you are hurt, and you are impregnable. Suppose, then, your flesh was hacked, burnt, putrified, or mortified, yet let that part that judges keep quiet; that is, do not conclude that what is common to good or ill men can be good or evil in itself." Be indifferent to pain, and you may then "put yourself frankly into the hands of fate, and let her spin you out what fortune she pleases."

Of course, a power of mental control such as is necessary for this purpose does not come by simply wishing for it. But the possibility of it is latent in everyone who cares to develop it, and goes about it the right way. It would be childish to dismiss the suggestion with a petulant shrug of dislike for the trouble.

If the power of self-control be worth having it is worth trouble to get it; and it is perfectly certain that it will not be obtained without trouble. If people would only take half as much trouble over self-mastery as they would give to obtain mastery over others the results would be more immediate, more reliable, and less dangerous. And, clearly, if those "finer forces" about some of which mention has been made, are latent in all men and capable of being developed and controlled, they can never be used to any advantage or profit by a will which is at the mercy of every passing wave of passions or which waves in every breeze of fancy. The first essential of all control over Nature's Finer Forces is self-control. And to gain this needs a long and trying apprenticeship.

Perhaps those who are tempted by the dangerous fascinations of hypnotism may be made to pause by the suggestion that in attempting to hypnotise anyone else they run the risk of bringing on themselves, by self-hypnosis, the very state they plot for another. These "forces" are dangerous things to meddle with; and a child might, with greater safety, be allowed to amuse itself with the contents of a razor case, than an unprepared operator to manipulate the hidden springs that control their potent currents. Perhaps the knowledge that danger to himself lies in it may help to deter the selfish seeker for power, where considerations of morality and the commonweal would have no determining control over his actions.

B.

To be continued.

A Dream.

"AND Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it, and I have heard say of thee that thou canst understand a dream to interpret it."

I fell asleep and dreamed; and lo it seemed to me that I stood in the arena of one of the old buildings set apart for the gladiatorial and athletic games. Around rose tier above tier of seats filled with eager spectators. Here were the dainty patricians sheltered from the burning sun by silken awnings; there were the sturdy citizens, merchants, and traders, with their comfortable-looking wives and children, while in the lower parts of the building stood the noisy and turbulent crowd panting in the fierce heat, all eagerly watching for the next race.

Two beautiful girls were to run, and it appeared to me that in some way or other my fate was specially connected with the result of the race.

I wished intensely for the success of one whom I will name Lilith, a dark, voluptuous beauty, with laughing eyes, rich pouting lips, and exquisitely-moulded form; while at the other, Zoë, I scarcely glanced.

In my ardour I embraced Lilit, kissing her, and wishing her every possible good fortune.

Amid the shouts of the spectators the race began. I became more and more conscious that the race was to decide my destiny; and, with all the strength of my nature, directed my will to the help of Lilit—she forged ahead with incredible swiftness.

And now, as the race proceeded, a strange thing happened. My overpowering desire for the victory of Lilit faded suddenly away, and something in her, what, I know not, appeared loathsome to me, while Zoë now seemed to my eyes to be clothed with spiritual loveliness, and the desire for her success was seven times more intense than my former desire had been.

By this time Lilit had run over two-thirds of the course and secure in her hopes of success was glancing exultantly back at her rival who had scarcely traversed half the distance.

Just at this juncture, when it seemed to me that I had discerned the true characters of the runners, and that I was directing my energies anew, to the help of Zoë, a great barrier fell over the course just in front of her, entirely blocking the way. For an instant I was filled with despair, but feeling her failure meant my irretrievable ruin, I exerted my powers to the utmost, till the very muscles of my head and neck were cracking, and the perspiration was starting from every pore.

Just as the strain seemed well-nigh insupportable, Zoë, placing one hand on the barrier, leapt it with ease, and gaining impetus from the hindrance itself bounded along swiftly.

Another instant and she had passed Lilith, and amidst the plaudits of the people reached the goal.

An exquisite feeling of thankfulness and peace pervaded my whole being.

Then I awoke.

Such was the dream—surely it was an allegory, representing the contest between man's two natures the Higher and the Lower—he may unite himself with either. As in the dream, men at first generally find the Lower Nature beautiful in their eyes, but as time goes on the spiritual beauty of the Higher Self is unveiled before them, and they change their lives, and, directing their energies anew, gathering impetus and strength from their difficulties, the true goal is reached, and the Lower Nature is conquered.

HARRY BANBERY.

Reincarnation.

A PROBLEM FOR THEOLOGIANs.

By H. C.

THERE are certain facts in the lives of many men whose biographies have been written, which are absolutely unintelligible without the key to the mystery which a knowledge of the truth of Reincarnation supplies. When we read, for example, that, at the age of three, the late Dr. Thirlwall, Bishop of St. David's, had learned the Latin language; that, at four, he read Greek with an ease and fluency which astonished all who heard him; and that, at seven, he wrote sermons which are certainly, when viewed as literary compositions, rather above than below the average of those ordinarily preached in Church of England pulpits. How is the phenomenon to be accounted for?

How are similar phenomena to be explained in relation to the late John Stuart Mill and the late Baron Macaulay? How was it that Metastasio, the son of a small pastry-cook, began to write excellent poetry at the age of ten; that Mozart was a musician at six, and published his two first works at eight; that Pico de la Mirandola was universally allowed to be one of the best poets and foremost orators of his time when he was barely ten years old; that the little beggar boy, Pierre Ramus, who had been admitted to sweep out the rooms in the College of Navarre, in Paris, produced such an extraordinary philosophical thesis while he was yet a lad, that the heads of the University bestowed upon him

the degree of Doctor; that the young Comte de Boufflers showed himself to be as skilful as an old soldier in the handling of weapons when he was only six, and at the age of ten could narrate in German, English, Spanish, and Italian, all the chief military exploits recorded in the annals of those countries, while at the same time entering on the profession of arms at that age; that Francois de Beauchateau could speak several languages and write verses fluently when he was no more than five years old, while, at eight, he was master of the Greek and Latin classics; that Canova's talent as a sculptor—he was simply a peasant's son—exhibited itself by his admirable modelling when he was ten years of age; and that Blaise Pascal had mastered geometry, without the assistance of a book or a teacher, before he was twelve years old?

Did these minds, with their highly developed innate faculties, come direct from God, nine months before their birth? And if so, did God also newly create those infants who are hopeless idiots from the moment they open their eyes in the world? Would not the one imply the other? Why cannot the clergy, who represent themselves to be the "ambassadors of Christ," and who profess to "declare the whole counsel of God" enlighten the laity upon questions like these? Is He unjust? Does He make of one being a gibbering imbecile, and of another a Newton or a Bacon? Does He send into existence wretched creatures whose minds are an absolute blank, whose speech and conduct are pitifully fatuous, who are incapable of thinking or working, whose very countenances are sad and terrible to behold, and who remain from their cradles to their graves helpless and hopeless burdens upon their kindred and society; and does He also bring into existence, perhaps in the same place, and at the same time, minds capable of designing and constructing the Parthenon, of comprehending and expounding the laws of the solar system, of carving the Apollo Belvidere, or of writing the *Novum Organum*, Hamlet, Paradise Lost, or the *Principia*?

The Hall of Learning.

THE Chela found himself wandering on a wild mountain road. He was sad and lonely. He knew not whither he went, nor could he remember whence he came. The clouds hung dark above him, and the way became at every step more rough. One thing he knew—that however difficult the path, he could not turn back, but must go right on. Narrow was the road, and bound on either side by lofty walls. Scarce could he thread his way among the rocks and briars that strewed the path. Thus wandered he for many a mile, yet heeded not the roughness of the road, so great was his longing for the unseen goal.

Then it came to pass that he found himself entering the door of a large hall. And in the hall were many bright treasures such as he had vainly longed for in days gone by. He heeded them not, but pressed ever onward through the hall. Then the hall became not one but many, and each one was brighter than the last. And he knew that travellers like unto himself had been on the road before him, for some of these were lying stiff and dead in their traveller's robes.

Then a voice said unto him "Beware! These are they who have mistaken the Hall of Learning for the goal which they seek. These are they who have been deceived by the illusions of the lower Iddhi, and have failed to reach the Hall of True Wisdom. And in many past lives hast thou been even as they, though thou rememberest it not. Off hast thou traversed the mountain road, footsore and weary; over and over again hast thou entered these gates; never yet hast thou past into the hall beyond. And into that hall thou canst not pass till thou hast ceased to thirst for knowledge and for power, as well as for all the other fleeting joys that men hold dear."

For only he can enter the hall of True Wisdom, who has learned through many lives that all desire for self will end in bitterness and pain. Then does he strive to take down, stone by stone, the wall of separateness which, in past lives, he has built between himself and all other lives. Then does he strive to ally himself in thought and deed with the wider life of Humanity and Nature. Then does he learn the meaning of True Brotherhood, and enter into the Everlasting Peace.

S.C.

"Jottings from a Theosophist's Note-Book."

By T. A. D.

A DEEP sense of the unsatisfying nature of all lower aims will certainly be one of the "interior dispositions" of all who aspire to tread "the Path." And the way to obtain it is to meditate frequently on the vanity of earth-life, and to practice *interior asceticism*, not the starving of the body (which must be kept in health and vigour for Master's work), but the *starving out* of fleshly appetites and desires of the senses, the control of the thoughts, the concentrating them upon higher objects, filling the mind with nobler ideas and aspirations, so that the lower desires are starved out by having nothing to feed upon. It is no easy matter for a beginner to fix the wavering mind. Our Western habits of living and thinking are terribly against us at first. But all things are possible to the resolute will. Bro. Judge has given us the only advice that can be given: *Try, and keep on trying.*

The primary object of the Theosophical Society is to press home upon the mind and conscience of the world the old, but neglected, truth of the Brotherhood of men. *Theoretically* there can be no question that we all recognise the importance of this truth, but it is a grave question whether we are doing all in our power to give it *practical* effect. H. P. B. says in the "Key": "The T.S. is a *philanthropic* and scientific body for the propagation of the idea of Brotherhood on *practical* instead of *theoretical* lines," and the "Voice of the Silence": "Alas! shall selves be sacrificed to self; mankind unto the weal of units? Know, O beginner, this is the *Open Path*, the way to selfish bliss, shunned by the *Bôddhisatvas* of the 'Secret Heart,' the *Buddhas* of Compassion. To live to benefit mankind is the first step, to practice the six glorious virtues is the second." No doubt we are all desirous of being workers, and are trying, in our imperfect way, to carry out the Ethics of Theosophy in our lives, but we don't do half as much as we might, and don't do it half as efficiently as we

might, because we have no unity of aim, and are imperfectly organised. "Union is strength." Want of organisation means inevitable weakness and ineffectiveness. By joining hands and hearts for the work, by mutual sympathy, by exchange of ideas, by division of labour, by working systematically and persistently, instead of hap-hazard and spasmodically, we shall vastly increase our usefulness, and do something to justify our existence as a society in the eyes of this practical age.

This modern world of ours is full of conventional lies, shams and hypocrisies. As our intuition develops, and we begin to see through these sorry pretences, may the love of truth inspire us to tear off the mask and expose their true character! But how shall we ourselves gain this insight into the truth of things, how escape the influence of the vulgar spirit of conventionalism which makes most men misread and misjudge what goes on before their very eyes? By *observation*, by *reflection*, by preserving an *open candid mind*, and a *charitable heart*. This last condition is absolutely indispensable, for no true judgment can be formed without sympathy.

The attitude of those persons—always a large class in the community—who refuse to think for themselves, lest they should fall into error, is profoundly immoral. What is the use of having senses, brains, and the faculty of moral judgment, if we exercise these organs and functions only at the dictation of another? Yet who can deny that the majority refuse to think for themselves? They prefer to do their thinking by proxy. They allow their political creed to be shaped for them by some newspaper, the organ of the party to which by hereditary interest they are attached. In religious matters their favourite preacher fixes their creed for them. He is the great Medicine-Man who prescribes for their soul's health, and they complacently swallow the regulation theological dose which he pours out for them in the pulpit Sunday by Sunday. It is his business, they think, to see that the proper elements are there, and rightly mixed. Now whether this comes from fear of falling into error, or simply from indolence, it is distinctly and unquestionably immoral. For we cannot, if we would, shift our responsibility to another man's shoulder. Each of us, by the constitution of his nature, is bound to be a truth-seeker. Each of us, on his own responsibility, must embrace as true, or reject as false, or hold his judgment in suspense regarding the forms of thought presented to his mind.

The holding of a belief or opinion on any subject whatever involves responsibility. There are many subjects on which we may deem it unnecessary to form an opinion, one way or other. But if there is any matter affecting our life or happiness, or those of our fellowmen, and as to which we feel it necessary to form an opinion, or hold a belief, we ought not to accept any statement of such a matter, formulated by another mind, without asking: "Have I sound and sufficient reason for believing this to be true?" And here let us note that inasmuch as our mental horizon is being continually enlarged by reading, reflection and contact with the facts of life, we must of necessity look at things from new standpoints, from time to time, and revise our former judgments in the light of later knowledge. There is deep wisdom in the advice: "stand ready to abandon all thou hast learned." ("Letters that have helped me.")

There is a wise conservatism that clings to old ways until it clearly sees a more excellent way; but there is also a false and pernicious conservatism (far more common, alas!) which condemns without examination whatever is unwonted and untried.

"Conduct," says Matthew Arnold, "is concerned with three-fourths of our life." And the cultivation of the moral faculties is justly valued more highly than the cultivation of the intellectual faculties, because the former have a more direct influence upon our conduct and happiness than the latter. With the decay of morals amongst us, we see our country threatened with the loss of its prosperity and pre-eminence. There are moral as well as physical laws of the universe, and neither nations nor individuals can violate the one or the other with impunity. It were well if we English people realised this, and looked to it that the springs of the national life were pure and uncontaminated; well were it if we learnt ourselves, and taught others by our example, the lessons of self-control, of forbearance, of manly courage and endurance, of industry, and frugal living, of moderate social ambitions and lofty ideal aims, of helpful sympathy and generous appreciation, of unswerving fidelity to duty, and absolute adherence to truth. If we "seek first this kingdom of God" within us, we need not doubt that "all else will be added unto us"; if we turn our backs upon it we need not doubt that all else will be taken from us.

THEOSOPHICAL SOCIETY.

NORTH OF ENGLAND FEDERATION.

The next QUARTERLY CONFERENCE of the Federated Northern Lodges will be held at Harrogate, on Saturday, May 5th, 1894. Mrs. Besant is intending to be present, and all members of the T. S. are cordially invited to attend.

Meetings at 3-30 p.m. and 6-30 p.m., in No. 2 Club Room, "People's" Hotel, Albert Street.

While in Yorkshire, Mrs. Besant will Lecture in St. George's Hall, Bradford, on Friday Evening, May 4th; in the Saloon, Harrogate, on Sunday, May 6th, at 3 p.m. and 7 p.m.; and in the Festival Concert Rooms, York, on Monday, May 7th, at 7-30 p.m.

LOUISA SHAW, Secretary,
7, James Street, Harrogate.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—On Sunday, May 6, in the Saloon, Albert Street,

3 p.m., "How Indians search for the Soul" ANNIE BESANT.
7 p.m., "Man, his Nature and Destiny" ANNIE BESANT.

And the following Sundays at 7 p.m., in No. 2 Club Room, "People's" Hotel.

May 13.—"Masters of Wisdom" MR. W. A. BULMER, (Middlesbro')
" 20.—"Dreams" ... ELIZ. W. BELL
" 27.—"National Karma" ... J. C. STURDY

NORTH OF ENGLAND FEDERATION MEETINGS, on Saturday, May 5th, at 3-30 p.m. and 6-30 p.m., in No. 2 Club Room, "People's" Hotel.

LODGE MEETINGS.—Fridays, at 8-0 p.m., in No. 4 Club Room, "People's" Hotel.

SECRET DOCTRINE CLASS.—Saturdays, at 7-30 p.m., at 101, Franklin Road.

MIDDLESBROUGH LODGE.

TIME TABLE.

May 1.—"Theosophy and Modern Science" E. S. PICKARD (Leeds)
" 15.—"Astral Light" ... G. J. HENDERSON
" 29.—"Zoroastrianism" ... B. HUDSON

Classes will be held on May 8 and 22, for the study of the Bhagavad Gita.

LODGE MEETINGS on Tuesdays, at 8 p.m., in the Co-operative Hall, Corporation Road.

SECRET DOCTRINE CLASS.—Sundays, at 6 p.m.

BRADFORD LODGE.

TIME TABLE.

May 2.—"Masters of Wisdom" ... W. A. BULMER (Middlesbro')
" 16.—"Our need of Theosophy" HODGSON SMITH (Harrogate)
" 30.—"Cycles" ... J. MIDGLEY (Bradford)

Meetings on alternate Wednesday evenings, at 9, Osborne Chambers, New Kirkgate, Bradford.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, Esst Parade, Baldon, Yorks.
BRADFORD (Athene):—Miss Ward, Eldon Buildings, Bradford.
BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.
EDINBURGH:—G. L. Simpson, 152, Morningside Road, Edinburgh.
GLASGOW:—J. Wilson, 151, Sandyfaulds Street, Glasgow.
HALIFAX:—A. Holdan, 12, Chester Road, Halifax.
HARROGATE:—Miss Shaw, 7 James Street, Harrogate.
LEEDS:—Herbert W. Hunter, 205, Belle Vue Road, Leeds.
LIVERPOOL:—Jno. Hill, 9, Dombay Street, Liverpool.
MANCHESTER (City):—Mrs. Corbett, 5, Circular Road, Withington, near Manchester.
MANCHESTER (Salford):—J. Barron, 56, St. Bees Street, Manchester.
MIDDLESBROUGH:—G. J. Henderson, 28, Sussex Street.
NEWCASTLE:—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.
SHEFFIELD:—C. J. Barker, 503, Intake Road, Sheffield.
SOUTH SHIELDS:—R. L. Grice, 4, Alexandra Terrace, South Shields.
SCOTTISH:—A. P. Cattanach, 67, Brunswick Street, Edinburgh.
SOUTHPORT:—J. K. Gardner (President), Barkfield, Freshfield Road, Liverpool.
WAKEFIELD:—W. Dickenson, Jnr., 66, Providence Place, Thorne's Road, Wakefield.
YARM-ON-TREES.—W. A. Bulmer, Eaglescliffe, Yarm.
YORK.—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryas, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

I have followed, with much interest, the correspondence in *Lucifer* on the use of the terms "Brother and Sister" by members of the T.S. in their addresses to and description of their fellow members. My own idea is that one should try to make our words fit our ideas, and that above all things we should strive to avoid conventionalisms. As between members of the same lodge, who are well-known to each other, perhaps the better plan would be to omit all prefixes and titles, and just address each other after the time-honoured method of the Society of Friends. Plain "John Smith" or "Elizabeth Jones" would convey the "idea" of Brotherhood, in such cases better than any formal prefix.

In cases where formal assertion of the real tie was needed, the "brother" could be introduced with advantage. As, for example, when speaking of an Indian member, to use the word "brother" is really to enter a necessary protest against that assumed superiority of the Western over the Eastern which is one of the serious barriers against the realisation of our ideal. In such a case I should advocate its use. The same remark applies with, perhaps, not quite so much force to converse or correspondence between those who are separated by social barriers. Wherever, in fact, it can be made a means towards breaking down caste or colour distinctions the use of the word "brother" has a distinct value and ought to be persisted in.

The one thing to guard against is the stereotyping of the word, so that it should come to be as meaningless as the conventional titles of every day life, or as lifeless as it has become amongst all those societies which parade it. What we

want is the real tie and not the formal expression. The latter had better be dispensed with where it is not actually needed, and used only in such cases where the opposing barriers of conventionality and prejudice make it necessary. Of course, after all, people should please themselves. But I think where the use of the word "brother" will help, however little, to remove prejudice or to bridge over conventional gulfs, it may be adopted with advantage.

The fourth quarterly Conference of the North of England Federation of the T.S., which was held at Harrogate, on May 5th, was a decided success. The attendance of members and delegates was large; and the proceedings throughout were characterised by unity and strength of purpose, combined with a feeling of mutual goodwill and fellowship, which augur well for the stability and usefulness of the Federation. No doubt the presence of Annie Besant contributed largely to the success of the Conference; but the earnestness and zeal of those I met there convinced me that N.E.F. has in it all the elements that make for success, and that, even without the added charm and privilege of her presence, its future meetings will continue to prove of growing utility to the Theosophical cause in the North.

The next meeting of the Federation will be at Middlesbro', on Saturday, August 4. We on the Tees-side cannot offer anything approaching the attractions of Harrogate, and we may not be able to secure the attendance of Mrs. Besant, but one thing is certain,—our welcome to all who come will be a hearty one; and all that we can do we will do to make that meeting, in the best sense of the word, a success.

I have waited patiently in the hope that the T.P.S. would publish "Some Modern Failings" in pamphlet form. I refer, of course, to those splendid articles by Che-Yew-Tsing, which appeared in the October and December numbers of *Lucifer* last year. His remarks about practical occultism are worth much; and his fine sarcasm, when speaking about all that "lower astral junketting," in which many a would-be occultist indulges, is simply delightful. When will people learn that "Theosophist is who Theosophy does," and that even the "vision of a passing spook" is no criterion of actual progress,—though it may be of the contrary.

I cannot help repeating the tale of "the man with a mission." So many of us look for monkeys, to teach them to climb trees, that the moral will no doubt be of very wide application. This man "had a crippled mother to support, and, being very poor, this was no easy task. But he took to himself a wife and reared an, as yet, uncounted family. This made the struggle harder. He had never been contented, and had always spent much time in trying to discover his duty in the world. What was his real mission? For years he sought for it in vain. More children came, and then at last he found it."

"He was strolling one day through a forest and chanced to watch a monkey climb a tree—a thing he himself had never done. As he watched the monkey's progress it occurred to him that very clumsy movements were entailed in doing such a simple thing. An improvement could easily be made by raising each leg higher. So he pointed this out to the monkey, who seemed to agree, being busy and silent. Instantly it flashed upon him that his longed-for mission had been found at last. He explained to every monkey he could meet what a great discovery he had made, and then he vowed a vow to reform the monkey world. It is recorded that this man's mother, wife, and children shortly died. After many years the man died too, and the wise old women say that he was seen in one of the hells with his legs tied tight in a knot round his neck."

Comment is hardly necessary. So many people are looking for monkeys, or teaching them to climb trees, that it has come to be about the most difficult thing in the world to teach them that their mission in life is just exactly where they are. It is the inordinate vanity which is innate in us which blinds us to our real duties. These seem so little and contemptible, and offer no chance of theatrical display in the doing of them, and we turn from them with impatience. None the less are they just the things we are fit for, and only in the doing of them will we gain the powers of larger service.

I am rather tempted sometimes to believe that it is not, after all, the larger service that the monkey-seeker wants. What he wants is to be thought well of, and looked up to, and praised, and all that kind of thing. His interest in Occultism, for example, is more the craving for power than for service. But, until he learns the lesson of *real* self-sacrifice, the very alphabet of true Occultism will remain unknown to him. The best text-book for the would-be Occultist is "the Voice of the Silence," and the attempt to embody its precepts into actual every-day life will soon show him the nature of the problems he has to solve and the difficulties he has to conquer. You can only learn true Occultism by life and service. Books are more often misleading than helpful. The light comes from within.

Speaking not long ago in Berwick Parish Church, the Rev. Canon Talbot, Lecturer to the Diocese of Newcastle, deprecated the saying of hard things against those who did not see as he and others saw, and he also strongly deprecated calling such people Infidels and Atheists. He spoke of Charles Bradlaugh as a brave and a courageous man whom he respected, however little he agreed with his opinions. Alluding to his death he said, "Now he has gone home. He did not profess to know God, but God knew him. I look forward, in my mind's eye, to what has already taken place—the falling of the veil—and I believe that this night in God's light Charles Bradlaugh sees light. And I thank God for it."

In forcible contrast with the true spirit of Christian charity which animated the learned Canon of the Anglican Church, is the sectarian bigotry of the Auckland (N.Z.) Presbytery, which has disowned one of its ministers, the Rev. S. J. Neill, because of his public connection with the Theosophical Society. What a strong "odour of sanctity" there must be in Auckland, New Zealand! One wonders whether 1,500 years is not too long to allow for some *post-mortem* states, for it seems that the medieval persecutors are coming again. Fortunately they cannot now control the "strong arm of the law," or we might have once more enacted the tragedies of suffering and sacrifice in whose ghastly and unholy mysteries Torquemada and his myrmidons officiated as priests and ministers.

The principal reason alleged by the "potent, grave, and reverend Signiors" of the Auckland Presbytery was "the anti-christian character of the T.S.!" Perhaps the "anti-christian character of the Auckland Presbytery" would be a sounder and more valid argument. But I quoted, with approval, last month certain advice about the danger of the militant tone in dealing with established systems and creeds, and I must perforce take my own medicine. Perhaps, after all, the mere statement of the fact is sufficient to make the enlightened man of the nineteenth century say "Can these things be?" And I answer "They can be, and they are."

A friend of mine told me the other day that he had been attempting a daily meditation upon Truth. He followed the course indicated in one of Mrs. Besant's Harrogate addresses, devoting ten minutes each morning to earnest thought about Truth, and then tried to keep the ideal of Truth before him in all the details of every day life. His experience, told in his own inimitable style, was interesting. He said "I never knew what an awful liar I was. But the last few days it has seemed as though people deliberately asked for lies. They put questions which invited lies; and it has been actually harder to be truthful since I adopted that meditation business than ever it was before!"

Such an experience will not strike many of us as peculiar. Indeed, knowing the real earnestness of the man, it is just what was most likely to happen. He "made his demand upon the law," he sought the initiatory trial, and forthwith the trial came. Over and over again, both in my own experience, and in that of others, I have seen the same thing illustrated. To many the thing will sound simple and natural enough. The aspiration and effort invoke the Law; and the effect follows upon the cause as certainly as fire leaps from the flint when it is struck by the steel.

We may not lightly invoke the intelligences which control the hidden forces of nature, nor set ourselves rashly against opposing powers whose strength we cannot guess. That veil of "matter," our gross bodies, shields us and screens us in a thousand unthought of ways. Now and then the strong desire and Will to reach a higher plane of existence cause that veil to become less real to us, and more translucent. But the aspiration which gives the clearer sight of it, if it be supported and sustained by will, makes us also more open to the attacks of those "opposing powers," who must be met and conquered 'ere we can stand in safety on the plane towards which our aspirations draw us.

I have been forced to leave over, till next month, more than one interesting short article contributed by friends to whom I must apologise for the seeming discourtesy. But they will find, next month, that I have not forgotten or mislaid their contributions. To another class I would like to say that I do not care to receive anonymous contributions. To quote the well-worn saying, "Contributors must send name and address, not necessarily for publication, but as a guarantee of good faith."

The syllabus of the Harrogate Lodge has been sent to me. On June 3rd a paper by C. N. Goode, entitled "The Unorthodox"—June 10th "Thought Transference," by Edith Ward (Bradford)—June 17th "The Christ Within," by William Bell—and June 24th "Religions of India," by Louisa Shaw. In addition to these Sunday meetings, which are held each week in No. 2 Club Room, Peoples Hotel, and are open to the public, there are the ordinary Lodge meetings for members on Fridays, in No. 4 Club Room, at 8 p.m. The class for the study of the "Secret Doctrine" is held at 101, Franklin Road every Saturday at 8 p.m.

On June 12th the Middlesbrough Lodge will welcome a paper from Miss Murray on "Thought Transference," and on the 26th Miss Shaw (Harrogate) will speak on "The Efficacy of Prayer." The Middlesbrough Lodge meets in the Co-operative Hall, Corporation Road, every Tuesday, at 8 p.m. The meetings on the 5th and 19th will be devoted to a continuation of the study of the Bhagavad Gita. The "Secret Doctrine" Class is held at the same place every Sunday evening, at 6 p.m.

How the Indians Search for the Soul.

REPORT OF AN ADDRESS BY MRS. BESANT, AT HARROGATE,
SUNDAY, MAY 6, 1894.

IN the west many profess to believe in the soul, but the whole tone of philosophy and action is really based on materialism, and the idea of a spiritual essence in man does not affect it. In India, on the other hand, this materialism is foreign. Their methods of living are simpler than ours; food and clothing are easier to obtain, and less is required; and the spiritual nature has been much more developed for many thousands of years, so that the finding of the soul is the supreme object of life there. As Max Muller says, "The Indian nation, as a whole, seeks for spiritual truth, they live in an atmosphere of spiritual thought and desire, and look upon their earth-life as of very small importance compared to their spiritual existence; and nature's bounty—by making the struggle for existence less keen than it is here—gives them time to study the spiritual."

The soul of man is similar in its nature and qualities to the soul of the universe. Huxley says "The intelligence that pervades the universe is identical with the intelligence in man."—(Romanes lecture). Therefore in India the search for the soul is for inner illumination, and not for an outside

god. The universal spirit is also our spirit. The soul of man is the same as Brahman, that is the life of the universe, the permanent element in all manifested changes. The search for the soul is called Yoga, a Sanskrit word, meaning union, derived from the same root as our word Yoke (the bond uniting a pair of oxen).

But while the soul in the universe is the same as the soul in man, the latter is veiled by the animal nature of man, and other veils which shut it in and keep its real power and spirit from acting. Yoga seeks to get through these veils; to get rid of them by conquering the animal nature, and so getting to the spirit. This involves getting rid of separateness: for the universal soul is veiled by everything that keeps up the separateness of individuals. This effort of Yoga is not altruism. It goes beyond altruism and strives for identity with others. It goes beyond the idea of a brotherhood of humanity, and strives for absolute unity of one with all. Therefore, the Indian in searching for his own soul, is searching for the whole unity of humanity.

But there are obstacles in the path of the Yogi which have to be overcome and cleared away. These are the outer world and separating bodies. Man must see through all the veils to the real self to get rid of the illusions of separateness. Pain is the effect of external impediments, and as the body with its desires and limitations is conquered the soul will become indifferent to pain, being centred in the spiritual life and above caring for physical matters. All earthly ideals are unsatisfactory in the realisation, the search for or pursuit of them makes the happiness; as soon as they are attained they are found to be unsatisfying, merely dust and ashes. Take for instance the pursuit of wealth, power, happiness, love, &c., &c. Therefore true happiness does not lie here, in satisfaction of worldly or bodily desires, and this being the case it must be somewhere else—that is to say, true happiness is only to be found in that which does not change; in getting rid of desire, not in gratifying it.

The Indian ideal is the man who, finding his true self, remains therein, unshaken by all surroundings. And the Indian's mistakes are founded on this ideal as ours are founded on its opposite. In the west all seek happiness in the satisfaction of desire, except a few eccentrics, generally considered to be lunatics, such as Edward Carpenter, who seek simplicity instead, and strive to limit the needs of the body so as to make it less of a burden to satisfy it. They are like the Indian who says "Live simply, have as little as possible of earthly wants," realising that man's life does not consist in externals.

There are two roads by which the Hindu strives to attain the true Yoga, the knowledge of the Self, namely—Raja Yoga and Hatha Yoga. Raja Yoga, or Kingly Yoga, consists in the development of the higher qualities of mind, soul, and spirit. Hatha Yoga deals with the body and subjugates it by force, not by development of mind, but by austerity and physical torture. They gain development of will, and this to an extent undreamed of among westerners, so that the power of an Indian's will has become proverbial among all who had dealings with them. It also develops psychic powers, so that many of the Yogis and Fakeers can see without using the eyes, hear without using the ears, tell your

thoughts, your past and future, and many other powers which, to our western materialism, appear incredible, but of which we have some glimmerings in the performances of trance mediums and hypnotised patients.

But these results of Hatha Yoga do not belong to higher development. The means employed to attain these Hatha Yoga powers are immense concentration of the will in control of the body. I have seen at Allahabad, among an assembly of about two millions of natives at a religious festival, some hundreds of these Yogis. Some who have held out one hand in a fixed position until the arm is withered and cannot be moved. Think what force of will is implied in this. Try to hold up your arm for a few minutes, and it will ache intensely; keep it up and the torture rapidly increases until it becomes unbearable. But these Yogis have, by force of will, endured this torture for not only days but for months and years.

Some sit on the ground in the heat of the day in the hottest time of the year, fully exposed to the rays of the tropical sun and with large fires blazing all round them, and the same men will go to the snowy Himalaya Mountains and expose themselves to the intensest cold without other covering than their waist cloths, thus showing their power of resisting the effects of heat and cold attained by their long years of practice. Some hang head downward for days; some have crouched themselves into uncomfortable positions until they cannot straighten themselves. One man I saw laid himself down on a bed composed of sharp knives point upwards, and apparently did not feel pain. Another sat on a sharp spike. Many other methods of self-torture might be cited which are regularly practised by these Yogis in their efforts to get at the true self by subjugating the body.

And in order to make themselves fit to undergo such tortures they have to begin with a long course of preparation to put the body in perfect health, so that it will not break down under the strain to which they put it. The first processes employed are holding the breath for abnormally long periods, so that beginning with ability to hold it for about one minute, the Fakere goes on until he is able to suspend it for hours, and, in some cases, days or weeks, thus keeping the body and its organs in a state of suspense, while the mind is free to pursue its own trains of thought. Then the action of the heart is dealt with in the same way until the will-power can control its beatings, and ultimately suspend them at the will of the mind. And so on to the other organs. These suspensions of bodily action leave the mind free, and open up to it avenues of thought and insight that are not available to those who have only the capability of working through the bodily organs.

But the results attained by the physical processes of Hatha Yoga do not belong to the higher development of the Raja Yoga. The Raja Yogi leaves these developments of physical and psychic powers until the spirit has so developed as to make the body amenable to its wishes and entirely subject to spiritual control. Hatha Yoga is generally practised by ordinary Indian Fakeers. What is the object of all this self-torture of the Hatha Yogis? It is to become indifferent to and independent of the body. It is a mistaken way, but shows the power that may be attained by concentration of the will. It is not done for a worldly object, but as the

result of a real belief in immortality and desire to perfect that immortality by causing the real Self to become supreme, and above all the chains and clogs of the material world, and thus to clear the way for the development of the higher nature.

The effect of this Hatha Yoga is to enable its votaries to attain the power of prophesying and of insight into the past—of seeing and hearing by mental process without the use of the physical organs. Raja Yoga goes entirely on other lines. It says that this attainment of physical and psychic powers is no good, that it does not help the soul to really clear itself from the veils that enshroud it—you must develop the soul from within. Hatha Yoga certainly attains mastery of self to the extent of independence of the body and indifference to its wants and feelings. But it stops there, and may be practised and its powers attained by one who is impure in motive as well as by those whose aim is really noble. Raja Yoga begins within, freeing the soul from the body by strength of soul not by weakness of body. The inner consciousness is to be searched for deeper than body and mind. This is the real knowledge; this is to know the Self; this is the ideal of the purest and most spiritual among the teachers of the Hindus.

We all find that meditation helps right conclusion in any matters that come before us. In our ordinary every-day affairs, if any difficulty arises, the best way to solve it is to retire from disturbing influences and quietly study it out. Raja Yoga makes this a possibility for its students by teaching them how to meditate by training these powers of concentration until they are able to abstract their thoughts from all surroundings and retire into themselves even when amongst others. To do this requires steady, patient effort. The first step is to cease from all wicked ways and thoughts, and practice a stern morality, so as to become a nobly moral character. Ordinary untrained persons are destitute of the power of concentrating thought and keeping it sternly to the line desired.

We are too desultory, too paragrahy, as is shown in our modern western literature. How many of our western young men or women are capable of pursuing a line of argument right through to its conclusion? We are so in the habit of taking information in small disjointed bits, swallowing it without mastication or digestion, that very few of us can keep our minds sufficiently under control to really think a thing out for ourselves. A common Eastern simile is to liken the human being to a chariot and horses. The body is the chariot. The passions and desires are the horses. The soul is the driver; the mind and thoughts are the reins. An untrained western is like a chariot whose driver carries the reins loosely and does not control the horses, allowing them to go as they will and where they will. But a Raja Yoga is like a chariot driven by a wise and strong driver who controls the horses, making them obey his wishes.

In order to pursue Raja Yoga we must first practice good and truth. A common method is to begin by meditating for say ten minutes on first rising in the morning on truth, and then keeping the whole action of the day closely to the ideal thus evolved. Analysis of all failures and stern determination to avoid them in future has to be steadily practised until

the pupil has gradually obtained power over his thoughts and actions so as to keep his conduct in the exact line that his highest ideals direct. This is not done in a casual way, but of set purpose.

The second stage is concentration of mind apart from the senses. Here we fritter away our powers, careless of the fact that our capacities and opportunities are limited. We are never content to think, we always wish to be doing something, and so waste our time and our minds in doing what is not worth doing. Far better to do nothing than to wilfully waste one's mind in reading trash. The mind requires rest at times, and for some, light reading forms a suitable form of rest for the mind when it has been actively engaged on other and weightier matters. But I think there are very few who would not soon find, if they tried it, that it was better to look into yourself and think instead of frittering away time and intelligence on what requires no thought, and is not good in itself. The third stage of the Raja Yogi is when the soul can withdraw from the mind and get to consciousness above all reason. Then desires cease, not by killing out the below, but by controlling it, by out-growing the lower desires. Then he feels he is one with the All,—he desires nothing for self, but everything for all others, and so helps others.

Harrogate Herald.

North of England Federation T.S.

THE Fourth Quarterly Conference was held at Harrogate, on Saturday, May 5th, and was attended by delegates from the following Lodges, viz : Bradford, Harrogate, Leeds, Liverpool, Manchester City, Middlesbrough, Southport and York, and many other members of the T.S.

In opening the proceedings Mrs. BESANT, who was unanimously voted to the chair, after congratulating the Federation upon the large attendance of members and delegates, spoke of the utility of Federation and its value as a distinct help towards the practical realisation of Brotherhood. These unions of the smaller centres did for the smaller areas what the Conferences for Countries and Continents did for the whole Society; they helped to bind all sections into one organic whole with one life and the same objects. It all tended towards making our Brotherhood a reality, and kept it from soaring up in the clouds out of men's reach.

Harmony is the first note of Federation and the Lodge should be a centre of pacifying influences and not a cause of antagonism. In dealing with others it is of no use hammering at hard places, we need to work through sympathy. Thus, in the subject on the agenda, namely: "the Relation of Theosophy to the Christian Churches,"—what we need is not to accentuate and make prominent the points of divergence, but to find out points of agreement, and so to bring people together by sympathy with a common object. In a word, be on the watch for points of attraction; aim at drawing people to Theosophy, and do not throw it at their heads.

The T.S. rests upon truth, and nothing else; it has neither creed nor dogma. A society founded upon dogmas may be an *intellectual*, it can never be a truly *spiritual* force. We

should make no name, no teaching, no personality our ultimate authority,—only Truth. We may thus fit ourselves to acknowledge and receive Truth from whatever source it comes.

For the Truth-Seeker liberty of thought is essential, but so also is willingness to learn. Desire for truth, and love of truth do not imply the forcing of our ideas down other people's throats. In stating our opinions we should recollect that intellectual statement and logical argument cover one aspect only. The spiritual nature of truth should always be made prominent. We must each work out our own line of progress. We cannot take our beliefs from another; to attempt it would bring about a crystallization into dogma of the worst type. The Great Ones can give us help, and each can help the other; but none the less must each work out his own salvation. And each member of the T.S. can help the salvation of the race by cultivating in himself an attitude of Steadfastness, Peace, and Welcome to the Truth.

The present is a period of difficulty and trial for all spiritual movements. Here, in Europe, we are nearing the end of a great cycle, whilst another in India closes almost simultaneously. The forces most active at such periods always bring about conditions of great spiritual stress and trial: the forces of darkness will be brought into closer and fiercer antagonism with the forces of Light; and our aim should be to make of the T.S. one of the arks of humanity, in which Spiritual Truth may be carried safely through the floods of conflict. Theosophy will certainly feel the effects of these forces; therefore let us hold fast the truth we have, and give cordial and kindly welcome to all the truth which others have also.

MISS SHAW, the secretary of the Federation, read a letter from Bro. John Barron (Manchester and Salford Lodge) suggesting "The relation of Theosophy to the Churches," as a suitable subject for discussion. She expressed her opinion as to the importance of the subject, and the great care necessary to keep alive our sympathies with orthodox Christians. When once we have broken the crusts of dogma and creed which had encased us, and we become free, it is very difficult to realise how real these things are to others; and we should constantly strive to keep up our sympathy with those who are still bound and fettered by them.

J. CROOKE said he had found there were two classes of orthodox Christians,—those whose religion was a matter of ritual and observance; and those who really felt and believed their creeds. It is very difficult to reach the first class, as they are so unused to thinking of the spirit of their creeds, they cannot rise above dogmatic assertion being without reasonable comprehension of the real meaning of what they profess. But the second class, realising the spirit of the teachings embodied in creed and ritual are much more approachable; and, if dealt with sympathetically, will generally respond to the influence of deeper teaching and fuller light.

Mrs. BESANT laid stress upon the fact that Theosophy is not a religion, but the root of all religions and their synthesis. The aim of the Theosophist should always be not to convert people from one form of religion to another, but to deepen their beliefs, and to give a fuller and firmer hold upon what truth there was in the religion they professed.

Miss PICKARD (Leeds) wished to see the realisation of the essence of Christian faith. It is always well to utilise the terms commonly used. We should show the real meanings of these, and free them from the false seeming which conventionalism gives them. Try to bring out the real force and essential meaning of such terms as Faith, Grace, Mercy, Prayer, and we shall then be able to get at the real truth which lies concealed in modern creed-bound Christianity.

C. CORBETT (Manchester City) spoke of the need for tact, gentleness, and sympathy. We need not hurt people's feelings in showing what we believed to be the deeper meanings of theological statements. After all it is, perhaps, of little use trying to bring Theosophy to those who already have a religion which satisfies their spiritual and intellectual needs. Our best efforts should be directed towards showing light to those who are wandering in search of truth and are not satisfied.

Mrs. BESANT said that the important thing to do is to show people how much Theosophy there is in the religion they profess. Masters are trying to help people to see. Let us all do the little we can to assist Their work, and so promote the development of the spiritual life of the world. All religions differ, the one from the other, in their forms of expression, but they all have much in common. Speak, therefore, to each man in his own tongue, showing him the deeper meaning of his own religion, till you get him to see the synthesising basis. And so we will help to hasten the time when Christian, Mohamedan, Zoroastrian, Hindû, and all others, will find the true bond of union, and join in a real Universal Brotherhood.

The remainder of the Afternoon Session of the Federation was devoted to receiving the reports of the various Federated Lodges and Centres.

Theosophical Work in India.

NOTES ON AN ADDRESS BY ANNIE BESANT.

At the evening Session of the North of England Federation, Annie Besant, responding to the wishes of the members and delegates present, gave an account of her work in India. She said that propaganda work in the East is very different from here. An Indian audience accepts without question the reality of mental potencies, and amongst them all is an innate belief in Spiritual life and the Soul in man. Reincarnation and Karma are familiar to them, and the work of the Theosophist is not so much to establish the proof of fundamentals as to purify and reform the crude exoteric beliefs in them. Thus, to take the Law of Karma as an example,—we have to correct the fatalistic notion, the idea of human helplessness, that we are merely puppets in the hands of Fate; and to get them to realise the old Truth taught by their Great Ones ages ago, that man is master of his fate, and that Thought can alter the direction of the currents of life. Even the most Westernised Indians can be reached by an exposition of the grandeur and spiritual truth of the old Teachings, so as to break through the crust of their Materialism, and revive the spiritual life in them. All over India

the ancient religion has become degraded and formalised; and the work of the Theosophist is to revive its spirit that its purified essence may once more be a living force there.

The keys which the Esoteric philosophy, brought out through H.P.B., provided, enabled the speaker on many occasions to answer the puzzling questions which the learned Indians took a delight in putting to her; even though these had reference to obscure passages and parables in scriptures which the lecturer had never seen. The following was a good example:

In one of the Purâvas it says "Siva cut off the fifth head of Brahmâ, and made the skull into a beggar's bowl, in which he collected contributions of food. What does this mean?" Keeping in mind the correspondences indicated by the Esoteric Teachings, it will be seen that Siva stands for man, seeking spiritual knowledge. Brahmâ is the incarnation of the material universe, with the addition of Manas (the thinking principle) which is his fifth head. Siva cuts off this head, and uses it as a bowl,—he gains knowledge and experience through Manas; feeding on this experience through many lives.

This knowledge of the inner teachings of their scriptures not only predisposed the Indians to listen, but it justified H.P.B. to them. They thought little of those psychic phenomena after which Western people run with such infatuation. They see too much of Black Magic (as it is called) ever to allow their judgment to be swayed either towards or from a belief by the ability or non-ability of the teacher to do wonderful things. They know that these phenomena are no proof of a Spiritual life. Westerners will take phenomena as evidence, if they are convinced it is genuine, but there is none of this in India. You may discredit phenomena there without discrediting the teacher; or you may credit the phenomena and discredit the teacher.

We should learn from the Indians to separate psychic powers from spiritual knowledge. Without the latter the former are bad; whilst spiritual evolution, much beyond that normal at the present day, is consistent with complete absence of that psychic development which is more often a curse than a blessing.

The Indian Yogi (whether Hatha or Raja) subjects his body to his mind. Even those organic processes usually regarded as automatic become at last subservient to his will; so that in many cases the Yogi is able to suspend all the physical signs of life for long periods. One such Yogi allowed himself to be buried, and grain sowed over his grave. The English officers who conducted the experiment caused strict watch to be kept till the grain grew, ripened and was cut, and then superintended his disinterment and resuscitation by his disciples.

The Chelas of Raja Yoga are taken from those whose psychic powers are still latent. They begin with the will, and they train the mind by developing its powers. Philosophical teachings are worth much; spiritual teachings are worth more; but phenomenal powers are worse than worthless, if acquired without the other two.

The East may teach us much with respect to system in spiritual life. There, spiritual development is not the aimless, casual, shapeless thing it is here. Spiritual life is reduced to a science, with clear and definite knowledge of the steps and methods necessary for progress. The whole Yogi side of Indian life witnesses to a dominance of the idea that mind is superior to body, and the spirit to the mind. The inner life is regarded as of far more importance than the outer. Wealth, fame, power, and the like are not the objects of their ambition. These are unimportant in their eyes, as compared with the inner life of the soul.

In India are thousands who believe these things, and throw aside all material aims. Spirit is greater than body, they say. External activity is important in its place. The progress of the world deserves our help. But the inner life transcends all these. If we cannot work on the higher planes, then must we throw our energies into work on the lower planes. Every life has its value; the inner life most of all. By work on the mental plane we liberate forces which work themselves out on the material plane. The Orator is inspired by the Thinker, and the Worker by the Orator.

As Krishna shows in the Bhagavad Gita, you take the form you aspire to, you become what you think. This fact is utilised in the concentration practised by all who would attain real spiritual development. Suppose, for example, a man should each morning think earnestly upon such a virtue as Truth; and, during the day, should attempt to carry out his ideal. He will fail many times, but he will also succeed. By patient continuance in the habit he comes at last not only to practice truthfulness habitually, but to develop the power of knowing truth intuitively.

Do not neglect what seem to be small duties. Do not merit that severe comment of the Eastern Sage who said, "O, you men of the West, who all want to be saviours of the world, and who will not spare the life of a mosquito which stings you." It is no doubt well that we should learn what we can about Cosmogony, and the facts of our physical environment; but it is of infinitely greater importance that we should learn the bearing of spiritual teaching upon conduct. We do not grow spiritually by knowledge, but by wisdom, and that comes more by life than by intellect.

(COMMUNICATED.)

Passing Notes.

By H. T. E.

BY the death of the Anarchist, Emile Henry, who died shouting *Vive l'Anarchie!* as his head rested on the guillotine block in Paris, at 4-14 a.m. on May 21st, a pestilence to society has been mercifully purged from—the *physical plane*. He has gone from the physical world, but, ho! ye scientists who believe in the conservation of energy,

what has become of the triply concentrated hate and passion that, if its possessor had been allowed to live, would have menaced society, but has now, so far as visible and tangible evidence is concerned, vanished at one fell swoop of the knife into thin air? But stay, why do I ask such a question when I should have remembered that your laws of nature stop short at the boundaries of material vision and do not penetrate into the world of thoughts and feelings, which, for you, is nothing more than the smoke arising from molecules that have become over-heated in their rapid vibrations? No, thanks to modern science the law of the conservation of energy does not trespass upon the moral and mental planes, and we can rest secure in the certainty that, by a single stroke of that beneficent blade, a mighty danger has been swept away, at once and for ever.

But while Reuter has been catering for the work-a-day world, and spreading the news of this execution over land and sea, I, who have access to news agencies of finer corporeity, have received a telegram which runs as follows:

BIRTH OF A NEW SPOOK.

KAMA LOKA, May 21 (4-20 a.m.).—A vigorous brick-red spook, named Ileme Rhyne, with violent homicidal tendencies, was generated here at a quarter past four.

The coincidence of time, as well as certain anagrammatical properties of the name (for a name, being governed by occult law, cannot be entirely altered), suggest a connection between the two events which my readers will at once perceive. And it fits in marvellously with a theory which I, as an occultist, who believe in the universality of the law of conservation of energy, had framed, that the violent instincts so suddenly cut-off on that scaffold were, in reality, not cut-off, but merely *transferred* to some other sphere of action. Is it possible that Emile Henry has become a "spook" or "elementary," and is obsessing other anarchists and impelling them to do the deeds he cannot now do in his own body?

Reasonable as this theory seems to a true Agnostic, who fears to dogmatise as to the possibility or impossibility of states of matter more refined than that which alone he has studied, there is one fatal objection to it. This is that it lands us plump into the same category as the ancient Egyptians, Romans, Greeks, Assyrians, the mediæval English mystics and alchemists, the modern Chinese, Hindus, North American Indians, Spiritualists, Theosophists, and a host of others, to specify whose names would be equivalent to compiling a universal encyclopædia. Now, as an ornament of this glorious nineteenth century Western civilisation, which scoffs at the fatuity of the ancients, mediævals, and moderns, and reigns supreme in its own enlightenment, I decline to associate myself in any degree by kinship of theory with that superstitious crew. Nay, the survival of the spook is an idle dream, moral energy is an outcome of the vibrations of physical atoms, and, when those physical atoms disintegrate, generates the heat of putrefaction, and feeds the fungus and the worm. All hail, then, to the blessed knife that has transformed the evil passions of a Henry into harmless and necessary processes of nature!

Initiation in Daily Life.

"Reliance and pressure upon our own inner nature in moments of darkness are sure to be answered by the voice of Krishna, the inner guide."—JULIUS, in *The Path*.

PASSING through an initiation is learning to do that which appears impossible. It is an action, not a gift from another.

"When an irresistible force meets an immovable mass, what happens?"

The answer, of course, is that no mass is immovable if the force is sufficiently strong, and directed in the right way.

"When Arjuna had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with despondency."

This is a moment which comes to each candidate before each initiation. It is a stage necessary to be passed through, for only when he realises the strength of the particular force arrayed against him, does he rouse himself for battle, and develop from within himself a still stronger power.

"Wherefore, O son of Bharata, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!"

S. C.

"Jottings from a Theosophist's Note-Book."

By T. A. D.

NOTE ON TERRESTRIAL EVOLUTION.—During the *First Round* of the Manvantara, all the globes of our earth-chain, and all the forms of life upon those globes, exhibited the aspect and partook of the nature of Elementary Fire only.

In the *Second Round*, the globes and their forms of life became more condensed and vapoury, the Element of Air being added to that of Fire, producing the aspect of luminous vapour.

In the *Third Round* the Element of Water was evolved out of the existing Elements of Fire and Air, a fluidic and watery aspect characterising the globes and the forms of life existing upon them.

In the *Fourth Round* the grossest of the Elements—Earth—was evolved, and the globes and the forms of life upon them assumed their most concrete aspect.

From this it will be manifest that when we speak of the Kingdoms of Nature and of the globes whereon these manifestations of life appeared during the *first Three Rounds*, these had but little resemblance to the globe and the minerals, plants, or animals of the present Round.

Even the Elements were not such as those we are acquainted with, and there was only one element in the *First Round*, only two in the *Second Round*, and only three in the *Third Round*. And during the *first Three Rounds*, according to the "Secret Doctrine," there is neither form nor consciousness, as we understand it. Only unconscious Spirit and blind Matter borne swiftly onward by the evolutionary impulse towards the goal which they are to reach in this *Fourth Round*, where Spirit wakes into Consciousness, and Matter is precipitated into Form.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

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The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Arya, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

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The Editor's Remarks.

THAT monkey story I quoted last month reminds me of another about the peacock. Most people have heard about Ormuzd and Ahriman (Ahura Mazda and Angra Mainyu), the good and evil "principles" of the Zoroastrians. The fable goes that Ahriman and his army of fiends systematically opposed the Army of Light in all it did. It is they who made beautiful blossoms poisonous; graceful snakes deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. He (Ahriman) scoffed at the peaceful and inoffensive creations of Ormuzd. "It is thine envy," said the holy Yazatas one day to the unholy fiend, the evil-hearted. "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu."

"The arch-fiend laughed and said he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds. . . . 'Let it be the king of birds,' quoth the Dark One, 'and let man worship him and act after his fashion.' . . . From that day 'Melek Taus,' the Angel Peacock, became the special creation of Angra Mainyu, and the messenger through which the arch-fiend is invoked by some* and propitiated by all men."

The fable is an instructive one, and in one way or another the worship of the Angel Peacock is world wide.

* The Yezidis, or "Devil Worshipers," some of whom inhabit the plains of ancient Babylonia to this day, worship Melek Taus, the Peacock, as the messenger of Satan and the mediator of the Arch-fiend and men.

When a man tries to shape his course along those lines which he feels are the only true and right ones, he finds this Angel Peacock very much in evidence indeed. The old Mazdean allegory which shows Vanity to be the messenger of the Evil One is true to the life, and a very effective and busy messenger it is. Its insinuations and promptings are the beginnings of most human failings, and especially when any determined attempt at right living is made is it the cause of many and serious failings. It prompts the "man with a mission" to seek that mission away from his home, or his ordinary surroundings, and it makes the would-be Occultist hunger and thirst after mysteries and miracles.

There's not much mystery about the first *and essential* steps which, and *which alone*, qualify for Occultism. That "sub-conscious self," which is always ready with its "little protests" and suggestions must be made to "know its place." The animal in us must be brought into subjection to the human. Mere wishes are useless unless backed by the will to do. We must begin at the beginning, and, one by one, obtain mastery over physical and mental faults till we are able to look all men in the face conscious of no selfish or evil thought. It's no use expecting that the Law will be altered for our special benefit, that we may skip all the hard work and enjoy what we have never earned; and the sooner we recognise the utter insignificance of that "personality" we think so much of the better it will be for us.

Talking about this vanity of the personal self, a friend of mine once amused me very much by saying that the average man's idea of immortality seemed to be that he would go careering through the universe with a tin label round his neck, "THIS IS JOHN SMITH." And I rather fancy that remark is about the measure of the John Smith in each of us. We aren't, any of us, of half the importance we fancy we are; in fact we are a nuisance and a hindrance to the race until all the self-importance is hammered out of us. The worship of the Angel Peacock will make all our efforts vain. If we hanker after the "occult" it will lead us into evil, and if we yearn for a "mission," it will bring us at last to the folly of trying to teach monkeys to climb trees.

I have found that "failures" in any determined course of action can generally be traced to some passing thought—

probably hours before—which was not rejected the moment it came, but was given some sort of a welcome. As a suggestion in practical occultism this proper rejection of improper thoughts is exceedingly valuable. Thoughts work themselves out in acts. We may flatter ourselves we have passed them out of our minds and forgotten them; but what I referred to as the “sub-conscious self” hasn’t forgotten. We have strengthened it for evil; and those few moments of “light thinking” have given it the power to determine our acts when we are trembling in the balance of motive. This is not “mysticism,” it is solid fact, and anyone who chooses may confirm it by observation in his own experience.

It is the same thing all the way through. Things seem to merit the title of “mysticism” simply because people don’t take the trouble to observe them. No fact in nature is more “mysterious” than any other. What seems a miracle to the savage is commonplace to the civilised man; though I daresay the civilised man knows no more than the savage about the things which are commonplace to him. Real knowledge is a much rarer article than it is thought to be. The knowledge of the average European about the things he prides himself on is mostly parrot business. He thinks he knows because he has been taught. I expect the parrot does the same. Fancy the scorn of the “educated” Englishman for a man who believes that the sun actually “rises” and “sets”! And then, fancy his embarrassment if asked by that man how he would prove his superior knowledge! How would he begin to *prove* that the world is a globe which rotates on its axis, and revolves round the sun as a central star?

We don’t *know* things just because we have been diligent parrots at school. Above all, we ought to refrain from boasting “superiority” upon such bases. And yet that is the kind of superiority upon which the “civilised” Western plumes himself. He talks glibly about his railways, his telegraphs, &c., &c., while the chances are he is as ignorant as a Hottentot of nine tenths of the things he boasts about. He has seen them often enough to make them familiar, and the Hottentot hasn’t;—that’s about the difference. In really useful knowledge the Hottentot is his superior; and could feed and clothe himself and his family where the “superior person” would starve. This superiority business is a fraud. A man’s knowledge is what he *really* knows, not what he has had crammed into him.

And this is just the reason why people never will be able to make much progress in Theosophy by reading alone. Its facts must be known, in the proper sense of the word; and such knowledge isn’t to be gained on the competitive examination principle. We may think we are helping a student by taking infinite pains to smooth his difficulties for him, and make things plain and easy. What usually happens is that we do him harm, and hinder when we would have helped. Far better to let him solve his own difficulties; which, if he be in earnest, he will do, and then he will *know*. I have seen both methods in operation, and have always found the latter the best. Set him problems to solve; but do not tell him the answers beforehand.

Goethe said that “the man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others—that man will

scarcely learn it out of books.” Intellect alone will never shew us the way. We must know the Heart Doctrine to be true or ever we can hope to attain. We must be prepared to meet Truth, to welcome it under whatever guise, and not try to evade what it tells us. But, unless it speaks to us from within we may listen in vain for its voice. It never came to any man from without, and it never will. The old Quakers knew this, and all mystics in all ages have borne witness to it. The bread-and-butter religionist knows nothing of it. As Jesus said—“The Kingdom of Heaven is within you.”

People frequently, indeed generally, seem to have two beliefs; one for use and the other for show. The words are made to fit the latter, whilst the acts are done according to the former. Hence we have infidelity—unfaithfulness to one or both, usually both. For the man who preaches a doctrine he makes no effort to carry out is unfaithful in word to the belief of his heart; and the man who acts contrary to his profession is unfaithful in deed to the doctrine of his lips. This seems a fair statement; but it makes the army of infidels look mighty large; and infidels don’t thrive on Theosophy. This teaches a man to know himself; and self-knowledge is about the last thing an infidel of this type cares to seek,—it doesn’t pay! and the infidel business does!

So long as a man is willing to accept his belief on the parrot principle, and profess what he has been told to repeat, this double faced business is possible. But once you begin to shew that ethics are demonstrable as facts, and rest upon more stable foundation than mere authoritative statements, you make the infidel business more and more difficult for the man. He gets an uneasy suspicion that he is a fraud; and from that moment there is hope for him. In a tentative, half-hearted, and rather shamefaced way he begins trying to make his professed belief the real one. It isn’t of so much consequence what that professed belief was, so long as he tries to find out, and know, all that is true in it. And that is what Theosophy will do for him. It doesn’t ask him to change his professed creed; but to seek for the truth in it, and *live it*.

And in all attempts to live up to the truth, so far as we can see it, the necessity for control of thoughts becomes increasingly evident. If these be purified the rest is possible. But it is of no use being in a hurry. You cannot undo the work of years in a few moments. The Angel Peacock suggests that, in your case at any rate, it ought to be possible. Don’t you believe it. You are not that important that the laws of the universe are going to be altered to make things pleasant and easy for you. The “path” winds uphill all the way; it is the other way which is broad and pleasant, and there are plenty of peacocks to be found in it.

It would be possible to speak from now to next Christmas about the wiles of that “Angelic Bird,” but I fancy we have had about enough of him for once. I say “him” advisedly, because his nature is masculine. We all know him only too well, and to our sorrow and cost; but it is something to be able to recognise him in ourselves. Like that nameless horror in Lytton’s wonderful novel, Zanon, he is most to be feared when he is invisible, and it is not the least of “occult arts” to be able to make him shew himself whenever he is hovering around.

My good friend S.C. has sent me a letter devoted to a consideration of that very difficult subject "Theosophy and the Education of Children." I am sorry I am not able to find space for the whole article; but will, at any rate, give one or two extracts, which seem to me to be well worth more than a passing thought. She says:—

"If a child comes and asks me a question on the "hidden things of darkness," I answer him as best I may, telling him, at the same time, that others take a different view, and that when he is old enough it will become his duty to judge for himself. In the meantime I feed his mind on the best children's literature I can find:—Anderson's and Grimm's fairy tales, Richard Jeffrey's "Wood Magic," Kingsley's "Water Babies;" "Alice in Wonderland," &c., and I do not give him stories about good little boys, nor invite him to inspect the state of his soul."

"The worst kind of book for children is the introspective, or that which gives good advice. A child should grow unconsciously. You must not think there is no root because you do not see it. The unseen presence speaks to the heart of every child, but he will not speak of it to you, my friend, unless you know him better than most mothers know their children. Do not then try to tell him that which he already knows. Let him live in a wholesome mental atmosphere, where it is the fashion to help others, not in order to be pious, but because one would not think of doing otherwise—and there is absolutely no need for formal religious teaching,"

I have drawn largely upon the public accounts of Annie Besant's addresses at Margate and Harrogate for the matter of the two articles published this month on "Man, his Nature and Destiny," and "The Underlying Truths of all Religions." Both were important expositions of Theosophical teaching, and well deserve more permanent record.

Theosophic Basis of Christian Dogma.

By TWO STUDENTS.

INTRODUCTORY.

PROFESSOR TYNDALL, in his famous Belfast address, speaks of "the deep-set feeling which, since the earliest dawn of history and probably for ages prior to all history, has incorporated itself in the religions of the world. You," he continues, (addressing a gathering of Scientists) "who have escaped from these religions into the high and dry light of the intellect, may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour."

No one can be ignorant that there is widespread dissatisfaction with the current theologies not merely amongst professional scientists but amongst thoughtful Englishmen of all classes. In the series to which the present paper forms an introduction we shall endeavour to deal with this

"problem of problems," to show the necessity for a reinterpretation of the Creed of Christendom, and to penetrate below the "accidents of form" to that "immovable basis of the religious sentiment" of which the learned Professor speaks.

We believe that such a basis can be found only in that Esoteric Philosophy which claims to be the innermost truth and core of all the great world religions, of Christianity no less than of Brahminism, Buddhism, Zoroastrianism, or Islam. Theosophy seeks not to destroy but to interpret anew the ancient symbols of the faiths of men. It is no proselytiser. If a man is satisfied with any of the current forms of religion or philosophy, it bids him depart in peace; it has no message for him yet. But if he has outgrown the creed of his childhood, can find no satisfaction in the religious thought of the day, is in search of a deeper truth, a more vital experience,—for him Theosophy has, indeed, a message. For it can restore to him the symbols of his old faith, charged with a life and significance of which he never dreamt, and which he holds henceforth on no uncertain tenure, for they are founded on facts of human nature, and human experience, which no historic or scientific criticism can ever shake.

And are there not thousands in our land, in whose interest, if they are to find any satisfaction for the religious sentiment, a reinterpretation of the Church's creed is a vital necessity? That creed, as a statement of literal historical fact, and as commonly interpreted, has become utterly incredible to them. The Gospel narratives, upon which it is founded, under the searching light of criticism which, during the present century, has been directed upon them, appear divested of any claim to historical accuracy, in their view at least, whatever Christian apologists may aver to the contrary. No amount of ingenuity, it seems to them, can reconcile the discrepancies of the several accounts, nor blend harmoniously the portraiture of Jesus as presented by "John" and the synoptists respectively. Moreover, the flood of light recently poured out upon the Gospels from various quarters reveals, beyond the unreliable character of the narratives, another fact which would still less have been suspected by previous generations, viz: the absence of originality in these records of the sayings and doings of Jesus.

For more than a thousand years, during which period whatever learning there was amongst Christians was almost wholly confined to the clergy, whether seculars or regulars, it was supposed that the life and teaching of Jesus, and the creeds and ceremonies of the Christian Church, were unique in the history of the world. Never, it was asserted, before the coming of Jesus, had such pure and elevating precepts of morality been laid down for the guidance of life; never before had such lofty spiritual conceptions of religion been proclaimed abroad, or embodied in formularies and rites so suited to develop and sustain the higher nature of man. And to this supposed fact the Christian apologist was wont to point triumphantly as proof of the superiority of his faith over all other forms of religion, and of its sole right to be considered a Divine Revelation.

But this religious monopoly of the Christian Church was founded either upon fraud or ignorance. If we accept the latter as the more charitable hypothesis, and suppose the

bulk of the clergy to have been nearly as ignorant as the laity, at any rate, such a plea is no longer admissible.

The heavy clouds of ignorance that over-shadowed Europe began to break up rapidly in the 15th century. The treasures contained in the literatures of Greece and Rome were brought to light from the monastic libraries where they had lain unheeded for centuries; the invention of printing spread those treasures abroad among the people; the Reformation successfully asserted the right of free thought and independent enquiry; the discovery of the new World, the extension of commercial enterprise and improved means of communication, brought Europe into closer connection with lands and peoples which had hitherto been strangers in all but name, and led at length to the discovery in the East of ancient literatures, whose very existence had been unsuspected by the learned of the West.

For more than a century past numbers of European scholars have devoted themselves to the deciphering of Egyptian hieroglyphics; to the translations of religious and philosophic works from the Sanskrit the Pali, the Zend, the Chinese; to the study of Universal History and comparative Religion—the latest offspring of the scientific spirit; and with this startling result, that the monopoly of Divine Truth claimed for Christianity is broken down for ever. Nay more, that there is scarcely one new or original element of thought or practice which it has brought into the world, one circumstance in the life of its Founder, one of his famous gnomic utterances, one sacrament, or ceremony or religious formulary of the Church which his disciples established, but has its parallel in other and earlier religions and literatures.

Let it not be thought that this is said in depreciation of the sublime Master who brought so pure and noble an influence into the Western world. Nay, we are assured that he himself would be the first to say: "How could it be otherwise? The Truth is one in all ages and all lands. I did but hand on the Torch I had received from those who went before."

But this singular fact which modern research has brought to light is emphasised because it can scarcely fail to modify profoundly our views of the origin and growth of the Christian Institutions and the Christian Literature which came into existence along with these. If our premise is granted, one conclusion is inevitable. Christianity loses its exceptional character and must henceforth fall into line with the other evolutionary forces of human development.

The Gospels and the Creed become intelligible, and applicable to human needs, only when we relate them to earlier expressions of the religious sentiment, and show them to contain universal elements such as underlie all the great world religions. But this word "underlie" may raise the question in some minds whether indeed there is any underlying unity in the religions of mankind—any common basis of truth concealed beneath their external divergences,—in short, whether this distinction between *exoteric* and *esoteric* teaching has any foundation, in fact. To this question we shall next turn our attention.

Man:—His Nature and Destiny.

THE latest development of modern scientific teachings shows the evolution of man as inseparable from the evolution of the world. The fiery nebula condenses into the future system, and on the worlds which come into being from the storm and stress of its cooling mass we are shewn the first and lowest forms of life. Through the countless ages of its cooling we find the appearance on our globe of the vegetable, the animal, and lastly of the human type. And then our scientific teachers shew us a slowly evolving humanity, from the lowest savage of the Stone Age through all the intermediate stages of barbarism to the culmination of the human in the European philosopher of to-day.

As the planet evolved so must it gradually become graded; and all this scheme of evolution, all this struggle and stress of life, all this pain and suffering, all this wonder of effort, of thought, of love, is to end,—where? All that Western Science can offer us is a final catastrophe. Either that our earth shall gradually cool down into a frozen globe, incapable of life, or that it shall be drawn into the Sun and end its existence by a ghastly *auto da fe*. Is this a satisfactory theory? Is it one that will to any extent account for all the wonderful work of evolution and progress we see around us? Let us listen to the very latest exposition of scientific thought.

Professor Huxley shews (Romanes Lecture, 1893) that Ethical Evolution proceeds not along the lines of the "Survival of the fittest," but rather in opposition to this,—as the survival of the best. And so we see the first signs of the emancipation of science from that blind materialism which has hitherto fettered it. For if materialism be true, what must be the destiny of man? Rising out of the mud, is he again to sink into the mud? Are all the achievements of his noblest and his best to go for nothing? We might urge the uselessness of it all, but if it be true it were idle to question its utility.

But, as already pointed out, even Western Science is beginning to doubt the truth of this materialistic evolution theory. The younger school of scientists, led by Weissman, are evolving the theory that acquired qualities are not transmitted from parent to offspring. This has been proved by numerous experiments on the simpler types of organisms, and the greater the complexity of the organism the less likely seems the old theory. Mental and moral qualities are shewn not to be transmitted from parent to offspring, and the higher the type of mind the less is this likely, so that we seldom find great geniuses having notable offspring. They generally breed dunces, or else are sterile. Hence physical evolution does not and cannot explain ethical evolution. As Huxley points out, the evolution of virtue, of ethical man, is in direct conflict with what he calls cosmic evolution. The "ethical best" is not the type which competition and the survival of the fittest would perpetuate. Virtue for the sake of all is better than virtue for the sake of self; and yet it is the latter which competition would cause to succeed. The tradesman or the stockbroker who selfishly pursues his own ends, without regard to others, succeeds. And yet virtue is a fact, and it grows! According to Huxley, this is because there is in us a fund of energy which enables us to modify the cosmic process.

Let us turn now our faces to the East, and listen to the voice of its Sages: They tell us that man is a spiritual intelligence. That the universe was builded from this intelligence, and is alive and active in every atom. Every organised body is made up of millions of tiny lives, each having its own process of evolution, but all built together and coordinated into one organic whole. They tell us that the universe begins with an involution of spirit, not with an evolution of matter. This spirit manifests itself through every phase of the material; it provides the living conscious energy which thrills in all forms, even the densest and most material; and, gradually evolving from the mineral through the vegetable and animal, it reaches up again towards its purely spiritual condition when all its material experiences have culminated in the human. All these states are but forms of the One Life; modes and expressions of the divine Thought and Will. The world is a living thing. From the rigid material state it slowly works its way through the more and more ductile forms of plant, animal, and man. Building always towards a higher ideal it produces habitations for further progress and the indwelling of loftier manifestations of spirit.

From the fluidic forms of the earliest races man has gradually materialised his physical body,—the only part of him which western science fully acknowledges. But the facts of hypnotism, thought transference, &c., are rapidly accumulating a weight of evidence in favour of an Astral body, or double. And this ethereal counterpart, with the life principle that acts through it, give us, with the physical body, three of those seven "principles" into which Eastern science divides the human being. Add to these the passional, emotional, aspect—the body of desires,—and we get the fourth, completing the "lower quaternary."

But man is capable of thought, of intelligence. The very name "man" means "thinker," and it is this quality which makes him human, and brings him close to the divine. The soul of man is the product of an earlier evolution than that which produced his body, and made of it a fit vehicle for those "sons of mind" who in past eternities had reached that stage of development which fitted them to become the informing intelligences of that evolving humanity which would, without them, have remained but brutal and senseless. The evidences of this "descent of the Manasaputras" is slowly but certainly accumulating. The further we go back in our investigations of bygone races the higher do we find the type of civilisation. The architects of the forgotten past, as testified by the remains of their work which the antiquarian now studies, had knowledge and powers of working greater than is possessed by our modern engineers. These and many other facts, which recent investigation has brought to light, shew that in his infancy man had instructors, and that our modern civilisation is not, what it pretends to be, the flower and the glory of all time.

Each of us comes into the world with a character ready formed; a character moulded in past times; to be further moulded and developed to fit us for lives to come. The laws of our being determine that we should feel the effects of all we do. Every weakness we allow to-day, is bad for our "to-morrow,"—every access of strength, every effort towards a purer life and a higher ideal becomes a help to our future evolution. Whether a man be saint or criminal he is such by

virtue of his own acts,—never by chance. Man is the master of his own future. The average being who "drifts" may come again and again for hundreds of incarnations before he is induced by the stress of his own Karma to exert himself and rise by real effort; or his progress may only be determined by the slow evolutionary sweep of the progress of his race. But for those who strive there is a great hope, nay, a certainty of reward. Every effort tells; and pure and unselfish lives help forward enormously that spiritual growth which is the aim and motive of all human progress.

George Herbert's beautiful poem expresses a great fact in Human evolution. God gives man all gifts but one, viz.—rest. This he did not bestow, in order that "weariness may toss him to My breast." There is hope for all. There is certainly for those who will. We are greater than the Cosmos, and Man is master of his Destiny.

The Underlying Truths of all Religions.

THE word religion, as everyone knows, comes from a root which means "to bind," so that religion, looked at for the moment from the standpoint of the mere meaning of the word, is a binding force—something that binds people together; something that unites them. Now, unfortunately, religions have more often separated man from man than bound them together; and it is worth while to try and see whether it is not time that this repulsive force in religions can be put an end to; whether it is not possible that religion should fulfil its true function as a binding force, and not as a repellant energy.

One way of trying to make people see that religion was meant to unite, and should unite, is by explaining one religion to another; by shewing men who belong to one religion that men of other religions have the same truths under other names. Our present purpose is therefore to show some of the underlying truths which all the different great religions of the world have in common; that those truths, for example, which are dear to the Christian as the bases of his own faith are shared in by the adherents of other creeds, though they put them in a little different way. Everyone should be glad to find that those things which have made so many Christian lives purer and nobler are not their exclusive possession, but the common heritage of mankind; and the object of Theosophy in any country is not, as some people think, to bring in a new religion, nor to convert any person from the religion he already possesses. What it tries to do is to make him look to his own faith that he may find its deepest truths; it tries to persuade him to look, not at the mere outside form, but at the underlying and spiritual truth. So that the work of Theosophy in any country is not to upset the prevailing religion, but to deepen and strengthen it, by shewing the more hidden and more spiritual side, and persuading people to look at the spiritual truth rather than at the mere letter of their faith.

After persuading people to take this deeper view into their own faith our task is to shew that men of other faiths held the same truths. If in one country after another this work

could be done effectually then might people be won into the recognition of a common heritage of truth; they would be bound together to help each other, and not hinder each other in their endeavours to spread and maintain spiritual truth. Instead of people of different religions, or even of different sects of the same religion, quarrelling and fighting with each other, and so driving many people out of religion altogether; instead of thus helping in the propaganda of materialism by making people despair of finding religious truth, religious men of all faiths would be bound together in defence of spirituality, and so would do more to weaken the materialistic propaganda than any other policy could possibly do.

Let us take some great spiritual truth and see whether that truth is not found in other creeds than the Christian; that what Christians believe men of other religions believe; and that this faith goes back into the past, many thousands of years before Christianity as a distinctive creed was taught. For, after all, men have been in existence for thousands upon thousands of years, and as spiritual beings have through all those thousands of years sought spiritual truth. Humanity has not been left devoid of all light until these latter days, until this comparatively late period of its existence. And, looking backward, we find that these same great truths which are a help to us have been a help to millions of our fellow-men in the far past ages of the world.

"In the beginning was the Word." Now the Word, or Logos, was the first manifestation of Divine Life, and Theosophy teaches us that this manifestation was threefold, the first Logos being simply existence, coming into manifestation; the second Logos, which proceeded from it, was dual in its character: and the third Logos is essentially "intelligence in action." The characteristic notes of these three are, first, existence; second, duality; third, ideation, or thought in activity. Put in this abstract form it will be easier to recognise this fundamental verity under its various concrete expressions in the different religious systems.

The most ancient of the Aryan religions is, of course, the Hindû. In it we have the triune deity—Brahma, Vishnu, and Shiva. These three show exactly the same notes as those we have seen characterising the abstract idea of the Logos. Shiva is essentially existence, Vishnu is always dual in his manifestation, the mark of the second Logos; and Brahma, the immediate Creator, is divine thought in activity. Over and over again in the Hindû Scriptures we come to the phrase, "Brahma meditated, and the world came forth."

In the Parsee religion we have the same fundamental ideas. Boundless time is the supreme existence; then a dual manifestation of light and darkness; and then the active energy manifesting itself as a creative force.

So also in Buddhism we find this same triune deity. First there is boundless life, then boundless light, and then Buddha, the boundless wisdom. So Life, Light, and Wisdom, form the great Trinity of the Buddhist religion.

In the secret teachings of the Jews we find exactly the same thought which underlies all their exoteric expressions. And in Christianity we find the doctrine of the Trinity as one of its fundamental truths. In it we see the same characteristics—the Father, existent; then Jesus, dual, God and

man; then the third, the Spirit, and the spirit is ever the creative force.

In all deep thought, whether Christian, Hindu, or any other we find Divine Existence essentially one. This is proclaimed constantly. The difficulty of defending it along Christian lines arises from the fact that too many have not really studied their own philosophy. They know only the popular representation of their creed, and can therefore only meet philosophic argument by a kind of dogged faith which may satisfy themselves, but does not convince an opponent. Recognising Divine Unity under all manifestations they should, in defending the doctrine of the Trinity, remember that the word "person" is a philosophic word and not a "popular" one. *Persona* is "a mask,—an attribute;" and when they speak of Three Persons they really mean three aspects of the divine life in manifestation.

Let us turn now to another fundamental truth—that of Divine Incarnation. This we find also in several religions. In Hinduism the Spiritual Being incarnates in human form. Born as a human child, He manifests his divine powers, and grows up an example of virtue, a teacher of morality, and a helper of men; and everything which to the Christian is most clinging with regard to Jesus, is felt by the Hindûs with regard to this incarnation of the Divine to them. You will find him, Krishna, worshipped as a child, sometimes in his mother's arms, sometimes alone; you will find him worshipped as a youth; and, in later life, as a Divine Teacher, a great ruler, ruling the state by laws of the highest morality and training the people in the life of the citizen, as well as the life of the saint.

In Buddhism we find the same thought in connection with the Buddha himself. The Parsees had their great Zoroaster; and, coming down to the time of Christ, we find it, of course, in the Incarnation of Jesus. In Mohammedism we do not find it. But in Mohammedism it is very difficult to trace these fundamental truths. We fail to find in it either the Trinity or the Incarnation. Acknowledging the Divine Unity, the Mohammedan has a tremendous gap between the Human and the Divine, and really nothing to bridge it over.

Coming to the divine incarnation in every man, we find this truth proclaimed perhaps more forcibly in Hinduism than in any other religion. Let us take Sufism: There is a beautiful Sufi poem which speaks of the lover and the woman whom he loves. In this poem the lover goes to seek his beloved, and she is shut up within an inner chamber; the room is closed. He knocks at the door of the chamber, and here the voice sings out from within "Who is it that knocks?" He says "It is thy beloved who knocks." There is no answer, and the door remains fast closed. He goes away and lives in the outer world until he learns wisdom, and then he goes back to the closed door, and once again he knocks that he may be admitted. Again the answer comes "Who is it that knocks?" and, having learned wisdom, he answers "It is thyself that knocks," and the door swings open and he goes in to his beloved. Never will the soul of man find the divine spirit while he regards it as separated from himself, even though he regard it as beloved. The chamber was only thrown open when the soul recognised its identity with the divine, and then, itself knocking, the door was opened and Self was found.

And so we might go on, tracing unity under seeming diversity, and demonstrating the presence in all religions of the same underlying truths. Theosophy comes to this Western world with help to religion, and not opposition. Religion with us is very hardly pressed,—hardly pressed by materialism, hardly pressed by science, hardly pressed by what is called “the higher criticism,” and along all those different lines of attack which make Materialists or Agnostics. Appeals to faith have ceased to convince; and something of spiritual knowledge is absolutely necessary to stem the tide of doubt and unbelief. And the mission of Theosophy is to bring this spiritual knowledge to Western civilisation that the truth may make it free.

Karma: Individual and National.

BY EDWARD S. PICKARD.

IN seeking for an answer to the questions Whence? Whither? What am I? Why am I here? and “Is there any clue to the problems of life—the apparent injustice and failure which meet us on every hand?” we naturally turn to the expounders of Religion and the teachers of Science.

From the recognised exponents of Christianity I cannot get a theory of Man and the Universe which will recognise the demands of reason and conscience—demands for justice and harmony between the facts of human life, the discoveries of science, and the teachings of history. The orthodox teachings of one life on this earth, a fresh soul created for each child, an Eternity of Heaven or Hell to follow death, do not satisfy me. The attempts to get rid of the horrible doctrine of endless punishment by theories of Universalism and the Larger Hope do not deal philosophically with the subject. They fail to explain the equally important and difficult questions Whence came we? and Why are we here? with our particular characters, tendencies, likes and dislikes, helps and hindrances in our own persons and surroundings? To fall back upon the materialistic answer of “Heredity” to the question “Whence”? makes more repugnant the consequent reply to that of “Whither”? Only in the doctrine of Reincarnation, of a persistent individuality through many lives, can I find any solution to these so pressing questions, or any foundation for that Brotherhood and Solidarity of Humanity in which we are bound, through earth-life at any rate, in fellowship or conflict of thought, feeling, word, action.

The answer of materialistic science, which would have me consider myself the mere product of atomic or molecular energy, that birth and death are the barriers of existence—from a few hours to 100 years—within the matter of the physical body, is an outrage upon both conscience and reason. Against this the “superstitions” of our ancestors are easy of acceptance.

The doctrine of Karma, with the twin doctrine of Reincarnation, reconcile the conflicts between Religion and Science. They show in what sense Heredity is true; that immortality is a fact; that the world we live in, and our personal lives in it, are parts of a Universe, conscious, living, substantial, just. That evil is only the obverse side of the

working out of a greater good; that hate is the mask of love; and that through discord we learn harmony.

The Sanscrit word *Karma* means, firstly, *Action*, and is used for religious ceremonial, moral and benevolent practices performed for the sake of reward, or the attainment of more favourable conditions in future earth lives. But *Karma* has a deeper meaning. It stands for that Law of Justice, Equilibrium, Harmony, by which effect follows cause in the manifested universe, and by which any disturbance started from any centre of consciousness returns to that centre, as reaction follows action.

In all religions and philosophies we find this same Law taught more or less clearly, and in our own small range of experience we often see its operation. In the Bible we read of the Recording Angel, of the Book of Remembrance, of the debtor who was put in prison “till he paid the uttermost farthing”; and Paul teaches “Whatsoever a man soweth that shall he also reap.” The Greeks had their Nemesis and their three Fates, who respectively held the warp and the weft and broke off the thread of life. The old Norse Sagas speak of the Norns. The doctrine is too evidently present in all religions to need further example.

In analysing ourselves, and through ourselves the world and universe in which we *live*, we find the very nature of our minds demands a duality in thought, the thinker and the thing thought of, and this becomes a trinity when we include the connecting link, the act of thinking.

We have here the Trinity, Spirit or Consciousness, Life or Force, Substance or Matter, which are in reality one and indivisible. But we can look at the subject in any one of these three aspects. We can only learn of the All-Self by learning to know our own self, by enlarging our own consciousness, by attuning our lives to the vibrations of the One Life, by Concentration, Aspiration, Renunciation.

How differentiation began I shall not attempt to say. I do not believe in a beginning and an end, myself. I do not want a beginning or an end. I accept the Universe as good, and I seek to know more of it, and to learn its lessons.

I find that *evil* springs from *ignorance*; that lust is love in bonds of selfishness, which springs from ignorance of the Self in all. The old Brahmin phrase, “Thou art That Brahm”; the words in the Voice of the Silence, “Look inward, thou art Buddha”; the familiar words of Jesus, “I am the Way, the Truth, and the Life,” and “The kingdom of God is within you,” are but different expressions of the secret of Freedom, and how it may be ours if we will.

As there is individual Karma, those “fruits of works” which determine the several bodies we inhabit, so every race, nation, tribe, sect, or organisation has its Karma—its crystallised thought, so to speak. For all the manifested worlds are one Thought, the crystallisation or expression of thought. The chief features of the Karma of to-day are Jesuitism and Injustice. Jesuitism, the Karma of the Church, is not confined to any society, but is a habit of thought, widespread, which alone has made possible the theories and teachings of the Society of Jesus. The main features of Jesuitism are—1st, the doctrine that Free

Thought is devilish, is evil; that we must take our beliefs on authority of a Church or Book, or Phenomena, or something outside of us; 2nd, the doctrine that actions are justifiable for certain ends, such as church maintenance, or "the greater glory of God," which otherwise would be repulsive to the conscience. It is that force, wherever we find it, that would drug and dominate the intellect and the conscience.

The Karma of the State is Injustice, closely bound up with the other. How many of any class of society are there who will consider and decide a matter on its merits, on the justice of the case? How much more easy it is to judge and act according to appearances, results, interests, policy, expediency.

(To be concluded.)

BRADFORD LODGE.

TIME TABLE.

- July 4.—"Psychic and other powers of Man and Nature" J. H. FLETCHER (Manchester).
 ,, 18.—"The Theosophical Society and its three Objects" O. FIRTH (Baildon).

The Lodge Meetings are held in the Club Room, Central Coffee Tavern, on alternate Wednesdays, at 8 p.m.

The Library is open from 7-30 to 8 p.m. every Wednesday.

ATHENE (Bradford) LODGE.

TIME TABLE.

- July 8.—"Sevenfold Nature of Man" ... Mr. JEVONS (Liverpool) in the Mechanic's Institute.

LODGE MEETINGS, open to visitors and enquirers, will be held at Eldon Buildings, on July 12th and 26th. Subject of Study—"Re-incarnation."

MIDDLESBROUGH LODGE.

TIME TABLE.

- July 10.—"The Conservation of Energy and Karma" J. A. JONES.
 ,, 24.—"Hypnotism" ... W. H. THOMAS.

The Class for the Study of the Bhagavad Gîtâ is held on the alternate Tuesdays.

SECRET DOCTRINE CLASS on Sundays at 6 p.m.

The Meetings of the Lodge are held at the Co-operative Hall, Corporation Road, on Tuesdays at 8 p.m.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—Sundays at 7 p.m., in No. 2 Club Room, "Peoples" Hotel.

- July 8.—"Thought Transference" ... Wm. A. BULMER (Middlesbro')
 July 15.—"Our Motto" ... HODGSON SMITH
 July 22.—"Our Three Objects" ... OLIVER FIRTH (Bradford)
 July 29.—"The Symbol of the Cross" ... ELIZ. W. BELL

LODGE MEETINGS.—Tuesdays, at 8 p.m., in No. 4 Club Room, "Peoples" Hotel. Text Book for Study—Mrs. Besant's Manual on "Reincarnation."

SOUTHPORT LODGE.

TIME TABLE.

- July 2—Class for Study of "Key to Theosophy."
 July 9—Reading from one of Annie Besant's Lectures.
 July 16—Key Class.
 July 23—Reading of Annie Besant's Lecture (continued).
 July 30—"Experiences in Borderland Occultism," by W. G. Flynt (Member of the P.R.S.)

The Southport Lodge meets every Monday Evening at No. 31, Chapel Street (over Unsworth's shop), where friends and enquirers are always very welcome. The chair is taken at 8 p.m.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

- BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.
 BRADFORD (Athene):—Miss Ward, Eldon Buildings, Bradford.
 BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
 DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.
 EDINBURGH:—G. L. Simpson, 152, Morningside Road, Edinburgh.
 GLASGOW:—J. Wilson, 151, Sandyfauld Street, Glasgow.
 HALIFAX:—A. Holden, 12, Chester Road, Halifax.
 HARROGATE:—Miss Shaw, 7 James Street, Harrogate.
 LEEDS:—Herbert W. Hunter, 205, Belle Vue Road, Leeds.
 LIVERPOOL:—Jno. Hill, 9, Dombey Street, Liverpool.
 MANCHESTER (City):—Mrs. Corbett, 5, Circular Road, Withington, near Manchester.
 MANCHESTER (Salford):—J. Barron, 56, St. Bees Street, Manchester.
 MIDDLESBROUGH:—G. J. Henderson, 23, Sussex Street.
 NEWCASTLE:—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.
 SHEFFIELD:—C. J. Barker, 503, Intake Road, Sheffield.
 SOUTH SHIELDS:—R. L. Grice, 4, Alexandra Terrace, South Shields.
 SCOTTISH:—A. P. Cattanaich, 67, Brunswick Street, Edinburgh.
 SOUTHPORT:—Herbert Crooke, 19, Windsor Road, Southport.
 WAKEFIELD:—W. Dickenson, Jr., 66, Providence Place, Thorne's Road, Wakefield.
 YARM-ON-TEES.—W. A. Bulmer, Eaglescliffe, Yarm.
 YORK.—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

I am indebted to my friend Mr. Corbett for notes on Convention. He sent me enough copy to fill the whole paper, but I have made as good a selection from it as I could. The temptation to offer remarks about what I may call the "Judge Incident" is very great, especially as my knowledge of its real merits is very small. One usually feels inclined to dogmatise about things in the inverse ratio of one's knowledge about them. Indeed, I have often thought that a very fair test of a man's ignorance would be the extent of his dogmatism. Under the circumstances, therefore, I am disposed to take my friend Corbett's advice, and wait until the promised statements are printed and issued.

Perhaps when we get these we may be able to form our own opinions, though I very much question whether those opinions, when formed, will amount to much. We usually are filled with such a blessed fervour to regulate the affairs of other people, and criticise the workings of the Cosmos, that such necessary details as strict accuracy and common charity quite escape our attention. This lordly habit of ignoring essential details speaks more for our vanity than our knowledge: and we find ourselves compelled to hide our ignorance under a cloud of wordy assertions. Now and then someone comes along who knows the facts. He puts in a few quiet words which shake the whole fabric of our self-conceit, and then we get angry.

It is just because I do not know the facts, and, from the very nature of the case am not capable of properly estimating them when known, I state, in advance, my opinion that

even when the promised written statements are before me I don't expect to get much further. Certainly my curiosity will be gratified, so far, but that is about all. I have the very highest personal esteem for A.B. and W.Q.J.; and I don't propose to alter that upon any information likely to be conveyed in any document, no matter how circumstantial. I know the value of circumstantial evidence; and I prefer to stick to the solid facts which the records of self-sacrificing devotion to truth have firmly established in my mind.

These records of noble and selfless devotion raise both Annie Besant and William Q. Judge far above any level I can pretend to. I reverence them both; and their examples stimulate me to try to reach a little nearer to what their lives shew to be possible. I am not going to allow any ridiculous vanity to tempt me into the folly of judging between them. A pretty Solomon I should feel myself! I am quite content to take a back seat in this matter, and leave all dogmatic assertions to those who feel themselves competent to utter them,—I don't. It seems to me better to admire the all-round excellence of a noble life, than to carp at details one can only half understand; or sit in judgment upon people better than oneself.

Always and everywhere we notice a mad craving for sensation. It is the keynote of human life as we know it at present. The thirst for physical sensation leads us into the whole round of Karmic action on the physical plane, and the thirst for mental sensation, the gratification of curiosity, is not without Karmic effect, on the mental plane. We are curious to know; and we too often think more of the gratification of that curiosity than of the assimilation of wisdom from our knowledge. But only to the extent of the wisdom we distil from it is our knowledge of any use to us. Indeed, it may be positively harmful, and make mental dyspeptics of us,—flatulent with crude and undigested "opinions."

Real knowledge tends ever towards agreement, false knowledge breeds difference. If you find yourself differing with a brother mortal you may take it for granted that you cannot see what he *really* means. Differences are on the surface, but far down in the bedrock of common humanity

are the common springs of agreement. The waters of truth that well up from these depths in each of us are tainted and contaminated by the superficial strata through which they have to pass. But always where the source is in the depths of human nature there is truth. The mere surface springs that bubble up in ordinary conversation are often only drainage waters, and may be noisome with sewage. But with the deep springs of conviction it is far different.

And so it will always be found that whenever men speak what they really *believe* (I don't mean what they *profess*), however much they may seem to differ they are in fundamental agreement, Christian and Agnostic, Tory and Socialist are separated only by mutual ignorance. There is in each "the light that lighteth every man that cometh into the world," and it is only in mutual charity that the wider and deeper knowledge is to be found. There is an expression in the "Voice of the Silence" which has in it the very essence of the highest wisdom. "Self knowledge is of loving deeds the child." The more that is thought over and digested, the more luminous does it become with the radiance of the Eternal truth of which it is an expression.

The paradox that earnest disputants are usually both right is one of the commonest expressions of this fundamental fact in human thought. It finds its clearest and deepest application in that basic unity of religions which Theosophy teaches, and the only way to its full appreciation lies through the gateway of a common charity. We are none of us so extremely exalted in righteousness that we can presume to look with contempt upon even the crudest attempts of our fellow-man to express the deep truth within him. "All have sinned and come short of the glory of God," some more, some less; but we may take it as the safest personal rule to assume, in our own case, the more rather than the less.

And, in trying to live up to the standard of common charity, which alone will help us to Self-Knowledge, we shall find that the most useful of all our lessons lies in our failures. These show us, as nothing else can, where the truth does *not* lie; and they teach us to look very tenderly upon the faults of others. But they do more. In opening our eyes to the self-confident folly to which they are the usual sequence, they prompt us to tear down the veils of illusion woven on past ignorance, and seek deeper and deeper in the inmost recesses of our nature for the light which they obscured.

If failures did nothing more than take the conceit out of us they would be useful. But they do far more than this, and, looked at as lessons, they often prove the very best things that could happen to us. If we soar too high they take us down to a level more suited to our capacity, and if we want to hurry on too fast, they teach us that "Slow and sure wins the race." We are not going to sneak out of the penalties of past folly and ignorance. What we have sowed that we shall also reap, and we often find that a failure has been due to an overweening sense of our own excellence, and a forgetfulness of those Karmic obstacles over which we trip when we get too confident.

A circular has reached me, signed by Peter de Abrew and endorsed by Annie Besant, appealing for funds for a boarding

school and training college for Sinhalese girls in Ceylon. Much excellent work has been done in this direction by Mrs. Marie M. Higgins, as all readers of *Lucifer* are already well aware. The foundation stone of the future school buildings was laid by Annie Besant last November, and it is to be hoped that the present temporary building, with its mud-walls, palm-leaf roof, and mud floors will soon be replaced by a structure more suitable to the needs of this important work. Though carried on by Theosophists the school is to be entirely undenominational; and when we remember that at the last census only one in forty of the women of Ceylon could even read and write it needs no other fact to stimulate every well-wisher to do his utmost.

Donations or subscriptions may be sent to Mrs. Marie M. Higgins, Cinnamon Gardens, Colombo, Ceylon; C. W. Leadbeater, Esq., 17, Macfarlane Road, Shepherd's Bush, London, W., or to Peter de Abrew, at 17, Avenue Road, Regents Park, N.W.

The Editors of the *Path* and of the *Austral Theosophist* seem to have been of one mind in reprinting H.P.B.'s article on "Lodges of Magic," which first appeared in an early number of *Lucifer*. I commend the article to the earnest and thoughtful study of all who contemplate the development of "psychic powers." No one amongst us can speak with the authority of the writer of that article, and with her conclusions I entirely and cordially agree. Let us hope that the numbers of those who want "to play the oracle before ridding themselves of that most stupefying of all psychic anesthetics—Ignorance" are not large, and that a deeper knowledge of its difficulties and its dangers may save even these from the perils of such "psychical research."

Let us not be amongst those who would seek to win a cheap victory by presenting the worst side of an opponent's case, or to catch the plaudits of the thoughtless by drawing numerous caricatures of opinions which so many thousands of our race hold sacred at this very day, and the building up of which has exercised some of the noblest natures and finest intellects in ages gone by. Christianity has filled a great place in the history of human speculation, and lifted on to higher levels of thought and feeling nations that were sunk in gross materialism and selfishness. With all its faults and failings the Catholic Church has been the Mother of countless saints and heroes, the very salt of the earth in their day and has unwittingly prepared the soil of men's hearts for the seed that should be sown in these latter days. Let us then salute the Christian tradition, and the venerable church which has upheld it through 1,800 years, with the respect of sons now grown to maturity, and going forth from the home of their childhood. Probably it has not been all that the glowing ideals of youth crave, or the more critical judgment of ripening manhood demands, but, after all, it has been our home—the only home we have known; and it is not easy to estimate the care, the patience, the fore-thought that have been expended, unnoticed, upon the upbringing of the man that is to be. So as we leave the walls that sheltered our childhood, and step forth to face the great world—alone—let us keep a little corner of our hearts sacred to the memory of our early home.

The Annual Convention.

By C. CORBETT.

THE Fourth Annual Convention of the European Section T.S., which met in London, July 13th and 14th, was the largest and most important yet held. A serious crisis in the affairs of the Society had arisen—the “opposing forces” had made the strongest effort yet put forth to wreck the Society—and they have completely failed.

Such is the statement of Annie Besant, and I think all who were present during the sittings at Avenue Road will fully coincide in this statement. The whole body seemed to be filled with a strong desire to use all available force of action, thought, and spiritual aspiration towards the union, on a sound and true platform, of all members, and to the suppression and extinction of all antagonism or separation. The general result, in my own case, is a feeling of great relief and thankfulness that we have so well got through the crisis, and an earnest hope that time and love will bring about complete accord of all to strive shoulder to shoulder, with one heart and spirit, in the great fight we have to carry on.

Colonel Olcott, the President Founder, called the Convention to order at 10 a.m. on Thursday, July 12th, and, after the preliminary formalities, gave a short address. He alluded to the way in which Theosophical thought is taking more and more hold on the world around us. The materialism of the past era is rapidly giving way on all sides to wider and deeper conceptions of our nature as spiritual beings. We must not expect that all who teach Theosophy will join us, but we must stick together and work earnestly to spread the truths we have. The Society in the past had gone through unpleasant crises, another had come now, and he exhorted the members to meet it bravely and go right on. Forgiving failures, we should keep to our ideals, without critical condemnation of those who differ. An ideal is not bad or useless because it seems unattainable. The fact that it is far beyond us is no reason for not aspiring to it. In spite of all failures we should keep our ideals in view and go on trying. In our efforts to realise Brotherhood, for example, in our daily work and life, we are constantly liable to failures; but that ideal is true and good, and we must not let failures keep us back from striving to attain it.

Colonel Olcott then read the Proceedings of the Judicial Committee with respect to the charges made against Bro. W. Q. Judge. The development of this matter during the Convention was very rapid, and I propose to give here what took place during the two days.

The Committee met on Saturday, July 7th, and again on the 10th. When they came to consider the course adopted by Bro. Judge, it appeared that the case could not be tried before a Judicial Committee of the T.S., as it involved questions of belief, and the Society is essentially neutral on such matters. These proceedings, therefore, broke down, and it was decided to select a Committee of Honour to hear the whole case and decide unofficially upon its merits.

But, during the Convention, Annie Besant and W. Q. Judge agreed that a better course would be for each to write out a full statement of case and have both statements printed and put before the whole Society, and leave them to the careful and matured judgment of the whole body.

These statements were read at the Evening Session on Thursday, and formed the most serious and important part of the proceedings of the Convention.

Annie Besant began by saying that it was the first time she had read a paper in that room, and her reason for doing so now was that she felt the extreme importance of having every word carefully thought out and accurately recorded, so that there might be no uncertainty as to what was said. After this it would be extremely injudicious of me to attempt to give an account of what the two papers contained. They will be published and circulated very soon, and then we can consider them.

The general secretary, G. R. S. Mead, whom we were all rejoiced to find able to take his place at the Convention, then read his report. He spoke of the necessity there is to make the Society a more important part of the lives of its members. Alluding to the ancient warning about those who “compass sea and land to make one proselyte” he shewed that it is of far more importance to keep our standard high and pure, and strive to live up to it, than to increase our numbers. The work of knitting together the Lodges, Groups, and individuals, is extending, and the good results from the Northern Federation are shewing members in other parts what can be gained by union, and by exchanging papers, workers, and ideas.

The Scandinavian Sub-Section has developed very largely during the year, especially in Sweden, and to this result the visit of the Countess Wachtmeister in September last has largely contributed. Nineteen new Charters for Lodges, and fifteen new Centres indicate a healthy increase of activity in the European section, though that increase is mainly in two countries, Sweden and Holland.

Much amusement was caused by the secretary's reference to the H.P.B. Memorial Fund. This is being devoted to printing a collection of all the miscellaneous writings of H.P.B., at present scattered over various magazines and periodicals, under the title of “The Modern Panarion,” “so called” said our learned secretary “from the *well-known* Panarion of Epiphanius.” This “well-known” struck most of us as being comical, and explanations were demanded as to the meaning of Panarion. These brought out various interpretations, such as—a waste paper basket,—a bread basket,—a medicine-chest for remedies against heresy,—and some others. Mead has evidently not heard the last of this title, and he received a good many hits during Convention about his “well-known panjandrum!”

Lodge meetings and work have developed largely during the year; many lodges holding open meetings and class meetings for study as well. Public meetings and lectures have not been so many, owing to the absence of Annie Besant, but good, sound work on a smaller scale has been done by many members, especially in London and in the North. Our lecturers who can draw a “paying audience, are few, and the development of this department deserves the serious attention of the Lodges. “No one knows he can lecture until he tries, and, in many cases, not until he has tried a number of times. Some of the best speakers have failed miserably at first, and only by perseverance have they succeeded.” In America there are three travelling lecturers, but

here we have no one except Annie Besant, who can do so with satisfactory financial results. Several members have helped in this work, notably, Mrs. Cooper Oakley, W. Kingsland, B. Keightley, Mr. Campbell, and G. R. S. Mead. The latter hopes to visit all the Lodges and Centres during the present year, and we shall all be rejoiced to welcome him.

At the afternoon Session, William Q. Judge spoke on behalf of the American Section, expressing their feelings of love and sympathy, and their hope that the spirit of brotherhood would govern all our deliberations.

H. P. B. and the Masters have made the T.S. a brotherhood, not a society for the study of occultism. Geography divides us into sections, but we are really one body. What we do has an enormous effect on the world. The T.S. is the only body with Universal Brotherhood as its ideal; and, whilst remembering that none of us are perfect, but always liable to error and mistakes, let us keep this ideal of brotherhood practically alive in all our thoughts and actions, and thus prevent our imperfections from causing separations.

Bertram Keightley spoke for the Indian Section, telling of their complete sympathy and brotherly feeling. He enlarged on the difference between theosophical work in the East and West on account of the different habits of thought and spiritual conceptions in the different races. But on whatever lines the work has to proceed it must be the work of true brotherhood. The sentiment of solidarity must be the main feature of the Society's work. In the East the spiritual idea of Humanity and Society is universal, except amongst the Westernised Hindus, while in the West man's immortality requires to be proved. Reincarnation and Karma are beliefs familiar to every child in India, but here they are new to most. The work there is to clear away misconceptions of the truths of their religion, and take them back to the fount of ancient wisdom to be found in their own sacred writings. The Western intellect is not typically of the kind that realizes spiritual truths. It is too materialistic. H.P.B.'s writings are the greatest help both to East and West, they shew us the light of the East, the light of the world. The chords of the East and West must sound together in unison and perfect harmony before we can realise the great object of the Theosophical Society.

At the Friday's sitting an interesting communication from Mr. Sinnett, president of the London lodge, was read, describing the history and position of that offshoot of the Theosophical movement. The London Lodge was formed in 1878-9 and is the oldest representative of Theosophy in Great Britain. It was originally called the British Theosophical Society, but in 1881 adopted its present title. The original membership of the Blavatsky Lodge was formed chiefly from the membership of the London Lodge. The "London" prefers to go on working as a society of research and study, without taking part in the propaganda work of the society. It declined, on this account, joining the European Section, and has been kept up by a group of able workers, who have published 21 volumes of "transactions," and endeavoured to cultivate the higher nature without working on the outer plane. Their compactness and freedom from formality and routine have peculiarly fitted them to carry on this department of Theosophical work. Annie Besant expressed her hearty sympathy with them, and

a resolution of sympathy and brotherly feeling was sent from the Convention to them.

Dr. Buck spoke of the great difference in the constitution of American and English lodges. Here the sexes are about equal, there they have about ten women to every man. The cause being the intense absorption of the average American in the race for the "almighty dollar," leaving only the women and a few professional men to take part in the thought movements of the age.

Herbert Burrows spoke at the evening session. He asked "What has been the keynote of this Convention? It has been 'affirmation.'" What we all must strive after is, first, clear thought, and then decided affirmation to meet and oppose that modern pessimism so recently phrased by Mr. Balfour, when he spoke of man and his evolution as "a brief and discreditable episode on the life of our present planet." Theosophy shews us an eternity of individual consciousness, and offers the true antidote to materialistic pessimism.

William Q. Judge said that the affirmation must be based on the doctrine of the perfectibility of humanity. There is in us the infinite pure spirit, and we can and will develop from cycle to cycle, up to the very highest. This destroys the doctrine of original sin. We shall not convert wholesale. It seems to be the destiny of the T. S. to be in a constant state of irritation and unrest; but from this irritation and unrest will follow a widely spreading stream of enlightenment.

Annie Besant, following on the same subject, said that the roots of the T.S. are in the far past. It is a re-incarnating entity. It has lived many times before in past ages, and now in our time it has come back to raise us out of our materialism. It gives us a vehicle to take us along the path shewn to us by the teachings of H.P.B. and her Teachers, into the Wisdom Religion, so that in the future we may join in the work of the great White Lodge,—the grand brotherhood of the Masters of Wisdom.

Colonel Olcott then brought the Convention to a close with a short parting address, encouraging all to believe that work and perseverance will have their reward in happiness.

The Efficacy of Prayer.

BY LOUISA SHAW.

WE may, I think, take it for granted that anything which is believed in almost universally by people living in every quarter of the globe, and which has been a faith at every epoch of the world's history and under almost every shade of circumstance and condition, must have in it some admixture of truth, however much the truth may have been hidden under outgrowths of superstition and error.

What, then, means the widespread belief in the efficacy of prayer? What means that impulse in every human heart to appeal to Something above and beyond itself for deliverance from danger, for comfort in sorrow, for guidance in difficulties?

Many of us may remember moments which, passing through, seemed crises in our lives. We fancied we had killed out the faculty for prayer by our calm reasoning; by the consideration that at least nine-tenths of the prayers uttered in churches and elsewhere are apparently neither heard nor answered, and that the universe is ruled by inexorable law, which it would be madness to think could possibly be violated by any prayer of ours to be gratified. Yet, at such moments of dire difficulty or distress, the impulse re-asserts itself—we pray! The result? perhaps rarely that the danger, the sorrow, the difficulty is removed; but the very effort to bring ourselves into touch with the "Soul of Things" has produced some access of calmness, it may be some added inward strength, and we feel better able to rise and manfully meet the danger, the sorrow, the difficulty, than we did before.

What, then, is prayer, and what do we mean by its efficacy? Prayer, in its essence, is just that bringing ourselves into touch with the Soul of things, the lifting our consciousness up to the Divine Consciousness. Its efficacy, just in proportion to its reality, is that access of calmness and strength I have spoken of, and an increase of love, of sympathy, of oneness with our fellows.

To What, or to Whom, do we pray? It has often been objected that to say we believe in prayer, and yet that we cannot conceive of the God we pray to being a person, is utterly illogical, inconceivable, and irrational. And so it may seem on the face of it; but only to those who would limit the meaning of prayer to "an uttered petition to a God outside ourselves, of Whom we are not a part."

Prayer in this sense, without personal effort, an appeal to any Deity to alter the course of things simply because we ask Him, is, I think, sheer waste of time, and does not bring about an answer to the requests made. In the efficacy of such prayers, therefore, I do not believe. The mere uttering of the words of a petition, even for spiritual good, to a God outside ourselves, be the words ever so beautiful and lofty and devotional in sentiment, will, nevertheless, in my opinion, do nothing to bring about the answer to the petition. That can only come from the strivings of the soul itself if the prayer is for spiritual good, of the intellect itself if it is for the gaining of knowledge, by the proper attention to physical needs if it is for bodily health. What is of value, and what is a real force, is the persistence of desire or determination which may or may not be behind the words, the attitude of mind which the words uttered may or may not inspire in the worshipper, to aspire to and bring himself into touch with his highest ideals. In other words, this form of "outward petition," of "saying prayers," is only of subjective value; and the requests proffered are not granted by any power outside ourselves.

But there is another kind of prayer, the efficacy of which Theosophy does much to explain—I mean what is sometimes called "Will Prayer,"—prayer as defined in the well-known hymn as "the Soul's sincere desire uttered or unexpressed." Concentration of the mind to a given end is no more nor less than the constant putting forth of this "Will Prayer"; and, by means of it, even without understanding much of the subtler forces of nature, we can, especially if of strong character, to some extent wield them. In the lives of "successful" men one cannot but notice that, given singleness of

purpose and a strong determined will in any direction, whatever a man sets his mind on he will obtain, be it wealth, fame, power, spirituality, or what not. But, when obtained, how often it happens that the very thing so ardently desired is as dust and ashes in the mouth. Will-power, exercised for selfish ends, must always end thus, because the law of progress, of our attainment of eternal life, is to be found, not in selfishness, but in self-sacrifice.

It is not necessary to multiply examples to prove that intensity of desire and singleness of purpose are effective and that "will-prayer" is of very real efficacy. But answers to such prayers come about not in violation of laws or changing the will of an all-wise Deity, but by putting into operation forces the laws of which are as yet almost unknown amongst us. To such as are possessed of the essential patience, and will take the necessary steps to acquire a knowledge of Occultism these laws are not unknowable.

It remains with us now but to consider for a few moments the highest form of prayer,—aspiration towards our highest ideal, communion with the Divine in us. In such times of communion with whom do we commune? Each earnest, true, aspiring soul by means of the highest conception he is capable,—whether it be the fetish of the savage, the personal God of the Christian, the God not less but more than personal of the Theosophist,—each brings himself into touch with the one, all-pervading Spirit of the Universe and, in so far, into harmony with its workings. It behoves us then that we do not lightly seek to destroy one another's idols, though ever striving to give expression, as way may open, to our own highest ideals. Words are but poor tools with which to do this, but in conclusion I will try briefly to suggest the ideal which the study of Theosophy has helped me to have a glimpse of:—

Underneath the veil of matter where, for the present, our consciousness is mainly centred, is a Force, a Power, a Principle, in nature of which we ourselves form a part. We may call it Spirit, God, the Infinite First Cause, the Over-Soul or what not. It exists—of It all nature is a manifestation, as matter, as life, as consciousness, as spirituality. As the plant, responsive to Its influence unfolds its leaves, blossoms and fruit out of the seed, by dint of the energizing life which permeates it, so may man, at his stage of progress, reach a fuller and diviner life and consciousness by yielding himself to the inward promptings of what he recognises as his own higher nature. The higher promptings being fully yielded to, the growth of man in the higher life being fully developed and perfected, the limited human consciousness, shall, in the process of the ages slowly, but surely, become one with the divine consciousness—this, I think, was the meaning of Jesus when he said "If ye have faith as a grain of mustard seed ... nothing shall be impossible unto you." This, then, Theosophy teaches us is the goal man has to strive after, to become in very reality one with the Divine. Eternity is before us, the means about us, if we will but use them. True prayer is *one* of these. In the "Light on the Path" we read.

"Seek out the way ... seek it not by any one road ... The way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None *alone* can take

the disciple more than one step onward. All steps are necessary to make up the ladder Seek it by plunging into the mysterious and glorious depths of your own being. Seek it by tasting all experience, by utilising the senses in order to understand the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light."

Karma, Individual and National.

By EDWARD S. PICKARD.

(Concluded.)

IN connection with the Socialist movement, by which I mean the movement to regulate our national industrial and social life, on principles of co-operation, mutual help and brotherhood, instead of competition, mutual distrust, and all-round selfishness, there are two errors into which we may fall from our materialistic habits of thought, our Karmic tendencies. Firstly, these are socialists who imagine that if they could alter the outer shell, pass bills, and reorganise the social machinery their ends would be accomplished. Unless you can, at the same time, alter the ideals and thoughts of men in accordance with this outward change you will, by these means, make things no better. Secondly, there are those anti-socialists who are for ever talking about the evils of human nature, the greed, vice, and ingratitude of the poor,—implying the superiority of the rich. To these I would say "make sure that it is not you and your friends that form the real impediments to that which you do not want but of which, theoretically, you recognise the truth.

Each one of us has within him a devil to transform, an animal to redeem. Let us recognise the first importance of this individual work, but not forget that we can never be really separate from the great mass of humanity. The ideal of the future is not Casts, nor Property, nor Respectability; neither is it Red Tape, Officialism, Uniformity. In the words of William Morris, Poet, Artist, Socialist, it is "From each according to his ability, to each according to his need." To-day, after 1,900 years of endeavour to serve two masters, after bringing upon ourselves suffering and blindness through our refusal to obey the Truth, we are face to face with a great world-crisis. Governments, for the most part legal, military, and commercial, have become false. They do not represent the real thoughts and ideals of men to-day. Laws and punishments do not stop crime. Marriage laws and Mrs. Grundy do not preserve purity. Systems of education do not educate, Politics fail to meet social needs. Creeds and ceremonials leave religious aspirations unsatisfied.

How much did not the old Greeks know when they told the Story of Prometheus, who remained nailed to his rock till liberated by Hercules, the last of whose labours was the bringing of the dog Cerberus from Hell?

Oh man! art thou not still bound to the rock of thy own personality? Hast thou not, like Prometheus, stolen fire from heaven, to cloud and obscure it in the fumes of earth? Dost thou not still try to escape from that light within, that haunting voice of Conscience to which thou wilt not listen or given obedience? Hast thou not come under the dominion of creed and custom whose messengers gnaw thy vitals daily? Or, hast thou forgotten that thou art Man, and fanciest thyself a brute? Arise and perform thy labours, for as thou art Prometheus, so also art thou Hercules. Jupiter is not thy tyrant if thou recognise thy Self. And the last of thy labours, canst thou bring up the many-headed beast to the daylight, to the full sunlight? If thou canst, then thou art free. Arise, and be thy own Saviour and Deliverer!

A Theosophist's Dream.

By E. W. SAUNDERS, F.T.S.

ONE Saturday night, or, to be correct, Sunday morning, I went to bed about 12-30 p.m., utterly weary and worn out after a hard day's work. I had not been asleep more than two hours, when I awoke or seemed to awake. I seemed to be out of myself and to be looking down on myself, calmly sleeping in the bed. Then I seemed to rise swiftly through the air. Whether I flew or in what manner I progressed I cannot say. Only I went swiftly on through the air, over towns and villages, over continents and seas, lit up by the calm rays of the moon floating in silent grandeur in the midst of the peaceful heavens.

At last I came to a ridge of mountains, whose crests were covered with eternal snow. Then I seemed to be standing in the midst of a vast plain surrounded by mountains. The plain stretched away into the dim distance further than the eye could reach, and I saw in the midst of this plain a huge lamp of beaten gold. The flame of the lamp burned with a sickly yellow light, and, I saw on the ground of the plain small canals all converging on this one huge lamp, and I saw people of all races and all religions, Jews, Turks, Christians, and Infidels, all beings like myself, and each one carried in his hand a vessel containing liquid, and each in his turn poured his liquid into one or other of the small canals, and I seemed to know that the liquid, of whatever nature it was, fed the lamp, and I thought this must be the lamp of Eternal Truth. But why does it burn with so sickly and puny a light? Then I found that I also carried a vessel, and I passed on until I came to a small canal that was quite empty, and I poured my liquid into it, and it ran down and was taken up into the lamp. Then the lamp began to burn brighter and brighter, and I saw other men come and pour liquid into my canal, and the flame leapt up and up, ever brighter, ever clearer, until it reached almost to the summit of the mountains.

Then the people who had been there first came and held us, and tried to stop us from emptying our vessels, and we fought with them fiercely and overcame them. Then they cried out that we should all be killed, that some catastrophe was impending, that never in the knowledge of man had that canal been used, or had the lamp burned with so pure

and white a light. And I saw two angels kneeling, one on either side of the lamp, with swords of flame in their hands; and, as I looked, they rose and flew away, one east and one west, and I seemed to hear a voice saying: "The lamp will burn, the light will not fail"; and I felt glad, and, with a start, came to myself, to find myself lying quietly in my bed with a ray of pure white moonlight across my face. And as I looked and listened I seemed to see the white robes of the angels, and to hear the rustle of their wings, and I was sorry it was only a dream.

N.B.—This dream was so remarkably vivid that I have written it for future reference, exactly as it occurred:—

Sunday, March 18th, 9-20 a.m., 1894.

Notes on Life:—Its Aim and Work.

BY LAURA E. TALBOT.

THE physical is so aggressively before us, with us, and around us that the higher mental and spiritual planes are not easy of attainment. We naturally seek pleasure, restfulness and comfort; the Lower Quaternary craves them always. But our aim should be higher than the mere gratification of the senses, we must work for mental and spiritual progress. To rise, with heaven's own light upon our faces, we shall never be content to rise alone; we shall stretch out always a helping hand to others. In true and honest obedience to the Lord of the House we shall regard as all-important not the incidents but the tendencies of life. Truthfulness of aim will make us less susceptible to trifling pains and losses, more steadfast, better men and women,—it will make our life more useful, more effective.

And next to aim comes work. To work worthily we must see to it that motive warrants all we do. The quality of our work must be good, that character may be strengthened, deepened, and ennobled. The well-doing of daily tasks consolidates our forces, and keeps us brave to bear life's crosses. Conscience will then commend us; and at the close of each day we may hear the "still small voice" assure us that "all's well." Thus honest work will follow a noble aim, the motive within will work itself out in right action.

Mazzini says "duty is progressive as the evolution of the truth; it is modified, and enlarges with the ages; it changes its manifestations according to the requirements of time and circumstances. There are times in which we must be able to die like Socrates; there are others in which we must be able to struggle like Washington; one period claims the pen of the sage, another requires the sword of the hero. But ever and everywhere the source of this Duty is God and His Law; its object—Humanity; its guarantee, the mutual responsibility of men; its measure, the intellect of the individual and the demands of the period; its limit—power."

Metaphors abound, but in the quaint old story of Bunyan's "Pilgrim's Progress" we are shewn as well, perhaps, as in any other, what should be the true aim of life and how it should be accomplished in the life work. As pilgrims, we must, like "Christian," close our ears unto the strife of tongues, the babbling voices of the City. Oftentimes those who think they love us well become our "lion in the way"

when they are fearful for us, and would prevent us from the perils of the journey.

At such times we must, like Christian, put our fingers in our ears and press earnestly forward.

May we not accompany our pilgrim along the road to the Celestial City, wade safely through the Slough of Despond, meet and vanquish Despair in Doubting Castle, and cast away the burden from off our shoulders? What is that burden? Is it not the weight of Karmic debt?

The monks of the olden time had as a motto, "To labour is to pray." And we shall most truly realise the aim of life if we adopt that motto as our own, living in communion with the Highest whilst performing our daily duties to the watchword, "Whatsoever thy hand findeth to do, do it with thy might." Set forms of petition are not true prayer; in them we "ask amiss"; and, in the absence of true work, they ring out feebly and false. To ask for favours and take no steps to earn them is to make of prayer a mockery.

May the sun never go down for us upon a day of thoughtlessness. Thoughtlessness, do I say? It were well for some of us if it could be so sometimes, for in this respect we live not for ourselves. Thoughts stay not where they spring, but from us fly, each in its form, carrying good or ill, stimulation or depression. Like the winged feathery seeds, each form will float and settle and take root and grow to flower or weed. In the soil best suited to its nature it will flourish and there bear us harvest of joy or woe, of smiles or tears. Verily we are, in sober truth, each other's keepers! We give and we receive, each to each and each from each, and, in our thinking, we aid or hinder the life-work of ourselves and others.

And so, in word and thought and deed, we must strive to realise our highest ideal of life, and, in accomplishing its work, we learn the great lesson that in helping others we best help ourselves.

"Hands Across the Sea."

SOME of the English Lodges of the T. S. are already in correspondence with Lodges in other countries, and, in order to promote an extension of this very praiseworthy idea, the undermentioned plan is submitted to the attention of Theosophists of all countries, as being one which will tend towards the solidarity of the T.S. It is proposed to open a register for the names of those Lodges that are wishful to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will be readily seen that many Lodges might be overwhelmed with applicants, while others, less widely known, but equally desirous of international communication, might be overlooked. By means of the register system, with all names recorded, this would be obviated.

Will those who think the time is ripe for some such effort towards the realisation of the first of our Objects communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries please notify, in order to avoid confusion?

The agency of the Gen. Secs. of Sections is not used, as they are at present in a state of over-work. There will be

no officialism about this scheme: the only duties of the Registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the "linked battalions of the T.S."

This notice will be sent to Theosophical papers in India, Europe, America, and Australia, where Lodges might appoint their own registrars, thus facilitating matters still further.

O. FIRTH, (Pres. Bradford Lodge),

Hawthorne House, Baildon, near Shipley, Yorks.

PROPOSED CENTRE AT REDCAR.

An endeavour is to be made to establish a Centre of the Theosophical Society at Redcar. Mrs. Cooper-Oakley will deliver a lecture on "Theosophy, the Science of Life," in the Central Hall, on Sunday, August 5, at 6-80 p.m. Anyone interested in Theosophy in or near Redcar is requested to communicate with W. H. Thomas, 14, Teresa Terrace, Coatham, Redcar.

THEOSOPHICAL SOCIETY.

NORTH OF ENGLAND FEDERATION.

The next Quarterly Conference of the Federated Northern Lodges is to be held at Middlesbrough, on Saturday August 4th, 1894. All Members of the Theosophical Society are cordially invited to attend, and it is hoped there will be a large gathering to meet Colonel Olcott and Mrs. Cooper-Oakley, who both hope to be present.

Meetings at 2-30 and 5-30 p.m., in the Co-operative Hall, Corporation Road, Middlesbrough.

LOUISA SHAW, Sec.,
7, James' Street, Harrogate.

While in the North to attend the Federation, Colonel Olcott hopes to visit the Lodges at Liverpool, Southport, Manchester, Bradford, York, Harrogate and Leeds.

MIDDLESBROUGH LODGE.

TIME TABLE.

Aug. 4.—Northern Federation.
" 7.—"What is Death?" ... Mrs. COOPER-OAKLEY
" 21.—"Some Social Problems in the Light of Theosophy"
Miss WARD (Bradford)

The Class for the Study of the Bhagavad Gîtâ is held on the alternate Tuesdays.

SECRET DOCTRINE CLASS on Sundays at 6 p.m.

The Meetings of the Lodge are held at the Co-operative Hall, Corporation Road, on Tuesdays at 8 p.m.

BRADFORD LODGE.

TIME TABLE.

Aug. 1.—"First steps in Philosophy" ... A. D. CHEYNE (Baildon)
" 15.—"Pairs of Opposites" ... W. A. BULMER (Middlesbrough)
" 29.—"Karma and Reincarnation" ... J. MIDGLEY (Baildon)
The Library is open from 7-30 to 8 p.m. every Wednesday.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—Sundays at 7 p.m., in No. 2 Club Room, "People's" Hotel.

Aug. 5.—"Theosophy and Buddhism" ... Col. OLCOTT
" 12.—"The Change that Men call Death" ISABEL COOPER OAKLEY
" 19.—"Ancient Lights and Modern Windows" EDITH WARD
" 26.—"The Message of Theosophy" ... LOUISA SHAW
LODGE MEETINGS.—Fridays, at 8 p.m., in No. 4 Club Room, "People's" Hotel.

SOUTHPORT LODGE.

TIME TABLE.

The Southport Lodge meets every Monday Evening at No. 31, Chapel Street (over Unsworth's shop), where friends and enquirers are always very welcome. The chair is taken at 8 p.m.

Aug. 6.—Reading from Annie Besant's Lecture on "Symbolism."
" 13.—Paper "Vegetarianism" by Miss ALISON.
" 20.—Reading from "Topics on Reincarnation."
" 27.—Reading from "Theosophical Sittings."

The Officers of the Lodge will be glad to give any further information.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD :—Jno. Midgley, 35, East Parade, Baildon, Yorks.
BRADFORD (Athènes) :—Miss Ward, Eldon Buildings, Bradford.
BOLTON :—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
DARLINGTON :—Mrs. Downie, 46, Victoria Embankment, Darlington.
EDINBURGH :—G. L. Simpson, 152, Morningside Road, Edinburgh.
GLASGOW :—J. Wilson, 151, Sandyfaulds Street, Glasgow.
HALIFAX :—A. Holden, 12, Chester Road, Halifax.
HARROGATE :—Miss Shaw, 7 James Street, Harrogate.
LEEDS :—Herbert W. Hunter, 205, Belle Vue Road, Leeds.
LIVERPOOL :—H. Milton Savage, 18a, South Castle Street, Liverpool.
MANCHESTER :—Mrs. Larmuth, 24, Eccles Old Road, Pendleton, Manchester.
MIDDLESBROUGH :—G. J. Henderson, 28, Sussex Street.
NEWCASTLE :—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.
REDCAR :—W. H. Thomas, 14, Teresa Terrace, Coatham.
SHEFFIELD :—C. J. Barker, 503, Intake Road, Sheffield.
SOUTH SHIELDS :—R. L. Grice, 4, Alexandra Terrace, South Shields.
SCOTTISH :—A. P. Cattanach, 67, Brunswick Street, Edinburgh.
SOUTHPORT :—Herbert Crooke, 19, Windsor Road, Southport.
WAKEFIELD :—W. Dickenson, Jnr., 66, Providence Place, Thorne's Road, Wakefield.
YARM-ON-TEES.—W. A. Bulmer, Eaglescliffe, Yarm.
YORK.—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the secretaries of Lodges or Centres.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

COLONEL OLCOTT wishes to convey to the several lodges of the Northern Federation his thanks for the brotherly kindness and generous hospitality he received throughout his recent tour in the Northern Counties. He feels very happy to have made the personal acquaintance of his colleagues, and hopes that they will continue their present wise and energetic attempts to make known to the public of their several localities the fundamental principles of ancient Theosophy.

The Northern Lodges will be all the better for Col. Olcott's visit which gave them opportunities for personal acquaintance with himself, and enabled them to see for themselves those qualities of sterling merit and sound common-sense which so peculiarly fit him for the chief official position in the Theosophical Society. Whilst on his tour in the North the President Founder visited all the places indicated in last month's N. T., and finished off by a flying visit to Dublin. His presence at the Federation meeting at Middlesbrough on the 4th, materially helped to make that meeting the success it was, as by far the heaviest part of the proceedings devolved upon him and Mrs. Cooper-Oakley.

This lady has left a record of work behind her on Teesside, which time will no doubt shew to be deep and lasting. Her address at Redcar, on the 5th, stirred up enquiries which are already bearing fruit; whilst her lecture at Middlesbro', on the 7th, when she addressed a large and intelligent audience on the subject of "What is Death?" created an impression beyond anything we had dared to hope. For an

hour she held her listeners in rapt attention, as she showed briefly, but lucidly, the Theosophical explanation of this darkest of human enigmas. The Middlesbrough Lodge has every reason to be gratified at the unmistakable impetus to theosophical ideas which her able exposition of them has given.

On the 21st, Miss Edith Ward, (Bradford), favoured Middlesbrough with an address on "Theosophy and Some Social Problems." The attendance, considering the wretched weather, was good, and I was glad to notice, amongst the audience, many of those leaders of "advanced thought" in the town to whom, eventually, I believe the message of Theosophy will prove the only solution of social problems. Honestly believing, as they do, in the efficacy of what may be called the physical means of regeneration, and hoping all manner of blessings from Acts of Parliament, it is not to be wondered at that the leaders of the various schools of socialistic thought should be rather impatient of the theosophical teachings. At the same time they cannot fail to be benefited by a knowledge of what equally earnest and anxious reformers think are the best means to bring about that social revolution which every true lover of his kind feels and knows to be necessary.

One of Miss Ward's questioners—at the close of the address—voiced a popular delusion when he said, "We have had 1,900 years of Ethics and it has been a failure." Now that sentence needs correcting before it states a fact. We have had any number of years of "the profession" of Ethics, but what we want is less ethical talk and more ethical work. You can't talk your soul into paradise. Your professions of faith may cause you to live in an odour of sanctity amongst men, but all the time you are a hypocrite, and if you don't know it it is time you did. If a man says a thing which he knows is not true, we call him a liar; and the man who professes a thing which he doesn't carry out is a hypocrite, if he makes no honest attempt to put his profession into practice.

The hypocrisy, both conscious and unconscious, of this day and people is simply appalling. Men and women "steeped to the lips" in selfishness make profession of a creed whose cardinal teachings mean altruism or nothing.

And week by week they go on professing, and rendering lip-service, in the vain expectation that all this mummery and observance will absolve their souls of the deadly sins of selfishness they daily practise. No wonder 1,900 years of such Ethics have been a failure. What else could be expected? A crew of pirates who sang the doxology over each poor captive who "walked the plank" would be as great "scourges of seas" as the most blasphemous imitators of Captain Kidd. It doesn't sanctify injustice to do it to the tune of the "old hundred." And yet that absurdity is more commonly believed in than people care to think.

No wonder social reformers speak so bitterly. No wonder they have lost faith in religion, which seems to them to be only the convenient ægis under which wrong and injustice may flourish. They see the wrong, and feel the injustice; and their blind revolt is founded upon nobler and truer impulses than those which fill churches and chapels with the "respectability" which professes what it makes no attempt at practising. Though I believe the methods they advocate are wrong, and doomed from their very nature to failure, yet I sympathise most deeply with the feeling which actuates them. I do not think social regeneration can ever be effected by any elaborate laws or state machinery; and yet, knowing what it is they are striving after, my condemnation of the means is qualified by my hearty sympathy with the longed-for results.

Under the most favourable conditions I should resent the impertinence of anyone who tried to interfere with my household economy. But if the busybody who made the attempt to put me right was notoriously wrong himself, and neglected his own affairs to gratify his vanity by wanting to regulate mine, my thoughts of him would be too deep for utterance. And yet that is just what professional religionists are doing in this country. They cannot see a plain duty at their own doors, but must needs send out their missionaries to tell better living people than themselves how they should act and believe. I make bold to assert that if we had only one year of real *practical* Christianity as taught by Jesus, every social problem would be solved, or within measurable distance of solution.

And I assert further, that in that way *only* will these things ever be put right. No artificial means will ever avail. Superficial changes may intensify hypocrisy, or they may modify the physical conditions of life; but they can never touch the deeper evils of human misery, and pain, and despair which *true religion* alone can reach and cure. No mere lip-service, church-going, or psalm-singing; but that real brotherhood between man and man through which, and through which alone, will humanity ever reach the far-off goal of at-one-ment with the Supreme. And this isn't brought about by talking, but by doing. By acting and thinking aright, we do far more than words can ever effect.

A friend of mine remarked the other day to a lady, that she was a member of the T.S. The answer was interesting. Evidently thinking that the T.S. was a sort of Literary Society, she said, "Oh, how nice! and how much does it cost you to be a member?" The idea of regarding Theosophy from a pecuniary standpoint is no doubt amusing; but put on a wider basis than that of pounds, shillings, and pence, it is, perhaps, worth considering how much it *does* cost to be a member.

There is no doubt it costs a good deal. Various regarded as rampant atheists, or mild lunatics, according to the bias or ignorance of our self-appointed judges, we have to face and bear the usual troubles of those who do not run in the customary grooves. And, what perhaps may prove harder still, we must see the sorrowful faces of friends and relatives who mourn over what they fear is our moral degeneracy. But this is not all. Theosophy admits no shams. We must practice what we preach; and the hourly efforts and daily failures cost more than all the rest. It certainly does cost something to be an earnest member of the T.S.

One of the difficulties in the way of Theosophy, which is constantly reappearing, is the notion people have that it is anti-Christian. Far from this being the case, Theosophy brings to the Christian a truer and fuller explanation of the mysteries of his creed than any he is ever likely to have had presented to him. It shows him the truth of many a teaching which may before-time have puzzled him. It gives him ground for a reasonable faith, a thousand times better than any blind reliance upon authority. In a word, it will make a better Christian of him than ever he was. It will deepen and strengthen his faith by showing him its foundation upon the eternal verities. But it will not encourage him to believe he will ever get more or less than his deserts.

I am afraid it is just there that the Theosophical teachings hit hardest. The tale of the penitent thief has been perverted in practice to one of the most mischievous and harmful of beliefs. People don't profess it in words, but their whole lives prove that they hang on to the idea of final repentance and forgiveness. The practical results are lamentable. The Crucifixion is one of the deepest and most solemn of the mysteries of life, and this degradation of a part of its expressive symbology has resulted in many a mis-spent life, whose fatal selfishness has been lured on to deeper and deeper ruin by a distorted doctrine.

The tendency to run after anything which may seem to offer more than a just return is inherent in most people. The man who wants Heaven in exchange for a half-hour's "penitence" (which would be most correctly defined as "cowardice") is usually the man who, all through life, has tried to swindle society out of more than his due. It is this spirit which is at the base of our commercial Ethics, and which makes them anti-Christian and anti-human. So long as his own miserable little soul is "saved," such a man has no thought or care for the rest. How does such action as this square with the teachings of the Master whose whole life gave the lie to such huckstering notions about eternal justice?

The mischief of most creeds is that people are taught them and accept them on authority only. The "mysteries of the kingdom of heaven" were taught in parables; and men have seized upon these parables, and made them fit doctrines utterly repugnant to the author of them. They juggle with the words till the whole inner meaning is lost, and their lives are modelled upon subterfuge tempered with fear. If half the sound commonsense which is supposed to be a necessary ingredient in business character were imported into their

religious "beliefs," men would live better and nobler lives than they do.

There is not only no necessity to divorce commonsense from Ethics, but, on the contrary, the strongest reasons for their more perfect union. The more real a man's belief the less likely is he to run into superstition. It is always the ignorant or the pretender who clouds his judgment under nebulous phrases. The ignorant and the pretender alike take pleasure in meaningless but imposing jargon. With each "that blessed word Mesopotamia" is a name to conjure with; because each wishes to be credited with knowledge he hasn't got. What a man truly knows he can talk about in simple language. If he doesn't really know, he shews greater wisdom by keeping his mouth shut than by using a language and an imagery which have no meaning for him: he is sure to degrade them.

More than once it has been hinted to me by well-meaning friends that certain things I have said are not likely to meet with the approval of my readers. I might as well state at once that the approval or disapproval of my readers doesn't concern me in the least. I write what I believe to be true, and if they don't like it they can leave it. I consider that to write for the approval of any but your own conscience is to degrade your office. It is that kind of thing which makes the press so infinitely less the power for good than it might be. If the men who write would think less of the "custom" of their readers and more of their duty to them, we should soon have the dawn of a new and brighter era.

I cannot think of a greater degradation than for a man to sell his silence. To keep dark "for a consideration" is the meanest and most contemptible of vices. And yet that is what the writer does who dare not say what he feels to be true, for fear of losing a few coppers. There is only one lower depth; and that is when he will say what he knows is not true, and will flatter and cajole when he ought to rebuke. We see too much of this kind of thing. It is the deadly influence of money worship which does it all. Men barter away their souls for the sake of their pockets.

Under the circumstances, therefore, I am not likely to pay much attention to the kind of advice which advocates cowardice under the name of prudence; nor join those Esaus of the press who sell their birthright for a mess of pottage. For it is a birthright of some value to be able to write at all to catch men's attention. It may be used for men's good, or bartered for gain. Men sell their souls to the devil in a thousand ways; and many of the bargains are so cunningly worded that they sound like testimonials from paradise. But there is no subterfuge of this kind which does not stand confessed before the question of "selfish or unselfish?"

This is the Ithuriel's spear which will unmask the arch-deceiver under whatever form he disguises himself. The man who refrains from giving the message that is in him because he fears "it will not pay;" and he who says what he does not believe, in the hope that it will pay, are both alike under bond to the destroyer of souls. I will make no such bargain. You may think me mistaken or injudicious if you will; it is likely enough I am both; but you shall not say I am dishonest.

North of England Federation T.S.

THE fifth quarterly meeting of the Federation was held at Middlesbrough, on Saturday, August 4th, 1894, when about 36 members and delegates were present; including Colonel Olcott, the president-founder of the T.S., and Mrs. Cooper-Oakley.

COLONEL OLCOTT, in opening the proceedings, congratulated the Federation upon the good work they were doing, in promoting unity and good fellowship amongst the members, and thus helping forward the realisation of the ideal of brotherhood. He intended to try and organise a similar movement in India on his return there. In India, at present, there are three movements of religious union now going on, viz.: The Brahma Somaj, the Arya Somaj, and the T.S. The Brahma Somaj is an exotic and is declining. It is an attempt at the revival of Vedantic philosophy, by the purification of the Hindû religion, but it is worked on lines which do not synthesise with Hindû thought and feeling.

The Arya Somaj, founded by Samaswati, seemed at first to be in unity with the theosophical ideal, but the T.S. found it could not work harmoniously with it, as it went entirely upon sectarian lines confined to the Vedic religion. The Arya Somaj has had considerable success, and has now 300 branches, chiefly in Northern India. Recently, there has been a split caused by a revolt against the extreme asceticism preached by a section of the Somaj, and he (Colonel Olcott) advised the T.S. to take warning by that schism.

The president then went on to describe his recent visit to Berlin, and expressed the hope that the 800 students there may soon, under the wise management of G. R. S. Mead, the secretary of the European Section, join the ranks of the Theosophical Society. Germany is the hotbed of European thought, and the soil there is prepared for the development of Theosophy, which gives just that scientific and philosophic basis which the German mind demands.

After the reports of the various Lodges and Centres represented had been received, Miss Shaw, the secretary of the Federation, mentioned that she had received enquiries from various places in the South of England regarding the constitution and methods of the North of England Federation and shewing a strong desire to start a similar movement.

Mrs. COOPER-OAKLEY said she found the South more difficult to move than the North. It is a curious fact that in those parts of Great Britain where the Anglo-Saxon race is practically unmixed Theosophy seems to take no root, the chief strength of the T.S. lying in districts where Danish, Celtic, &c., elements had modified the Anglo-Saxon stock. In the South of England the women predominated, whilst in the North it was the men who were the principal strength of the T.S.

She (Mrs. Oakley) had started a scheme of circulating Essays amongst isolated members, so that each might add comments and criticisms, and so form a union of thought and interest which would help to keep up the solidarity of the society.

C. CORBETT (Manchester) then introduced his "lecture" proposal. He spoke of the difficulty there is of attracting large enough audiences to Theosophical lectures to make them cover their cost, as no single lecturer, except Annie Besant, is sufficiently known and sufficiently powerful to take hold on the public. But, as the Federation possesses a number of able speakers, he advocated the formation of parties of men and women lecturers to hold meetings in various centres; believing that two or three speakers advertised to address a meeting would draw a larger audience than any one of them singly.

W. H. THOMAS (Middlesbrough) thought that such a scheme could only be worked effectively by the various lodges, and could not be successfully engineered by the Federation. Frequent lectures to small audiences are likely to do the best and most lasting work. Lecturers are not difficult to get, and there may be more practical good from discussion in a small meeting than from a lecture to a large audience attracted to hear a popular speaker.

A discussion then arose upon the proper means to adopt for the providing of funds for Theosophical work.

Colonel OLCOTT spoke of the practice, which he knew to be common amongst many Theosophists, of setting aside a fixed proportion of their income for the purpose.

Mrs. COOPER-OAKLEY mentioned the cases of people in New Zealand who denied themselves the small luxuries of life in order to devote the money so saved to Theosophical work.

After an address by Mrs. COOPER-OAKLEY upon her "Secret Doctrine" Correspondence Class,

O. FIRTH described his scheme for correspondence between Lodges in various countries, as sketched in the article, "Hands Across the Sea," in the *N.T.* for last month. He pointed out the tendency of each Section to build up a wall round itself, and so become separate from the rest. We must scale these walls if we would preserve our unity, and it was hoped that the scheme suggested would result not only in these dividing walls being scaled, but also broken down.

Colonel OLCOTT warmly approved of O. Firth's scheme, and hoped he would be able to organise a correspondence which would foster the feeling of unity amongst the members of the Society in all parts of the world.

Mrs. COOPER-OAKLEY then gave an earnest address on

RESPONSIBILITY.

The sacred literature of the East teaches the enormous importance of right thought, right speech, and right action. All that we think and say and do has its effect upon those about us as well as upon ourselves. We are too apt to undertake work lightly, without realising the responsibility involved in carrying it through so as to do good and not harm in the world. Whatever we think or do creates Karma, for which we must pay full value, therefore we should never shirk our work, but do our utmost to utilise the powers and opportunities put in our way.

The principle of discrimination (Buddhi) is but little developed in us as yet. It is very close to responsibility in its evolution and manifestation. It does not appear in analytical or argumentative intellection, but is a higher and purer aspect of thought, working through what we call our intuitions. In trying to bring this "sixth principle" into all our work, we shall begin to realise the extent of our responsibility.

Five minutes' daily reflection on our responsibilities would raise us to higher powers of thought, and would enable us to feel more the presence of Buddhi, the discriminating principle, in our inner selves. And this leads us to

PEACE,

for it is only in peace that the soul can grow. It cannot grow in strife and contention. It cannot grow in fighting the "opposing powers" which try to check our development. But as a tree whose roots are firmly planted bends to the storm and then rises stronger than before to grow in the after peace, so the soul grows in the peace of Devachan between the storms of the Earth-lives.

It is of no use to be hasty. We must be patient, and with patience combine strenuous effort. And our efforts will strengthen us so that when the time of grace shall come we will grow higher and higher towards that heaven of spiritual insight and divine compassion which form the ideal life of the loving disciple.

HODGSON SMITH (Harrogate) raised an interesting discussion upon the necessity for accuracy in all statements of fact, or quotations from authorities. Particularly is it desirable and important that all who make public advocacy of Theosophy should be prepared with "chapter and verse" for all statements and assertions made. It is better not to appeal to an authority unless we are prepared to justify that appeal by references which all may verify.

C. C.

Not Dead, but Risen.

(From the Arabic.)

He who died at Azim sends
This to comfort all his friends :

Faithful friends ! It lies, I know,
Pale and white and cold as snow ;
And ye say " Abdallah's dead " ;
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers ;
Yet I smile and whisper this :
" I am not the thing you kiss ;
Cease your tears and let it lie ;
It was mine, it is not I."

Loving friends ! Be wise, and dry
Straightway every weeping eye ;
What ye left upon the bier
Is not worth a single tear.
T'is an empty sea-shell—one
Out of which the pearl has gone.
The shell is broken, it lies there ;
The pearl, the *all*, the soul is here.

'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of His treasury,
A mind that loved Him : let it lie !
Let the shard be earth's once more,
Since the *gold* is in His store.

Farewell, friends ! But not farewell,
Where I am, ye too shall dwell.
I am gone before your face
A moment's worth, a little space ;
When ye come where I have stepped,
Ye will wonder why ye wept,
Ye will know, by true love taught,
That *here* is all, and there is naught.
Weep awhile if ye are fain
(Sunshine still must follow rain),
Only not at death—for death
Now we know is that first breath
Which our souls draw, when we enter
Life, which is of all life-centre.

He who died at Azim gave
This to those who made his grave.

Behind the Veil.

THE real interior man possesses many bodies: each of them more subtle, more pure than the preceding; each of them bears a different name, and is independent of the material body.

After death, when the earthly vital principle disintegrates, together with the material body, all these interior bodies join together, and either advance on the way to Moksha and are called Deva (divine) though it still has to pass through many stadia before the final liberation, or is left on earth to wander, and to suffer in the invisible world, and in this case is called "Bhuta." But a Deva has no tangible intercourse with the living: its only link with earth is its posthumous affection for those it loved in its life time, and the power of protecting them and influencing them. *Love* outlives every earthly feeling, and a Deva can appear to the beloved only in their dreams—unless it be as an illusion which cannot last, because the body of a Deva undergoes a series of gradual changes, from the moment it is freed from earthly bonds; and with every change it grows more intangible, losing every time something of its objective nature. It is re-born: it lives and dies in new Lokas or spheres, which gradually become purer and more subjective.

At last, having got rid of every shadow of earthly thoughts and desires, it becomes *nothing* from a *material* point of view. It is extinguished like a flame, and having become one with Parabrahm it lives the life of spirit, of which neither our material conception nor our language can give any idea. But the eternity of Parabrahm is not the eternity of the soul. The latter, according to a Vedanta expression is "an eternity in eternity." However holy, the life of a soul has its beginning and its end, and consequently no sins and no good actions can be punished or rewarded in the eternity of Parabrahm. This would be contrary to justice, *dis-proportionate*, to use an expression of Vedanta philosophy.

Spirit alone lives in eternity, and has neither beginning nor end, neither limits nor central point. The Deva lives in Parabrahm, as a drop lives in the ocean, till the next re-

generation of the universe from Pralaya—a periodical chaos, a disappearance of the worlds from the region of objectivity. With every new Mahâ-yuga (great cycle) the Deva separates from that which is eternal, attracted by existence in objective worlds, like a drop of water first drawn up by the sun, then starting again downwards, passing from one region to another, and returning at last to the dirt of our planet.

Having dwelt there whilst a small cycle lasted, it proceeds again upwards on the other side of the circle. So it gravitates in the eternity of Parabrahm, passing from one minor eternity to another. Each of these "human" (conceivable) eternities consists of 4,320,000,000 years of objective life, and of as many subjective in Parabrahm, which are enough in the eyes of the Vedantins to redeem any mortal sin, and also to reap the fruit of any good actions performed in such a short period as human life. The individuality of the soul, teaches the Vedanta, is not lost when plunged in Parabrahm, as is supposed by some of the European orientalist.

Only the souls of Bhutas—when the last spark of repentance and of tendency to improvement are extinguished in them—will evaporate for ever. Then their divine spirit, the undying part of them, separates from the soul, and returns to its primitive source: the soul is reduced to its primordial atoms, and the Monad plunges into the darkness of eternal unconsciousness.

This is the only case of total destruction of personality. Such is the Vedanta teaching, and why no true Hindu believes in dis-embodied souls voluntarily returning to earth, except in the case of Bhutas.

(From "The Caves and Jungles of Hindostan.")

By H. P. BLAVATSKY.

The Sleepers.

SOMETIMES one is inclined to get disheartened about the people whom one tries to help to a knowledge of Theosophy. We find that the things which are vital truths to us are mere matters of curiosity or amusement to them. They are very much interested for a time, but we soon find that they have "taken it up" as a pleasing form of intellectual recreation, so to speak.

There is one thought which I have found useful as a talisman of hope in such cases. Let us apply to them the words of the Master of Nazareth "He is not dead, but sleepeth." The mission of the Teacher is not to create—it is simply to *awaken*. All around us our brethren are slumbering. Some are sleeping lightly, and catch echoes of the truth in their dreams. They need but a touch and a whisper to awake to the spiritual life. There are others who seem to be awakened for a time, but who go off to sleep again. But—next time they are called—the memory of the partial arousing may return to them, and they too will realise the daylight.

And some are heavily drugged by Maya, and we must leave them for the present to their fevered and restless visions—for the fulness of time has not come for them. But all are "only sleeping," and it is the one spirit which is in all—for each one the hour will come, though for some it must be "after many days."

A. NURSE.

Thoughts on Devachan.

DEVACHAN is defined as being "the dwelling of the gods. A state intermediate between two earth lives, into which the Ego (Atma—Buddhi—Manas), or the Trinity made one, enters after its separation from Kâma-Rûpa, and the disintegration of the lower principles on earth."

When we speak of the human being consisting of seven principles, we do not mean seven distinct entities. For example, Prâna, the physical life, is a "principle"; but it certainly is not a separate entity. The body moves in the great ocean of physical life which circulates through it, and produces in it all its physical phenomena; but the Prâna, or life energy, in one body is not a separate entity distinct from that in other bodies.

Compare the physical body with the Æolian harp. Two of these tuned differently may be placed in the same current of air. The wind plays over the tense chords of both, but the harmonies resulting are different. If we spoke of the Æolian harps as actual givers-out of music we should have to include the moving wind as a "principle" in each. In the same manner we include the great ocean of physical life among the human "principles."

Atmâ, again, the Universal Spirit, sheds rays of illumination, through Buddhi, its vehicle, upon every Thinker. What is Atmâ on the spiritual plane is Prâna on the physical, and Kâma in the middle world—the psychic regions intermediate between matter and spirit.

Immediately physical death takes place, Prâna ceases to act along the ordered lines which determined the maintenance of that particular form. The waves of the great life ocean begin pulling down the form they had before built up. The psychic elements, under Kâmic impulse, are then moulded into form along the lines determined by the thought impulses residential in the psychic entity; and in this Kâma-rûpa so produced, the Ego remains till those thought impulses are exhausted; till at last the Higher Triad, having worked out that Karma, frees itself and enters the Devachanic state.

Just as it is not till the grosser energies which direct Prâna in the production and maintenance of the physical form are exhausted at death, that Kâma can mould the subtler substance of thought and emotion into that rûpa, whose form, like the tense strings of an ethereal instrument, will respond to the wave impulses of the great Kâmic ocean in psychic harmonies and discords; so, when the energies which built up this form are also exhausted, the still finer and more spiritual forces—the highest essence of the impulses of the earth life—find opportunity in the higher state of Devachan for expression under the tremors of the Atmic light.

In this Devachanic state of blissful dreaming will the soul remain till all its abstract goodness is exhausted. But the highest thoughts, the noblest impulses of earth life, have in them some taint of the personality, and these "astral dregs," which have been overpowered for a time in Devachan—as the star-light is lost in noon-day—re-appear at the fading of the Devachanic dream, to drag the soul once more into matter, and a new earth life commences. W. A. B.

Theosophy; the Science of Life.

MRS. COOPER-OAKLEY, AT REDCAR.

THE word Theosophy comes to us from the Eclectic school of philosophers, who flourished at Alexandria, in the third century of our era. It was adopted by Ammonius Saccas and his disciples to designate that body of teachings which shewed the basic unity of all the great world religions. Underlying all the exoteric creeds,—Hindoo, Egyptian, Zoroastrian, Christian,—they found a body of Esoteric teachings (taught in the Ancient Mysteries) which, whilst it gave reasonable explanation of many a myth and fable, proved to be in all essentials the same for all. The exoteric doctrines given to the world in the various religions might seem in almost hopeless conflict with each other; but the hidden esoteric truth, jealously guarded by the initiates, which was at once the explanation and the life of all these creeds and systems, was fundamentally the same in all. It was these esoteric truths which the Eclectic philosophers of Alexandria sought, and from them we have the word Theosophy—or wisdom of the Gods—which was used to designate their teaching of the Old Wisdom Religion.

When we speak of Theosophical teachings we mean this wisdom of the ages, which has come down from a far-off antiquity, and has been known under the name of Theosophy since Ammonius and his school adopted that term, 1,600 years ago. The Theosophical Society of the present day is a body of students whose objects are practically the same as those adopted by the Eclectic Philosophers of Alexandria. It puts forward no new doctrine, but takes as its first object the practical realisation of universal brotherhood, without respect to sex, creed, caste, or colour. Secondly, it seeks for this wisdom of the ages in the oldest religions, philosophies and sciences of the world; and, thirdly, it investigates the laws of nature and the powers of the soul.

The basic idea of Theosophy is the existence of One unchangeable and Eternal Principle or Being, underlying everything in nature and the universe, and these are but the material manifestations of THAT which is for ever inscrutable. Each human being is, in his innermost nature, one with this Eternal All. The physical aspect of things becomes manifest to us in seven different ways. Seven is the number of nature. The seven notes of the musical scale, the seven colours of the rainbow, and the constantly recurring septenary periods in physiological processes, are sufficiently suggestive of the importance attached to this number by all the great systems of religious teaching. And in strict analogy with the world outside of him we find man himself may be studied under seven aspects or sets of energies. The grossest of these form the physical body; then we have the astral double—known in Germany as the *doppelgänger*—; these two, with the vital energy and the body of passions and desires make up what is called the Lower Quarternary,—the perishable and impermanent.

But Theosophy teaches, and the wisdom of the East teaches, that the *real man* is the thinker. It is he who uses the lower quarternary during his earth life, discarding it in the change called death. The true individual passes from life to life, gaining experience and developing his thought energies, attaining conditions of self-conscious powers beyond

all present conception. And this permanent reality of the individual may be viewed in three aspects forming what is called the Higher Triad, and completing, with the lower quaternary already noticed, that Septenary constitution characteristic of the embodied individual. For the immortal "I," which passes from birth to birth, may be regarded as a soul whose divine substance manifests the thought energy in virtue of its being a portion of the One All-pervading principle. And this soul, and thought Energy, and Eternal Essence are the three in one, the higher triad, which constitute the immortal man.

To the Theosophist life is a school for the training and development of the soul. The spirit within can only become consciously divine by passing through all the experiences of countless lives, and learning through pain and sorrow and suffering to discard the evil and choose the good. Throughout the Cosmos Law reigns supreme; and not only every act but every thought is a cause which produces its appropriate effect. The process of the soul's evolution is determined inevitably by this Law of cause and effect, which is called Karma. Every thought, for instance, has a certain energy; and this energy must expend itself somehow or somewhere. If the thought be good its effects will be good; and if evil, evil. There is no room for vicarious atonement in the Theosophic view of life; each must inevitably reap what he has sown. Daily and hourly we are weaving our thought energies into the subtle form which will determine the nature of our next incarnation. No teaching in the world gives such enormous importance to individual responsibility.

The theosophical teaching that we all come from the same Divine Source is the basis of that doctrine of Universal Brotherhood which knows no distinctions of creed, sex, race, caste or colour. And from this point of view our sense of responsibility extends and deepens. Not only are we moulding our own lives, but we are by that common origin bound in eternal relationship with all our fellows whose hurt or advantage is inevitably reflected in ourselves. In a very real sense each is his brother's keeper, and the Law will hold him accountable for every wrong act and uncharitable thought.

There is nothing so much opposed to human brotherhood as the present system of competition. We begin the mischief in the school-room; our system of education is founded upon emulation and rivalry. What we teach in the school we get in after life; and this motive power of competitive struggle after wealth and position regardless of everyone else is in its very nature evil, and will always prevent, while it lasts, the realisation of the ideal life of humanity. Self-sacrifice must be our motto and not self-service, if ever we are to attain to those heights of being to which all the great world Saviours have shewn the way, and which every true religion affirms as the possible goal of every Son of Man.

Opposing Powers.

THERE cannot ever be stagnation in the life-history of any human being. It must ever be moving, forward or backward; it can never remain stationary. Each earth-life is a mere incident in a career whose years are numbered

by millions, and from life to life the same law holds,—stagnation would mean annihilation. In its long pilgrimage the immortal Ego comes back again and again to earth; and again and again it finds rest and refreshment in Devachan, where it assimilates all that is noble and spiritual, in thought and aspiration, of each personal existence.

The personality is born and ends in time; only its spiritual efflorescence is absorbed by the individual,—the immortal Ego. As life succeeds life the personality tends more and more to become one with the individuality. Living less and less in the selfish atmosphere of thoughts which separate, the human being comes by aspiration and endeavour more and more into touch with the individual self which endures, as it loses its hold upon the personal self which perishes. Then comes reminiscence, the gradual unfolding of the memory of the soul. He sees and knows by intuition. His individual consciousness runs like a thread through all the pearls of his past personalities. And so we know why the immortal Ego is often spoken of as the Sutratma,—the Thread Soul.

The records of any earth-life are not all good. Much is comparatively insignificant. Some things are distinctly self-seeking, or evil. After physical death the further change takes place which results in the shaking off of the "astral corpse" of the soul, the dregs of its thought-life, all that was grossest and most selfish in its passions and emotions and aspirations. And these thought-forms will possess a sort of automatic intelligence proportional to the amount of will and energy given to them by the personality which informed them.

With some personalities there is little in the whole record of an earth-life which is fitted for assimilation by the immortal individual. The "astral corpses" of such would be endowed with all those stored up mental energies which physical death would only liberate. These "shells" or "elementaries" constitute a very real danger to every student of the occult, and especially to those who seek to explore its arcana through the treacherous paths of mediumship. The dying shadows of preceding personalities may exist for hundreds of years, and communication with them, especially by self-seekers in the domain of the occult, is only too easy. They constitute "opposing powers" whose tempting whispers lead many a soul far on the downward path.

To these dreadful entities we may apply part of the description given in "Zanoni," where the hierophant instructs the neophyte about those beings which inhabit the "boundless impalpable..... which divides earth from the moon and stars." "No mechanical tube is yet invented to discover the nobler and more gifted beings that hover in the illimitable air. Yet between these and man there is a mysterious and terrible affinity.".....Some are "of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven. He who would establish intercourse with these varying beings, resembles a traveller who would penetrate into unknown lands. He is exposed to strange dangers and un conjectured terrors." The self-seeker is doomed by his very selfishness to attract only those who will work him harm, who will prove to be in dreadful earnest the "opposing powers" of his soul's salvation.

Jottings.

"THIS universal mind may be conceived of as the aggregation of all the minds in the universe, just as the human being is the aggregate of all the cells in his body. Surely if we believe in the unity of humanity through the divine life which is one, and yet is more or less individualised in every living being, there must be somewhere a standpoint from which we can regard the whole human race as *one great man* endowed with the capacity of thought as well as action, and thus we may arrive at a position from which our fellowmen are not only our brothers, but also part of ourselves."

"The forces of nature—influenced by the imagination of man—act on the astral planes and create tendencies and shapes, which, in the course of progress, find expression through material forms. In this way the vices of man give rise, as has often been pointed out by occult writers, to the evolution and reproduction of monsters, noxious plants, and poisonous reptiles; and as man's imagination will become purified, so will the last remnants of disgusting animal forms disappear, and the earth become more beautiful and refined."

Guide to Theosophy.

MIDDLESBROUGH LODGE.

TIME TABLE.

Sept. 4.—"The Kabbala," A. WILSON.
 " 18.—"The Religion of the Fire Worshipers." B. HUDSON.
 The Class for the Study of the Bhagavad Gītā is held on the alternate Tuesdays.

SECRET DOCTRINE CLASS on Sundays at 6 p.m.

The Meetings of the Lodge are held at the Co-operative Hall, Corporation Road, on Tuesdays at 8 p.m.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—Sundays at 7 p.m., in No. 2 Club Room, "People's" Hotel.

Sept. 2.—"Teachers," WILLIAM BELL.
 " 9.—"Sevenfold Man," ROWLAND JEVONS (Liverpool)
 " 16.—"Which is the True Religion?" CHAS. N. GOODE.
 " 23.—"The Mystery of Pain," ELIZ. W. BELL.
 " 30.—"What is Theosophy?" HODGSON SMITH.

LODGE MEETINGS.—Fridays, at 8 p.m., in No. 4 Club Room, "People's" Hotel.

SECRET DOCTRINE CLASS.—Saturdays at 8 p.m., at 101, Franklin Road.

SOUTHPORT LODGE.

TIME TABLE.

The Southport Lodge meets every Monday Evening at No. 31, Chapel Street (over Unsworth's shop), where friends and enquirers are always very welcome. The chair is taken at 8 p.m.

The Officers of the Lodge will be glad to give any further information.

LECTURE LIST FOR SEPTEMBER.

Sept. 3.—Paper (Communicated.) "Taking up the Old Threads,"
 by WALTER H. BOX, of the Bow Lodge, London.
 " 10.—Reading from "Theosophical Siftings."
 " 17.—Paper—"Social Evils, Socialism and Theosophy," by
 H. CROOKE.
 " 24.—Paper—"Are there Hidden Forces in Nature?" by
 W. R. CARMICHAEL.

YORK LODGE.

Meetings 7-30 p.m., at Ye Olde Boko Shoppe, Stonegate, York
 Sept. 7.—"Universal Brotherhood." ROWLAND JEVONS, MA.,
 (Liverpool).
 " 14.—"Ocean of Theosophy."
 " 21.—"Masters of Wisdom." W. A. BULMER (Yarm).
 " 28.—"Power of Ideas." DR. PACKER.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.
 BRADFORD (Athène):—Miss Ward, Eldon Buildings, Bradford.
 BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
 DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.
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 GLASGOW:—J. Wilson, 151, Sandyfaulds Street, Glasgow.
 HALIFAX:—A. Holden, 12, Chester Road, Halifax.
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 SOUTH SHIELDS:—Mrs. Binks, 15, Argyle Terrace, South Shields.
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 SOUTHPORT:—Herbert Crooke, 19, Windsor Road, Southport.
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 YARM-ON-TEES.—W. A. Bulmer, Eaglescliffe, Yarm.
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The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N. W., or to G. J. HENDERSON, 28, Sussex Street, Middlesbrough.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

I was an interested listener to a conversation the other day in which the question of "Who is the happiest man?" was discussed. The opinions were as numerous as the speakers. One thought that £300 a year was the outward and visible sign of possible felicity, and another opined that the working man in regular work, with a "decent wage," ought to be the most happy. The temptation to "put my ear in" was too great to be resisted, and I broke into the discussion with the oracular remark "There is only one essential condition of happiness, and that is contentment."

You may figure it out any way you like, but that is what you come to always. To be happy you must be content. And you may be contented on much or little. So that the £ s. d. factor is unimportant, and you may, and do, find men in all sorts of conditions financially who are happy or miserable in proportion to their content or discontent. As to whether happiness is a worthy ideal is another question; but the condition of happiness is always contentment. My own opinion is that the ideal is an ignoble and a mean one.

The pleasures of life can teach us nothing. Only through pain is there progress. Happiness is a false ideal,—its attainment means stagnation. Our growth is always through conflict; and the storms of life benefit us far more than its sunshine. It is far better to develop strength and courage by perpetual warfare, than to lose all moral stamina in ignoble ease.

I know that against this it may be urged that there is a possible happiness in "doing good." Perhaps there is; but that is not the confessed ideal against which I protest. Besides, the self-satisfaction which is striven for so much in "good works" is more often than not an insidious form of vanity, more treacherous and deadly than even sensuous enjoyments. The self-complacency of the doer of "good works" is the very apotheosis of vanity. When men speak well of us, and we pose in the popular eye as moral examples, it is time to look for the peacock plumes. Popular approval is not necessarily a *proof* of our being on a wrong track, but it is more than suggestive of it.

The criterion of conduct is truth, not success; and truth is not usually found amongst majorities, nor does it dwell in crowds. The "success" of the Theosophical movement, its acceptance and recognition by a majority of such people as constitute modern society, would, to me, seem failure the most complete. And when I use the words "modern society," I mean the average Western, whether working man or master, professional man or "gentleman." These differ from each other only on the surface. Their ideals are the same, and those ideals are in their essence selfish.

Here, again, I shall be met by reference to beautiful sentiments. But I don't believe in beautiful sentiments as a gauge of character. There is only one way to get at a man's real character, and that is to see *what he does*. "Actions speak louder than words." We should not have a very high sense of the critical insight which might discover Pecksniff to be an improving character. And Pecksniff is the same in real life as he is in a book—a moral fraud. You may veneer self-seeking as you will; but under all your phrases it remains the evil thing it is.

There is something inexpressibly sad in the sight, which is by no means uncommon, of a man who, for the sake of popular approval, will toady to an audience whom he ought to warn and rebuke. Men who would profess the loftiest scorn for the sycophancy which cringes before titles and money, will grovel in intellectual and moral degradation before "the people." Their little souls thirst for the appearances of power, and they sacrifice true leadership to

attain the false. They are not leaders, but led; and the good they might do is lost that their vanity may be fed, or their stomachs filled, or both.

If the foregoing be true, and I believe it is, then ought we rather to welcome pain and trouble as proof of acceptance. We should see in these the initiatory trials to fit us for a nobler life. We should accept pleasure and happiness in periods of repose to fit us for further struggle, and look on them as means to an end and not an end in themselves. No one of us has reached that stage of moral growth where recreation is not needed. We are all children trying to learn, and in the pleasures and happiness of life we get that recreation between lessons without which we should break down. But just as surely as it would be fatal to all chance of a child's education to let it do nothing but play, so would it be fatal to our development if we knew no pain or trouble—only the mistake would be a much more serious one.

And, after all, more than half the misery and unhappiness in life is directly of our own making, as the remainder is so indirectly. People suffer more by anticipating troubles that never come than ever they do from those that actually visit them. All the apparent difficulty of a situation vanishes the moment one makes up one's mind to face and conquer it. It seems a difficulty just so long as we are undecided. Once really make up your mind (if you have one) to meet your trouble and go through with it, and it melts before you. In a far more real sense than people are aware is the will of man all-potent; and it is a plain every-day matter of fact that "we suffer from ourselves; none else compels."

If people would only look upon this, and all other ethical statements, as applicable to every-day life; and not regard them as valuable *curios* to be trotted out for inspection and admiration on "feast days and holidays," they would stand some chance of getting the value out of them. What earthly use is it to keep parroting platitudes if you don't try to apply them? Over and over again, in one form after another, we must keep hammering at the simple fact that mere ethical *profession* is folly and fraud, and only in the *doing* is there any good. You may physic a man with "jam and judicious advice" till his very soul loathes your nostrums, if you do not let him see in your own life that you believe what you are telling him.

There is only one sermon a man can ever preach which will really move his fellows, and that is the sermon of his own life. He will resent (and properly resent) all your beautiful advice if he sees that you do not take your own prescription. Indeed, it is an impertinence to preach by word what the act does not support. We have far too many finger-posts, who are perpetually pointing out a way along which they never travel. Of all forms of pride, spiritual pride is the most insidious and evil. And the race of "spiritual peacocks" is by no means extinct. In this connection I would like to quote, from the current number of *Lucifer*, some words of Col. Olcott's, which I cordially endorse.

"Nothing is more disagreeable than to see a colleague, who probably hasn't advanced ten steps on the way up the Himalayan Slope towards the level of perfection where the Adepts stand and wait, going about with an air of mystery,

Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have enough of it, and more than enough."

I like that "pilot bird!" He is first cousin to the peacock with whose feathers he loves to deck himself. His craze usually is to find a short-cut to perfection, and his humbug comes in when he would have us believe he has found it. Utterly oblivious of the eternal fact that no man ever did or ever will get by favour what he has not earned, he loves to believe himself favoured beyond mortals—the possessor of mighty secrets which are the keys to unlock the very mysteries of creation. He is usually harmless, but a bit of a nuisance. No doubt in the great economy of nature he has his uses, though these seem rather to be as a dreadful warning to avoid than an example to follow.

There is only one means to "liberation" and that is "spiritual knowledge." And no man ever did or will "know" a thing spiritually till he become it. To know goodness, truth, purity, we must be good, and true, and pure. That is the only way; and not all the abracadabra of a spurious mysticism will avail without it. The old-time Quaker who sought for the "inner light" was a true mystic, and his life proved that he was not altogether a stranger to it. His eminently respectable successor has heired his language and forgotten its meaning. He has become respectable!

In spite of all warnings to the contrary we are every day noticing people being led away by the spurious mysticism which seems to promise results out of proportion to the efforts or deserts of its neophytes. One form of this came under my notice the other day: A young person found that the trance state was easily attained by her; and she seemed to take a delight in posing as a sort of superior being in consequence. The weak vanity modifies our pity in such cases; but perhaps the knowledge that a predisposition towards catalepsy, with the probability of being some day mistaken for dead, and buried alive, may do something towards checking such experiments. You can often do more by an appeal to people's fears than to their reason.

I wonder how many people really face the problems of their lives. For the most part they appear to put off until "some more convenient season." In no other way can I imagine them living as they do. Drifting from day to day on the ever-strengthening stream of their desires, they never seem to face in deliberate earnestness the questions: What is your object? and Are your methods just and true? And yet if those questions are not properly answered in some fashion the life is wasted. The divine commands which the Buddha and the Christ spake, are evaded, not obeyed, by profession without deeds. They interpreted the Law to men, and men break that law at their peril; for "it knows not wrath nor pardon."

The Middlesbrough Lodge is commencing well for the coming winter. Three public lectures in their own town, and one each at Stockton, Redcar and Darlington, is not a bad programme for the month of October. It cannot be said that the people of Tees-side have been left without opportunity of hearing the Message of Theosophy. Whether they will respond to it in any considerable number is another

matter. For my own part, I don't think they will. But that doesn't make it less a duty to hold it out to them. Perhaps, after many days, here and there one may remember, and, remembering, be glad that they heard.

It is too much the fashion to weigh up a duty by probable results. The results of an act need never concern the man who knows that the act is right. Success or failure is not the criterion of duty done. If a thing has to be done the best way is just to do it, and never bother about what is likely to result. Besides, one can never really estimate results till long after. They may appear small: but it is often the apparently small things of life which prove to be the most important. If a man could go back to the actual turning points in his life he would be astonished to find how apparently insignificant were the things which determined his turnings. Don't despise small things. It is more than likely that they are of far more importance than those which loom larger.

Perhaps, if Lodges remembered these facts they would be less inclined to grow despondent when they seem to be making little or no progress. The sufficient reward for a duty done is in the fact of its performance, and if they have done their best they may rest assured that the results will be all right. No one can ever gauge the actual extent of a propaganda such as ours. Each visitor takes away something, and becomes a little centre from which that modicum of truth can be disseminated. So that it happens now and then we are surprised to see the wonderful effect of some stirring address, when really the ground had been prepared weeks and months previously, by the unnoticed efforts of duty faithfully discharged in the face of apparent failure.

And we do not strive so much for the increase of our membership as the spread of our ideas. These are spreading, beyond any question; and the way in which the public mind is being familiarised with doctrines which were utterly foreign and strange to it not twenty years ago is enough to warrant all the efforts of those to whom, in large measure, that change is due. A large membership is more likely to prove a source of weakness than of strength to a lodge, and more good may be done in a small audience than a large one. But, whatever may be apparent results, the plain duty always remains; and our task is to do it to the best of our ability, leaving all results to the good Law.

More than once lately I have felt impelled to remonstrate with critics whose iconoclastic fervour leads them to pull down every popular idol of belief, without any regard to the nature or necessities of the worshippers. It may be that the form of worship followed by my neighbour is not what I think best or most ennobling. But, so long as it is really worship; so long as it helps in any degree to brighten and ennoble his life, or to widen his sympathies and make him truer and better than he otherwise would be, it would be reckless folly to take it away from him. Criticism, which is destructive only, is worse than useless. It is distinctly mischievous.

Any fool can find fault. It is easy to pick holes in another man's coat. But we should be careful how we take it away, or make it less serviceable, till he has made for himself another and a better one. Let us help him, by all means, to

make the new covering, and then we shall find he will take naturally and spontaneously to it, with thankfulness instead of bitterness. I daresay we each flatter ourselves that we see deeper into the hidden truth of all things than do others. But we must not forget that for all practical purposes a man's *own* eyesight is what he has to depend upon, and not ours. Iconoclasm may, under the stress of stern necessity, be now and then necessary. But it is not a thing to be lightly undertaken.

All faith is good in its source. Even the much-pitied savage, bowing before his "wood and stone," may have truer spiritual insight than the cultured agnostic who mocks at all faith. The modes of faith are manifold. Each man colours it according to his nature. But in its source and essence it is right and true. Let our criticism therefore be always directed towards *improving* the medium, that it may let the light shine through. We need not break the prism because its "index of refraction" differs from our own. It is better to have a little of a good thing, than none at all. Let our criticism always be constructive rather than destructive.

Remorse.

WE either may be now, or have been in the past, as vile as the vilest, as low as the most degraded. We must remember that actions are absolutely nothing, and belong but to this lowest plane. It is the motive which prompts them that counts. How many a selfish and ignoble *thought* lurks behind the noble-seeming *deed*! Our attitude towards sin is to be one of "disengagement." We are to be sorry about it, and to strive to help others out of it. But we are not to shrink with horror from it—we must get above it. To do so we must understand it, and we cannot do this while we dread it. We run the risk that the soiled garment may fall on ourselves in another incarnation, if we feel exaggerated horror at the thing now.

When we come to consider sin from the personal standpoint, we are at once met by a fundamental difference between Theosophy and Christianity as usually taught. For Theosophy absolutely *condemns* remorse. Were any proof needed that ours is a disinterested Society, I believe that one fact alone would go far to establish it. For what have the Churches fattened on for centuries, but on the remorse of mankind? The thing is repeated all through the pages of history. The Norman baron dying is struck with remorse and the church receives the benefit. But Theosophy has no 51st Psalm to be droned out on bended knee. It tells us to "let the dead past bury its dead," and to "act in the living present."

In the "*Letters that have helped me*" we find one reason why remorse is to be avoided, for we are told that "we deepen the impression"—"while we waste our time in vain regret the present is flying by us and making more past." I think there is another reason for it too—that remorse for the past has very often a tendency to turn into conceit and self-complacency about the present. It results from a petty and short-sighted view of things. This cramped vision is, perhaps, inevitable at first because we have been brought up in

the "one life only" theory, and so we view every thing from that standpoint. We are not yet able to fully take in the wider prospect.

When we begin to find out a little of what the lower self really is, we are struck with horror. We feel inclined to put on a kind of moral white sheet to do penance in, and cry out "how very bad I have been!" As good and evil are opposite poles, it follows that we must also *feel*, more or less, "how very good I am now!" but we keep that aspect of the thing hidden—even from ourselves. And so we gauge our present position by the miserable standpoint of "what we have been" rather than by the glorious possibilities of what we may be in the future, or even the more prosaic picture of what we ought to be in the present. Look at the thing "with larger, other eyes." As evolving beings, who came here to gather experience, it is but natural that we should have been further back in the past than we are now. What is the good of feeling remorse about the few years behind us which we *know about*, when it is more than probable that a far darker record lies further back? Which of us even can feel sure that, in the misty past, his brother's blood has not cried from the ground against him?

The fault of last week or of last year has got nothing more to do with us now than the faults we committed as anthropophagi.

We think differently because *we see the resultant Karma* of the later sins. That's where it all lies very often. At least I know I have found it so in my own case. Time after time when I have fancied that I was sorry for the sin, I was only afraid of its Karma—either because it came and I didn't like it, or because I expected it to come and tried to propitiate it beforehand. But it is both mean and cowardly to try to turn back the Great Wheel, and utterly impossible as well. "Vex not the useless gods with prayers and hymns." If we do wrong we shall most assuredly suffer for it; but we can turn the apparent evil into good by accepting the Karma bravely, and learning its lesson thoroughly.

Saint Paul speaks of "forgetting those things which are behind," and declares his intention to "press toward the mark for the prize of the high calling of the glory of (to be) God"—at least that is the way I read it. And the "Voice of the Silence" tells us, "Cast not one glance behind, or thou art lost." Is not the true simile for the Theosophical life the Uphill Path? and who does not know the dangers of looking down in mountain climbing?

The spirit of Theosophy is "forward." It has no place for regrets or remorse. There has been nothing good or fair in the past which we shall not have in far fuller measure in the future, if we will it so. The less we think about the "evils" it contained the better. For the most of us are scarcely yet old enough to know what *was* "evil" and what good. Ours is the faith that "good shall be the final end of ill"; but it is free from the element of weakness and uncertainty which that word "somehow" introduces into Tennyson's thought. We *know* that the good will triumph, and we mean to help on that consummation.

When the last speck of sin shall be purged from humanity, changed into good by the alchemy of love, differentiation will be at an end, and "as one not as many" we shall enter into rest.
A NURSE F.T.S.

Divine Alchemy.

THE transmutation of metals is a subject on which the modern scientist looks askance. True, no one can deny the possibility of it, and there is a considerable body of evidence in its favour, but, in the absence of ocular demonstration, science, not unwisely, suspends its judgment. To a Theosophist the question is of very little importance; if lead could be converted into gold it would simply mean the change from one aspect of *Māya* into another.

There is, however, a higher alchemy by which each one of us may become transmuters of base into noble, and accomplish more than chemistry can ever hope to do.

We have within us sublime and sacred processes at work, for here divine alchemy takes place. Our brains are the holy temples, where stupendous transformations of base qualities into noble ones take place. Here, under the control of the human will, the crude vitality which wells up from our animal natures is converted into spiritual forces of transcendent power and potency. Here may we change ferocity into courage, vanity into self-respect, animal spirits into gaiety of mind, and the craving for pleasure into the desire of the chief good.

A saint who sits wrapt in devotion and absorbed in contemplation may appear to the vulgar to be doing nothing, whereas he is really actively employed on the spiritual planes in work which shall benefit all mankind.

H. PERCY LEONARD.

Justification by Faith.

IT is well to state the dogma, which is commonly known as that of "Justification by faith," in as plain and simple terms as possible. It is, then, as follows:—

"All the human race, with one solitary exception, having sinned against the laws of God—have incurred guilt deserving of the severest punishment. These guilty criminals are told that God has visited His full wrath upon the one only innocent man, in order that those who merited chastisement might escape scot-free. But this escape from punishment is made to depend upon whether or no they believe that God has really perpetrated this most gross act of injustice. Those who believe it will not only save themselves from chastisement, but will receive a rich reward; those who do not believe such a thing will be visited with punishment of increased severity."

It will be acknowledged that the doctrine is here fairly and tersely stated.

What does it amount to? We can best understand it by a simple illustration. In a certain school, an offence deserving serious punishment has been committed by every scholar except one. The master, well knowing this to be the case, calls the one obedient boy out of the schoolroom. The rest of the pupils are then addressed by an assistant-master in the following terms: "Boys, you are well aware that you all deserve to be severely punished, I am desired to inform you that, because you are all guilty, your kind, good, just master has taken the one innocent boy out of the room, and has given him a sound flogging in your stead. Those who believe what I have told you, hold up your hands! Some of the boys, delighted at the prospect of escaping punishment, respond immediately by raising their hands. While others, impelled by their sense of justice, reply—'we cannot believe, sir, that our master has acted in so terribly unjust a manner, you must have been mistaken; the boy who is innocent cannot possibly have been punished because we are guilty. We would rather suffer punishment ourselves than accept pardon on those terms.'"

"Very well then," replies the assistant-master, "as you do not believe what I have told you, and as you are so proud as to refuse pardon on those conditions, come out and be thrashed." So the sneaks, who applaud their master's goodness in saving their backs, even at the expense of an innocent victim, are rewarded with a prize; while the honest-hearted lads, who refuse to give their master credit for gross injustice, are branded with pride, and made to suffer a severe punishment.

We see at once the absurdity of this, and its utter violation of the first principles of rectitude. We see that either the master was guilty of the most flagrant injustice, or else that the statement made by the assistant-master was absolutely and entirely false. In either case, we see what a pernicious effect on the boys themselves the inculcation of such a belief would have; how, trained on such principles, they would inevitably grow up false, self-seeking creatures, with utterly distorted notions of right and wrong.

Nor would the case be altered in the slightest degree unless, indeed, it were aggravated, if the innocent boy happened to be the master's own son, or if he voluntarily offered himself to be punished instead of the others. The injustice on the master's part would remain undiminished. And yet the Christian doctrine, as commonly accepted, imputes to God an act from which the mind instinctively rebels in the case of a man.

Laurence Oliphant.

Replies to Three Questions.

QUESTION No. 1.

"TAKE the case of a man alive who has no communication with the Higher Manas. Does he generate fresh Karma? If so, why is he not re-born to reap what he has sown?"

The case given might have been more clearly stated. A living man (in the ordinary sense) who "has no communication with the Higher Manas" may be either

- (A) One who has broken "the silver thread that bound him to the Master," or
- (B) One so wrapt up in the illusions of sense that the Master cannot rouse any responsive harmony in a personality so earthly.

In the first place, we may premise that few mortals ever fulfilled these conditions, especially the first. Embodied "spooks" are, fortunately, rare, and as their incarnations succeed each other so rapidly, with no source of life from the higher planes, the initial energy of the personality soon dissipates, and the entity dies. In itself the "death of the soul" in such cases is Karmic retribution enough in all conscience.

Leaving these awful portents, we come to those princes of infamy who fulfil the second condition. Here the Higher Manas still overshadows the mortal personality, which is so enmeshed in the toils of illusion that no efforts of the "silent watcher" produce a single upward wave of harmony. Karma, in this case, affects

- (A) The immortal Ego, in its utter loss of all experience and growth from that incarnation.
- (B) The personality—in its loss of the devachanic dream of bliss, and in its stay in Kama loka—the companion of spooks and elementals—for a time proportioned to the active evil in it.

The questioner does not sufficiently realise the fact that "our shadows live and vanish." He seems to assume a re-incarnation of the "personality." The only cases where such would appear to happen have already been mentioned, and the "death of the soul" with a rapidly degenerating and decaying personality seem to answer his question.

In the "Key to Theosophy," H. P. B. gives an answer to this question in the following words:—

"For it is after the death of the utterly depraved, the unspiritual, and the wicked beyond redemption that arrives the critical and supreme moment. If, during life, the ultimate and desperate effort of the Inner Self (Manas) to unite something of the personality with itself and the high glimmering ray of the divine Buddhi is thwarted; if this ray be allowed to be more and more shut out from the ever-thickening crust of physical brain, the spiritual Ego, or Manas, once freed from the body, remains severed entirely from the ethereal relic of the personality; and the latter, or Kama rupa, following its earthly attractions, is drawn into and remains in Hades, what we call the Kama-loka. . . . Annihilation, however, is never instantaneous, and may take centuries for its accomplishment. But there the personality remains among the *remnants* of other more fortunate Egos, and becomes with them a shell and an elementary."

In the Seven Principles, pp. 45-47, the subject is dealt with very clearly. The connection of Karma in the question is rather a forced one, as though punishment were an object in eternal justice, and not a mere adjustment of harmony.

But with reference to the question, generally, I may quote Sinnett's remarks (Esoteric Buddhism): "There is more apparent and relative than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a 'Satan' every day."

Now and then indeed we meet in history names which fill us with horror and make conceivable the existence on "the other side" of those Mara-Rupas—shells of persons with abnormally material attractions, whose spiritual and psychic life, being a complete blank, cannot carry them on to Devachan."

QUESTION No. 2.

On page 40 ("Seven Principles") we find the following sentence:

"It may partially aspire, and partially tend downwards."

If so, how is the lower self to mount higher on the ladder?

This question seems to imply a misconception. It speaks of the "lower self" as though it was a distinct entity, instead of being merely a mayavic reflection of Manas.

As a matter of fact, and only too often, the "lower self" does not "mount higher on the ladder."

The light of Manas is reflected in the personality, but is usually lost in aimless emotions and wavering aspirations. Only when passion and emotion are still can the personality reflect in one glorious ray the light that comes through Manas. The personality—the lower self—is, from its very nature, conditioned,—subject to change,—and, therefore, not immortal. We may identify ourselves either with it or with our Higher Ego. In so far as we do the latter will we "lift the lower self." This is only another way of saying that we shall think and act more and more from the higher plane. It doesn't (to me, at least) mean that the "lower self" is an entity to be "lifted up," or purified—but that by controlling the Kamic elements, and keeping our minds like a placid lake, we shall the more truly reflect the light of the great Spiritual sun; and shall, in effect, tend towards the merging of the temporary personality in the eternal individuality.

We must never forget that we are in one sense, units. That though for purposes of philosophic enquiry we look upon man as septenary, he is one in reality. He has certain aspects,—and certain forms through which he functions;—but these forms are not him—without him they are as nothing. The lower Manas is only a more or less temporary centre of force caused by the interplay of contending powers. It may endure for centuries, but it is doomed always to eventual disappearance when the effect of the original stimulus is worn out. So that only in a more or less evanescent way is the lower self an "entity." It is true that its best aspects endure through the Devachanic dream, in those "mental deposits" it is able to make in the higher manasic entity during earth-life, but all this needs qualifying by the consideration that we are dealing with an aspect or mode of existence of the immortal Ego, rather than a separate being or entity; and the "raising of the lower self" really means that the real man has ceased to exhibit a certain class of phenomena—to function on a particular plane, and appears in a higher and noble aspect.

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

"Each failure is success, and each sincere attempt wins its reward in time."

QUESTION No. 3.

"What is the difference between blind faith, and faith in the sense understood by the Theosophist?"

In its ultimate analysis the answer seems to be that the Theosophist's faith is faith in himself, as distinct from subservience to authority.

To do a thing because you *feel* it to be right, is to have faith in yourself; to do it because you have been *told* it is right is to follow authority. Hence "know thyself" is the first command. A "living faith" is impossible without some self-knowledge. True self-knowledge is in many cases well-nigh impossible, on account of the hold authority gets in childhood. Many of the teachings of authority are good. When years of discretion are reached the bases of authority are often enquired into and found unsatisfactory;—the authority is repudiated; and too often the good it taught goes with it, when the liberated mind frees itself from its trammels. That is always the danger of blind faith—it lives no longer than the authority which insisted on it—it disappears when the authority is repudiated; the teachings stand or fall with it.

Faith which is not built upon knowledge is a delusion and a snare.

The knowledge which comes from self analysis soon convinces us of one very important fact—that our nature is dual. We are conscious of an ideal goodness to which we sometimes aspire, and an actual meanness which is our more usual condition. We apprehend that the former has selflessness for its essence, and that the latter comes always from selfishness, which expresses itself through desires.

It is in the recognition of our own higher nature, and a belief in its promptings that the true "faith" is found.

As Shakespeare says:—To thine own self to true; thou canst not then be false to any man.

W.A.B.

Jottings.

TO understand our fellow-men we must have generosity and sympathy; we must resolutely put aside prejudice. What is the use of pretending to form a judgment upon a question which has been already pre-judged by self-interest, or passion, or the partiality of friendship, or party spirit? If we really desire to come to a right judgment in any difficult matter of controversy, we must try to see "eye to eye" with those whose actions or opinions we are examining; to put ourselves, by an effort of imagination, in their

place, and look at things from their point of view; we must give them credit for honesty and sincerity until we have unmistakable proof that they are not deserving of it.

When we find ourselves at issue with others, it is well to remember that since no man is infallible, it is just possible that we may be wrong and the others right; perhaps our opinion would be altered if we had *the whole* facts of the case before us, or if we could see the facts already in our possession in a different light, for words and actions may wear quite a different complexion according to the motives which are behind them, or the point of view from which we regard them. Anyhow, it is not likely that all the truth is with us, and all the error with those who differ from us. And, therefore, we should be prepared to give and take, to learn as well as to teach, and to honestly revise our judgments whenever circumstances seem to point to the conclusion that we may have been misinformed, or mistaken, for unless we thus cultivate the spirit of fairness and generosity towards opponents, and keep our minds always open to conviction, we shall surely come, in the end, to desire the triumph of *our opinions* more than the triumph of *truth*.

The Theosophist recognises the fact that he is the builder of his own future dwelling-places, the arbiter of his own fate. He is a law unto himself, and may not give away his mind or conscience into the keeping of another. Every day and every hour of his life there will arise cases for decision, opportunities for him to exercise his judgment, his faculty of choice. And always he knows that his mind must appropriate what seems to be most consistent with truth, and his will make choice of what seems to be most consistent with right, irrespective of results. No external laws, human or so called divine, may over-ride the pronouncements of that truly Divine Legislator and Judge within. If the Voice says: "This is true," or "That is right," he must obey, though churches excommunicate or society ostracises. And the rights he claims for himself he concedes to others. Once the age of pupilage is past, each human being should claim, and have conceded to it, the right of independent self-development. Mistakes will be made, follies committed, by thoughtless youth. But what of that? Only by assimilating the fruits of our own experiences can we learn the lessons of wisdom. Warn, advise, but never attempt to coerce thy fellow-learner in the School of Experience, oh anxious parent!

The 19th Century is pre-eminently an age of investigation and of criticism. Scientific research has accumulated a vast mass of facts illustrative of the action of natural laws. It has witnessed the birth of a new class of literature—psychological fiction—and of several new sciences, of which the most important are comparative philology and comparative mythology. Slowly but surely the materials have been accumulated for new and startling generalisations which will mark a fresh departure in the science of Man and the Universe. But the time has not yet come for the gathering up of results. Glimpses we obtain from time to time of the coming revolution of thought. But it is to the 20th Century we must look for the realisation of these prophetic visions of the seers of the new learning. The critical and analytical impulse being then exhausted, an age of constructive and synthetic activity will succeed, and a flood of

light will suddenly be let in upon the dark places of historical and physical research, it may be by some apparently accidental discoveries of ancient MSS., &c., affording a clue to the significance of the facts already accumulated, and demonstrating the new learning to be merely a recovery of lost treasures of old-world knowledge. Thus will the cyclic law of human evolution be recognised at last as an irrefragable fact.

The desire (*tanha*) for earth-life and that side of our nature which finds expression in feeling and emotion, do not belong to the re-incarnating entity, but to the animal soul (*Kama*); hence we are bidden to "Kill out desire." But our feelings and emotions are capable of being purified and lifted on to a higher plane, of being spiritualised and universalised, depleted of every taint of selfishness, and so rendered capable of surviving in union with man's higher nature. This is the true esoteric meaning of the "work of redemption" undertaken in voluntary self-sacrifice by Christos (*Manas*).

True friendship seems to me a prophecy of that fraternal love which shall one day girdle the earth and enclose humanity. Of particular affections, it is the highest, purest, noblest, of which human beings are capable. It is the union of souls, the interchange of thought and feeling. It is founded on mutual esteem and admiration, and issues in the unselfish devotion of each to the interests of the other. Among the qualities essential to it, this of self-sacrifice springs up so spontaneously that no other, perhaps, is so certainly to be found in *real* friendships. History has supplied us with numberless examples of the splendid devotion of friends for friends, extending even to the sacrifice of life itself. And could we more often see behind the scenes of this shifting play of life, doubtless we should find acts of simple heroism and sublime self-devotion, especially amongst the poor and suffering, equal to any preserved in the records of the past, and such as would add new lustre to the name of "friend." What shall be said of the joys and sorrows of Friendship? It is a story as old as the life of man upon this planet. We are social beings. Instinctively we long for sympathy in all that profoundly moves us to pleasure or pain. When some new-found happiness thrills us, adding fresh zest and vigour to life, and equally when some heavy cloud of sorrow broods over, and our spirits droop and sicken in the darkness, is not our first impulse to seek one who will sympathise in what moves us so strangely?

Have we not found, again and again, that a friend multiplies our joys and halves our sorrows? Ah! what a power of strengthening lies in the thought, "I have a friend who will not fail me, *whatever happens*." But the most enduring joy of Friendship is the education of heart and mind by mutual interchange of thought and feeling. We all have some special aptitudes, and none are so poor as to have nothing to impart to their fellows. Many a lesson we may learn from a friend that would not touch or move us coming from another. His example will stimulate, his criticism or reproof will not offend. To expand this ideal relation from the one to the many, from the "friend of his bosom" to his lodge, his section, his country, to Humanity at large, so far, at least, as goodwill and intention go, should be the aim of every true Theosophist.

T.A.D.

MIDDLESBROUGH LODGE.

TIME TABLE.

PUBLIC MEETINGS—In No. 5 Lodge Room, Oddfellow's Hall (Albert Street Entrance), alternate Tuesdays, at 7-45 p.m.

- Oct. 2.—“Re-incarnation and Karma.” W. A. BULMER.
 „ 16.—“Theosophy & Evolution.” R. JEVONS, M.A. (Liverpool).
 „ 30.—“Our Three Objects.” OLIVER FIRTH (Bradford).

October 9th and 23rd, Class for study of Mrs. Besant's Manual, “The Seven Principles of Man,” at the Lodge Room, Co-operative Hall, Corporation Road, at 7-45 p.m.

STOCKTON.

A Public Meeting will be held in the Lit. and Phil. Room, on Friday, October 12th, at 8 p.m. SUBJECT—“What is Theosophy?” Speakers—W. A. Bulmer and J. A. Jones.

REDCAR.

A Public Meeting will be held on Monday, October 1st, in the Templar Hall, Redcar, at 8 p.m. SUBJECT—“Karma and Re-incarnation,” an Address by W. A. Bulmer.

YORK LODGE.

Meetings 7-30 p.m., at 53, Stonegate.

TIME TABLE.

- Tuesday, Oct. 2.—“Theosophy and Christianity.” LOUISA SHAW (Harrogate).
 Friday, Oct. 12.—“Emerson and Theosophy.” W. H. DYER.
 Tuesday, Oct. 23.—“Defence of Theosophy.” HODGSON SMITH (Harrogate).

LODGE MEETINGS.—On Fridays, October 5th, 19th, and 26th, for the Study of “The Ocean of Theosophy.”

ATHENE LODGE (BRADFORD).

MEETINGS—On Tuesdays, at 7-45 p.m., in the Council Chamber, Mechanic's Institute.

TIME TABLE.

- Oct. 2.—“Ancient Lights and Modern Windows.” EDITH WARD.
 „ 16.—“Max Muller and Theosophy.” CHRISTOPHER CORBETT (Manchester).
 „ 30.—“The Religions of India.” LOUISA SHAW (Harrogate).

BRADFORD LODGE.

MEETINGS—In the Club Room, Central Coffee Tavern, Westgate, at 8 p.m.

Library Open every Wednesday Night from 7-30 till 8 p.m.

TIME TABLE.

- Oct. 3.—“The Symbol of the Cross.” MRS. BELL (Harrogate).
 „ 17.—“Wise Men of the East.” C. CORBETT (Manchester).
 „ 31.—“The Sevenfold Man.” H. SAVILLE (Athene Lodge, Bradford).

LEEDS LODGE.

TIME TABLE.

PUBLIC LECTURES—Mondays, 8 p.m., at 25, Park Square.

- Oct. 1.—“Our Motto.” HODGSON SMITH (Harrogate).
 „ 8.—“Theosophy and Quakerism.” CHRISTOPHER CORBETT (Manchester).
 „ 15.—“Power of Will.” W. H. BEAN (Leeds).
 „ 22.—“Efficacy of Prayer.” LOUISA SHAW (Harrogate).
 „ 29.—“Everyday Aspects of Theosophy.” OLIVER FIRTH (Bradford).

LODGE MEETINGS—Sundays, at 6-30 p.m.

SOUTHPORT LODGE.

TIME TABLE.

The Southport Lodge meets every Monday Evening at No. 31, Chapel Street (over Unsworth's shop), where friends and enquirers are always very welcome. The chair is taken at 8 p.m.

The Officers of the Lodge will be glad to give any further information.

LECTURE LIST FOR OCTOBER.

- Oct. 1.—“Evolution in the ‘Secret Doctrine.’” R. JEVONS.
 „ 8.—Public Meeting to Inaugurate the Winter Session.
 „ 15.—Paper—“The Brotherhood of Man.” J. E. HICKS.
 „ 22.—Paper—“An Introduction to the Study of the ‘Secret Doctrine.’” J. K. GARDNER.
 „ 29.—“Secret Doctrine” Class.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—On Sundays at 7 p.m., in No. 1 Club Room, “People's” Hotel.

- Oct. 7.—“Eastern Literatures.” CHRISTOPHER CORBETT.
 „ 14.—“The Power of Ideas.” DR. PACKER.
 „ 21.—“Everyday Aspects of Theosophy.” OLIVER FIRTH.
 „ 28.—“The Law of Love.” PHILLIS PARKIN.

LODGE MEETINGS.—On Fridays, at 8 p.m., in No. 4 Club Room, “People's” Hotel.

SECRET DOCTRINE CLASS.—On Saturdays at 8 p.m., at 101, Franklin Road.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

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The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Arya, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to G. J. HENDERSON, 28, Sussex Street, Middlesbrough.

All communications to be addressed “Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough.”

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The Editor's Remarks.

I THINK it was David who said, in his haste, that "All men are liars." One is sometimes tempted to express the opinion that the Psalmist might have said the same thing at his leisure, and not have been so far out of it. There is a pretty well played out joke which consists in presenting a small card, bearing the legend "I'm a bit of a liar myself," to anyone who has drawn the long-bow rather far; but I think most men and women would find it useful to keep that legend in mind from day to day and hour to hour. Far more than we ever care to examine does it apply to the apparently unimportant words and acts of everyday life.

It is usual to load the memory of Pontius Pilate with opprobrium because of the part he played in that dreadful tragedy in Jerusalem, about nineteen hundred years ago;—but Pilate only acted according to his light, and he seems to have been puzzled with the same question which has troubled so many of the world's great men. Assuming that he was in earnest when he asked "What is Truth?" he appears, indeed, to be on a higher platform, morally, than his pious calumniators who profess to know the answer, and let profession stand for possession. At any rate, he had the common decency to admit his ignorance, which is always the first step in the direction of knowledge. It is a pity so few people seem to have reached the dignity of Pilates. Most of them still belong to the rabble who cry "Crucify Him, crucify Him!"

If anyone wants to form an estimate of his general all-round acquaintance with truth let him just try the experiment of carefully weighing-up his words after he has favoured an acquaintance with some detailed account of incidents in which he has been the actor. Let him compare the bare facts with his words, and see how far he has coloured the account in his own favour. I fancy if he has that card in his pocket he will be inclined to take it out and silently study it. And, what is more, he will not present it with such an air of disgusted superiority to the next prevaricator he meets; but will be more and more determined to keep it for his own private and particular edification.

If we are not faithful in small things we cannot expect to be much of a success with those that are greater. If we cannot tell a simple tale in which we have figured without colouring it to our own advantage, we are not likely to be conspicuously honest in matters of a deeper moral moment. If this mode of lying be unconscious it only proves that the evil is ingrained in us, and must vitiate all our estimates of truth in others: we are utterly unfit to judge of what is true until we can recognise truth from falsehood in ourselves. I wonder how far the extreme susceptibility of some men to passion when the charge of lying is brought against them is due to an inner knowledge that the charge is true.

It is not without reason that the motto of the Theosophical Society was chosen. Truly, "there is no religion higher than Truth," and there are few of us who would stand the test of a searching examination in it. But bad as the case is with spoken words, it becomes dreadfully worse when we come to acts. We sicken our neighbour with pious platitudes, while all the time he is mentally comparing them with the life we live before him; and he sets us down at a level far below the airy pinnacle to which we presumed to soar. It is far safer to try and live truth than to prate about it. We may not be taken for saints, but we shall escape being condemned as hypocrites.

No man likes to be called a hypocrite, and the man who resents the appellation most is the hypocrite himself. We can afford to laugh at or ignore undeserved censure if we know our lives bear record to its falsity;—but we get into a

terrible fuss about even unfounded accusations if we know that our average record makes them probable. We tamper with truth in a thousand ways, and we don't care two straws about it so long as we are not found out. And yet we expect to be able to know the truth when we see it! We never shall know it, nor get the answer to Pilate's question, till we have learned the mere alphabet of it in our daily lives. Only to the truthful can truth ever become manifest.

Now all this is simply common sense, and it doesn't need a knowledge either of metaphysics or Sanskrit to see it. If you want to know the truth you *must* be truthful. And there is only one way to attain so desirable a consummation, **THINK TRUTH.** Words and acts are only the outer crystallizations of thoughts. You won't get clean water out of a dirty cistern; and if our thinking be evil, we needn't expect our lives to show much to our credit. To analyse motives, and see how far the wish for truth prevails over the wish for display, forces us for very shame to make some attempts at truthful living. Many a time an act for which we are praised, and on which we pride ourselves, has a radically bad origin.

A man who does what seems good from the motive either of self-display or to save his own soul, hasn't scored so heavily in his life's record as he may flatter himself. With all its seeming goodness his act is a lie, and only goes to purchase another coat of whitewash for the sepulchre of his evil thoughts. And it is a curious fact in the natural history of such "good deeds" that they never seem to bear the fruit expected of them. Somehow or other the motive always tells. You may cloak it as you will, but it is the *nature* of the seed which determines what plant will grow, and not the *appearance* of it.

Why is it that the poor do not seem to benefit to the extent they might from all the "charitable agencies" at work amongst them? Anyone who has taken the first lessons of Truth will know at once the answer. The motives of the givers and the workers are only superficially charitable. And the poor know it instinctively. They resent while they receive. Human sympathy will effect more than the most lavish subscriptions;—it is not the physical conditions which need altering so much as the nature which continually reproduces those conditions; and only by human sympathy can that nature be reached and changed. Perhaps more in their "piety" and "goodness" than in any other thing do men qualify themselves to come within David's sweeping assertion.

If it were only a question of physical environment the problem of poverty could be solved in a year. It would mean so much per annum and nothing more. But the causes are deeper than this, and to remove them we need something different from the usually accepted methods. It requires that men and women should recognise in truth as well as in theory their human kinship with the race. Recognise under all the ugliness of vice the in-dwelling spirit, which is the same as our own. Recognise that evil has its roots in ignorance, and that its only remedy is in spiritual enlightenment.

Few people are really wicked in intention. They sin as the child sins, in ignorance. It is selfishness which blinds

them, and we condemn where we ought to pity. We can easily enough see how the child sins. We recognise that it knows no better. And yet we keep constantly blaming the grown-up child because we expect that it has grown up in real wisdom with its years. The exact contrary is only too often the case. The adult is too usually more utterly ignorant than the child—and "must regain the child state it has lost" before it can take its first lessons in true wisdom. What Wordsworth calls "the light of common day" is soul darkness the most complete.

And the first lesson in Soul Wisdom is Truth. We cannot move a step till we take it. In the light of our first halting attempts we see the next step,—we must get rid of that overweening conceit which makes us think ourselves the centre of the universe. Self-conceit is peculiarly the besetting sin of the Western mind. As a conscious or unconscious prevaricator the European is perhaps no worse than the general average of humanity, but in conceit he takes front rank. And of all personal failings conceit is the most difficult to get rid of. It removes its victim out of any possible harmony with his fellows, and leaves him stranded and shipwrecked at last, bankrupt of all those kindly feelings and sympathies which alone make life worth living.

Just as in the choice of the motto of the T.S., so in its only essential doctrine there is the deepest wisdom. Human brotherhood is a fact which every incident in a man's life only proves or accentuates. The selfish personality pursues happiness, and finds at last it has been chasing a phantom. Only in renunciation is happiness possible. To sacrifice your personal desires for others will alone give you peace. To gratify them at the expense of others brings satiety and eventual disgust. This is one of the commonest experiences in every day life; and yet men go blindly on, hoping at last to catch and hold for themselves what in the very nature of the thing can only be possible when shared with others.

If you don't believe this submit it to the test of experiment. Try in your own family circle the two methods. For one whole day just attempt to please yourself alone; take everything you want yourself, and never consider the ease or comfort or happiness of any other soul than yourself, and note the result. Then follow this up the next day by exactly the opposite method. Give up your own pet pleasures and appetites; study all you can to please and to help the rest, and pass the hours away from them in thinking over how best to give them pleasure. I am quite willing to rest my case on the results. The plainest dictates of common sense, if people had it, would shew them the right way if they were not so blinded by selfishness, conceit and ignorance.

The same experimental evidence which will convince you in the family circle, will demonstrate the truth of altruism all round. If you want happiness you must give it, you won't get it any other way. There is no man more miserable than he who has grabbed all his greedy eyes could see and his greedy fingers could hold. If you want to know the truth in this matter just observe a few "successful" men and their awful wives and daughters. If you have any insight into character you will see in all of them the canker of discontent. You will be more inclined to pity than to envy, as you notice the restless *ennui* which makes their lives a burden to them, and from which they can only get temporary

oblivion by goading the jaded senses into a ghastly mockery of happiness.

After every debauch the drunkard is most penitent. No one can condemn him so bitterly as he condemns himself. He sees how hideous is his folly. And yet he rushes again to the fatal poison. And in exactly the same way people who live for pleasure are drunkards of a different type, though of the same genus. Each and all of them try to get pleasure or happiness by the gratification of self; and each and all have to confess eventually that the thing is a patent fraud. Why, then, in the name of common sanity, when the whole round of human experience points so unmistakably towards altruism, cannot people see that selfishness is a delusion? There only seems to be one possible answer, and that is that, like children, they are ignorant, and will not see because they cannot.

This being so, it is clearly the most helpful work for humanity at large that any society can undertake to show men the truth of human brotherhood. To show them that only by recognising it as an actual fact in life, and not a mere pious opinion, can they ever hope to get that happiness and peace they all long for. We must convince them that to get happiness we must give it, and that only in self-sacrifice is there any possible gain. But it needs first that men should be truthful in thought and word and deed, else they will go the way which is so fatally easy, of mere profession, avoiding performance. Until a man gets to know himself as he is there is little hope for him. His ignorance will always lead him into error.

I suppose we may keep on repeating these things, and people will piously echo our thoughts and make no effort to square them into their lives. But the duty remains to speak the truth as we see it. Believing that only in spiritual knowledge is there to be found the salvation of the race, and that spiritual knowledge consists in *becoming* what we seek, it remains for us to do all we can to draw men's minds away from the "false, soft, sinfulness" which lures them to evil, and try to let them see the truth which is really in themselves if only they will look for it. But the motive must be kept pure always. We should never act in the spirit of "that sad righteousness which calculates." We must do right because it is right and not from any hope of reward, either temporal or eternal.

The Pairs of Opposites.

STUDENTS of the Bhagavad Gîtâ are familiar with Krishna's reiterated statement that we should be "free from the pairs of opposites." Directly and indirectly we are constantly reminded of this teaching throughout the Gîtâ, though nowhere in it are we given in express terms a complete definition of what is meant. We have to puzzle this out for ourselves from such references as bear most directly upon it. But such statements are so frequent, and their meaning is so obvious, that we do not remain long in doubt as to what is meant. Indeed, at the very commencement of His instruction to Arjuna, Krishna shews us what He means. Take, for example, that passage in chapter two, which says:— The

senses, moving towards their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure O son of Bhârata! For the wise man, whom these disturb not, and to whom pain and pleasure are the same, is fitted for immortality.

Co-ordinating this with many other passages in the Gîtâ we get a fairly clear idea of what is meant by the pairs of opposites, what causes them, what are their results, and how we may be free from them. We see in pleasure and pain, for instance, a typical pair; we find they result from sensation, and are experienced from our delusion of separate existence; that they bind the soul which is subject to them in that "bondage of wrought deeds" which determines constant rebirth; and, most important of all, we are shewn how true spiritual knowledge of the Self is the only liberator from that bondage.

The pair of opposites about which I wish more particularly to speak at present are Pleasure and Pain:—though I would have you remember that all the general statements made in regard to this particular pair will apply equally to the rest.

What, then, are these two great factors in the problem of human existence? We all experience them in some sort or other, though few of us ever try to understand their nature, or by understanding, know how to achieve that liberation from them which seems indispensable to true happiness.

Now, I expect that the most usual belief will be that whilst we should seek by all means to eliminate pain from life, we should not meddle with pleasure except to increase it. Such a statement would be quite natural to the present position of humanity in the scale of evolution, though it would also shew clearly enough that ignorance of the cause and nature of "the opposites" to which, in a large measure, man's slavery to them is due; and "the uncontrolled heart, following the dictates of the moving passions, snatches away his spiritual knowledge, as the storm the bark upon the raging ocean."

What pleasure and pain appear to be everyone knows quite well, but few know what they really are.

For purposes of definition it will be sufficient to shew what we mean by one member of a "pair of opposites," the value of the other becoming at once apparent. If we define "pain," we shall have no difficulty in defining its opposite,— "pleasure."

What, then, is this dark angel of pain which attends us like our shadow through life?—this "foretaste and small change of death before whose ghostly touch our whole being seems to shrink and quiver"? Definition is difficult, and yet some definition is imperative. We *must* know something of what it really is before we can give a rational adherence to the teaching that "rigid justice rules the world!" We may have a *blind* faith that this teaching is true, but what we want is *reas med* faith.

In my search for a formula which might express the nature of pain with some amount of clearness and definition I found, as usual, that dictionaries are practically useless.

Even amongst the poets, to whom I next went, I found only vague and uncertain surmises. All they could give me was the impression that they regarded pain as a thing to avoid and dread, rather than as a subject to approach and investigate. Here and there I saw intuitive flashes; giving faint glimmerings of what I wanted, but that was all.

Writers on "Mental and moral science" proved worse than useless. Their definitions being clearly framed to suit their particular systems and agreeing only in the one thing characteristic of them all,—a laboured exposition in words to cover the writer's real ignorance of the thing he pretended to define.

But amongst what I may call the intuitional writers, and notably in "Amiel's Journal" I found many attempts at defining pain, and some of them remarkably luminous. Let us consider one or two.

"Pain is the power which whips all the faculties of the soul into strenuous exercise."

Here we notice an attempt to express in terms of moral value that which ignorance most dreads and even knowledge sometimes shrinks from. The reason for that dread appears in the definition attempted in another place,—

"Pain seems to me a punishment and not a mercy,—this is why I have a secret horror of it."

Here we have clearly expressed the reason for that dread of pain which all men know, and which makes its existence always the greatest trial to *blind* faith. We sympathise with the writer who says: "The problem of grief and evil is the greatest enigma of life, only second to the existence of being itself." We do not think the problem inscrutable, but we know its importance and how deep and lasting will be the effect on humanity when that problem is solved. But, without going into that question just at present let me state the proposition which I am disposed to accept as a definition of pain.

"Pain is our interpretation of discord, our sense of being out of harmony with some or other of the conditions of our existence."

Having defined "pain" our definition of its "opposite," pleasure becomes simple. Pleasure is "our sense of harmony with some or other of the conditions of our existence."

And just here I would like to impress upon you the fact that pleasure and pain are not things in themselves, but our interpretation of sensations. As to who we are that thus interpret the harmonies and the discords of life, to whom pleasure and pain seem so real, is a question which goes to the root of the whole matter.

In one place we are told that "Individual spirit, or Purusha, is said to be the cause of experiencing pleasure and pain." Now Purusha means "the dweller in the city." The "city," meaning the body, as will be seen by comparing another passage which says: "The self-restrained sage, having with his heart renounced all actions, dwells at rest within the nine-gated city of his abode, neither acting nor causing to act."

Purusha therefore is the term applied to that individualised aspect of Maheswara, the Great Lord, or Higher Self, which alone is the true self in each of us. Hence, by saying that Purusha the individual spirit is said to be the cause of experiencing pleasure and pain, we are given pretty plainly to understand that our experiencing the "opposites" comes from that delusion of separate individuality which is at once the source of all error and all experience.

When Purusha, the individual spirit in its self-consciousness, shall rise to the plane of Maheswara, shall cease to identify itself with the things of sense, it will be freed from the pairs of opposites. It is this self-identification with its lower aspects, which causes all the trouble. We know that "As a single Sun illuminateth the whole world, so doth the one Spirit illumine every body." The idea of separate existence, the illusion of personal selfhood which manifests as the first result of the interaction between the indwelling "ray" of that Great Spiritual Sun and the grosser substances which imprison it, creates the illusion of separateness which it is the object of spiritual knowledge, founded on experience, to dispel.

Little by little we learn that though "the senses and organs are esteemed great, the thinking self is greater than they. The discriminating principle is greater than the thinking self; and that which is greater than the discriminating principle is He." That "Primeval Spirit from which floweth the never-ending stream of conditioned existence" is the innermost and only true self of all creatures; the "Supreme Being existing alike imperishable in all perishable things"! And as we struggle free from the delusion of Separateness, as we feel and know in very truth that the Eternal, immortal Spirit in us is the one Supreme, so shall we cease to identify ourselves with those things of sense which keep up the delusion of Separateness; and so also, in so ceasing, shall we become unaffected except as "spectator," or "onlooker," by those harmonies and discords which now affect us as pleasure and pain.

And this freedom from the pairs of opposites is possible here and now. The "place of peace" is found on both sides the "change that men call death." As Krishna says, "Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thought restrained; and who are acquainted with the true Self."

Pleasure and Pain mark the oscillations of Purusha on either side of that centre of rest and bliss which is in Iswara. They mark the rythm of earth-life as the individualised "ray" of the "Central Sun" seeks that experience for which it "descended into matter." Through all the revolutions of the wheel of change, through all the vicissitudes of terrestrial being, Purusha, the "dweller in the city," driven by desire, seeks ever for rest. Sinking to the level of the things of sense he fondly hopes to find in the harmonies of pleasure the longed-for heaven. But always his real nature asserts itself. Blinded by sensation, his will for a time controls the pulsations of his being into the temporary harmonies of fleeting joys; then, as these die out, he feels the discord which is pain. That discord which must ever exist between the inmost spirit and material things. And so it follows that "it is our highest aspirations which prevent us from being happy."

All those yearnings of the soul which draw us towards the Great Central Sun of All-Being are and must ever be discordant with the grosser thoughts and impulses of life. They will never harmonise with the selfish joys which separate.

And pain is our sense of this discord which will come and go, alternating with pleasure, till the individual learns by long experience the evil of the Great Heresy, in which alone lies the true cause of his pleasures and his pains. For "the symbol of happiness is, after all, the same as that of grief. Anxiety and hope, hell and heaven, are equally restless. The altar of Vesta and the sacrifice of Beelzebub burn with the same fire."

In this we have the life of Earth, "life double-faced and double-edged," wherein, by slow evolution, the individualised "ray" of the One Supreme gradually learns the lessons of experience, and finds rest at last in the great At-one-ment—the Supreme Nirvāna. W. A. B.

(To be continued.)

Theosophic Basis of Christian Dogma.

BY TWO STUDENTS.

II.

THE PROBLEM OF THE NEW TESTAMENT: EXOTERIC AND ESOTERIC TEACHING.

PURSUING our inquiry into the underlying basis of Christianity, we are met at the outset with the question whether there is any such distinction to be drawn as exoteric and esoteric teaching; in short, whether there is, or ever has been, such a thing as a Secret Doctrine. In this paper we propose to briefly point out the lines along which the earnest student or inquirer can satisfy himself of the reality of the distinction, of the existence of a secret teaching in all the world's religions.

Examining in turn, however superficially, the great world Scriptures other than the Christian, such as the Vedas and Puranas, the Avesta, the Book of the Dead, &c., we find in all alike that the Truths they contain are veiled in myth and allegory, hidden often in stories of the doings of gods and goddesses, their loves, hates, wars, and adventures, which if read and interpreted literally, are mere foolish fairy tales, and prove valuable only when their meaning is sought beneath the dead letter, when a very storehouse of jewels of spiritual wisdom and truth is revealed.

How could it be otherwise since these very myths and allegories have been the spiritual guides of many millions who, from them, have found the faiths they lived and often died for. Take, for instance, the Upanishads, one of the divisions of the Vedas, the very word meaning secret spiritual knowledge. They treat of and explain the secret meaning of the Vedic hymns; and it is further claimed for them that "they contain the beginning and end of all human knowledge; but they have ceased to reveal it since the days of Buddha." (S.D., I., 291.)

And why? Because the key to unlock them is lost to the world at large and is accessible only to the spiritually enlightened.

Another notable instance nearer home is found in the writings of the Western alchemists; their teaching, again, is so veiled in symbolism as to be meaningless to the ordinary reader, but they, too, in their turn, contain like gems could we but read them aright.

And so we find with all the sacred writings, if we read them literally, as we do modern literature, they are valueless, it is only when we seek out their message beneath the letter that their secret is revealed.

Coming now to our own sacred writings, do we not find the same thing there? Modern criticism is so dealing with the letter of its text that it is already well nigh discredited as an inspired Scripture. But has it nothing to support it besides the letter of its text? Hear what some of the Church Fathers say:—

Origen says: "The Scriptures are of little use to those who understand them as they are written. . . . Let us, therefore, seek for the Spirit and the substantial fruits of the word, which are hidden and mysterious."

St. Augustine: "There are hidden mysteries in the works and miracles of our Saviour which, if we incautiously and literally interpret, we shall run into errors and commit grievous blunders."

St. Jerome declares that "all that we read in the divine books is lustrous and radiant also externally, but still more sweet in the internal part. He who would eat the kernel, must break the shell."

And so with others—one and all declare that there is a secret meaning under the words of the Scriptures which alone makes them valuable to humanity, and secure against the assaults of the hostile criticism of materialistic science.

The very text of Scripture contains evidence that there is a secret teaching as well as the open teaching. We have space only to quote a few instances from the recorded sayings and actions of Jesus Christ and the Epistles of St. Paul.

In the 13th chapter of St. Matthew, after Jesus has related the parable of the sower, His disciples ask Him, "Why speakest Thou in parables?" And His reply is, "Unto you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." And then the narrative goes on, still giving the words of Jesus, in which he unmistakably says that there are secret things in what he is saying revealed only to those who have ears to hear.

In his Epistles, St. Paul constantly declares that there is a mystery behind the personality of Christ. In Ephesians iii. we find "The mystery of Christ, which in other ages was not made known to the sons of men as it is now revealed unto His holy apostles"; and, further on in the same chapter, speaks of "the dispensation of the mystery which from all ages hath been hid in God." Again, in the 6th chapter, we

find him saying, "With all prayer and supplication, praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf that utterance may be given unto me in opening my mouth to make known with boldness the mystery of the Gospel for which I am an ambassador."

Again, in the Epistle to the Colossians, he speaks of "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."

And so all through the Gospels and the Epistles of Paul clear evidence can be found that there is a twofold meaning: the exoteric one of the letter, misleading and often incomprehensible, which killeth, and the esoteric, or secret, which giveth life.

A great Hebrew, the Rabbi Maimonides, lays down the following rule for the interpretation of the sacred writings:—

"Every time you find in our books a tale, the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be sure that tale contains a profound allegory veiling a deeply mysterious Truth, and the greater the absurdity of the letter the deeper the wisdom of the spirit."

Apply this key to the New Testament, and many of its mysteries can be unveiled.

The New Movement in England.

THEOSOPHY.

OUR modern Science, appealing afresh to the evidence of men's senses, as against the accumulated superstitions and errors of ages, has not, until quite recently, had time to bring things spiritual under her examination. She has contented herself with denying or overlooking their existence, being occupied with more palpable things—the stars, sun, moon, and earth, the outward forms and the mechanical forces of Nature. She neglected God, and died to him, becoming really Atheist, without God; so that men of the religious instinct feared in her a foe. But the scientific Atheist, being a dealer in facts, was an infinitely better man than the professional religionist who opposed Science in the interests of his place and salary; the untruth of priestcraft it was that Science really attacked, not the truths which are really religion.

Now, the phenomena of "mind and soul" are coming under scientific observation. Two causes are leading to this. First, the accumulating record and the increasing belief in those "spiritualistic" phenomena which range from "table-rapping" to "appearances in the astral body." Crookes, Wallace, Oliver Lodge, and a body of scientists quite as large and respectable as is engaged in any other particular branch of investigation (to say nothing of W. T. Stead), have set to their seal that there is reality in these phenomena.

The other cause is the fact that men *must* question as to their spiritual nature, being spiritual beings. Mere instinctive curiosity would compel to this, did not also the awful problems of life send us to seek a solution of them in a world beyond; for no solution is to be found here. Our Science, as we have seen, concerning herself at first with the study of material phenomena, found that her steps in knowledge at length led her out among the affairs of the world; she must question as to the foundations of Religion; she must question as to the origins, constitutions, and ends of human society.

Pursuing these latter investigations, she has at last found herself face to face with the problem round which all men's interests and passions most centre. She has had to reckon with Economics. That has taken her into the market-place, the factory, the slum, the palace, and raised up to her a new class of students and servants, who do not become certificated professors, but preachers and prophets of reform. These men and women, looking with observant eyes upon the competitive struggle for existence, the awful mass of misery and waste of life, and the selfishness, hardness, ignorance, and apathy which perpetuate these evils, have turned back upon Science with the question, "Religionism fails us; what can *you* tell us about the nature and fate of man that shall enable us to comprehend these horrors, and possess our souls in hope in face of them?" The answer to that question even now begins to be uttered.

Curiosity concerning things spiritual, scientific inquiry into "spiritualism" (as, for instance, by the Society for Psychical Research), and the revulsions from an unsatisfying Materialism—frost, rain, and shine of these forces—broke up ground for Theosophy. M^{de}. Blavatsky (all attempts to judge whom by English conventions must end disastrously to her reputation, and to the inquirer's hope for real knowledge of her), a Russian, and, therefore, an Oriental herself, came into our West with the strangest importation of Hindoo metaphysic and philosophy. There are many people—perhaps the majority of the race, even of those who are called educated—who might read through M^{de}. Blavatsky's books, and at the end be no wiser for it—rather less wise, in fact, for they would probably be in a kind of hypnotic muddle. These are the Materialists by nature. Is it not written that spiritual things can only be discerned by the spiritually-minded? Kant and Hegel are about equally fruitless, in unspiritual minds, as is Blavatsky.

Her teaching is practically this: Carry the scientific method of experiment and induction into matters spiritual; call nothing impossible, but demand evidence that can be interpreted by your reason before you believe anything. The conditions under which experiments must be made are such as—the Universe must be regarded by you as Infinite Mind, and Humanity must be regarded as of one spirit. In your conduct you must practically confess and prove your belief in the Brotherhood of Man. You must make the end of your labours to consist in the mastery of a purified mind over a conquered animal nature. Should you then desire such unusual spiritual powers as are possessed by the holy men of the East, and by natural "mediums" even in our unbelieving West, you may obtain these by abstemious and chaste living, by activity in good and avoidance of evil, by elevation of thought and gradual "scientific" development of powers

which are latent in the will. As primary evidence of the reasonableness of these teachings, the unbroken record of beliefs and events, "occult" and "miraculous" which runs through all history, is adduced; and the "spiritualistic" phenomena of the last fifty years are called to mind. Actual present experiment is also trusted to, with due warning as to the uncertainty of obtaining "results" at all times, and as to the danger of deceptions being practised. Dr. Alfred R. Wallace's "Miracles of Modern Spiritualism" may well be read by inquirers concerning such experiment. The Life Hereafter, bringing the reward of well-doing and the disaster of evil-doing, is the crown of Theosophy; the doctrine of Re-incarnation is an incident of the teaching.

'But,' it is asked, 'how is Theosophy related to the political and religious phases of the New Movement which we have so far considered?' In this way. It is the broadest and clearest sign manifest among us of that progress of thought which tends to the right interpretation and harmonisation of truth material and truth religious. To the Social Democrat and his like the message of Theosophy is:—You must recognise the spiritual nature. You must move the oppressed whom you would help by other forces than the denunciation of landlord and capitalist. You must cease devoting your labours to bitter criticism of other persons than yourselves; and by becoming yourself purer, honester, and kinder, develop the power to win men to better things. Look beyond death, and believe in the future; carry out your principles even to death, and, by building up the New Society, so destroy the old. To the Religionist, Theosophy says—Divest your creed of all you do not believe; commence to build up your religion again, from the very foundation, if needs be. Fly from the old hypocrisies, and deal with understood fact only. Recognise the truth that Religion means Human Brotherhood. To the service of that truth give your life, and the powers of Heaven (which are no myth) will aid you.—*Echo*, July 23rd, 1894.

Masters' Service.

WE are all anxious to serve Masters and help on Their work; the most earnest of us—the real heart of the Society—striving hard to purify our lives and conquer our lower nature, so that we may be the better able to serve Humanity under Their guidance.

But how many of us are waiting for special messages—dreams, visions, something unusual, psychic and impressive?

Brothers, is this Their only way of working, think you? Are we not daily shirking and putting off work that They are giving us to do? Work that, maybe, no one else can do.

Someone may come to us, tell us his worries and difficulties, and we—we say we are sorry, but we do not take the trouble to understand him, nor try to find out what is really wrong, and so, perhaps, where help is sorely needed, no help is given. It might have been but a word of kindly advice, of warning or encouragement, or perhaps with a little trouble we could have enabled him to enter upon a new cycle, by altering his environment. But, not understanding—not caring to understand—how could we give that help?

And the chance slips by, to occur again only when the Wheel has turned completely round! How do we know that Masters had not sent that one to us, as a service asked, an opportunity given to help Them in Their Work?

If we would serve, we *must* keep our hearts more open, and be ever on the watch, transferring our sympathy from self to other Selves, and breaking down the terrible wall of selfishness that surrounds us.

Masters may be nearer than we think, working in the "Dark Valley" amongst us; but they need our help, and we—O! God within! break through our blindness and our unbelief, that we may see!

M.

Gleanings.

If thou think evil of thy neighbour, soon shalt thou have him for thy foe;
And yet he may know nothing of the cause that maketh thee distasteful;
And if thou think of him in charity, wishing or praying for his weal,
He shall not guess the secret charm that lureth his soul to love thee.
—*Prov. Philosophy*.

One of the illusions is that the present hour is not the critical decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday.

—*Emerson*.

There is no purifier in this world to be compared to spiritual knowledge, and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.

—*Bhagavad-Gita*.

To believe without knowing is weakness; to believe because one knows is power.

—*Eliphas Levi*.

True prayer is always efficacious on the plane whereon it is made to act. Prayer on the physical plane consists in physical works; on the astral plane it purifies the emotions through the action of the will; in the realm of the intellect study is prayer, and leads to knowledge; and the highest spiritual aspirations lift man out of the turmoil of matter, and bring him nearer to his own God.

—*Hartmann*.

On earth there is nothing great but man; in man there is nothing great but mind.

—*Sir W. Hamilton*.

I [Christos] am the judge and the discerner of all secrets. I know how the matter was; I know him that offered the injury, and him that suffered it. From me hath this proceeded; this hath happened by my permission that the thoughts of many hearts might be revealed. By a secret judgment I would beforehand prove them both.—*A' Kempis*.

The highest heaven of wisdom is alike near from every point, and thou must find it, if at all, by methods native to thyself alone.

—*Emerson*.

It is heaven upon earth to have a man's mind move in Charity, rest in Providence (Karma) and turn upon the poles of Truth.

—*Francis Bacon*.

NORTH OF ENGLAND FEDERATION.

The next Quarterly Conference of Northern Lodges, will be held at the Victoria Hall, Goodramgate, York, on Saturday, November 10th, 1894. All Members of the T.S. are cordially invited to attend.

Times of Conference—Council Meeting, 2 p.m.

General Conference, First Session, 2-30 to 4-30 p.m.

Second Session, 5-30 to 7-30 p.m.

G. R. S. MEAD hopes to be present, and while in the North to make a tour of the Lodges and Centres in the District as under:—

Harrogate, Nov. 11; Leeds, Nov. 12; Bradford, Nov. 13; Redcar, Nov. 14; Middlesbrough, Nov. 15; and Stockton-on-Tees, Nov. 16.

Liverpool, Manchester and Southport the General Secretary hopes to visit in December.

LOUISA SHAW, (Sec.,)
7, James Street, Harrogate.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS—On Sundays at 7 p.m., in No. 1 Club Room, "People's" Hotel.

Nov. 4.—"Theosophy and the Churches." HODGSON SMITH.
" 11.—"The Web of Destiny." G. R. S. MEAD, B.A.

(General Secretary, London.)

" 18.—"The Light of the World." ELIZ. W. BELL.

" 25.—"Practice and Precept." EDW. J. DUNN, (York.)

LODGE MEETINGS.—On Fridays, at 7-30 p.m., in No. 4 Club Room, "People's" Hotel.

SECRET DOCTRINE CLASS.—On Saturdays at 8 p.m., at 101, Franklin Road.

YORK LODGE.

Meetings 8 p.m., at 53, Stonegate, (over Minterne's Toy Bazaar.)

TIME TABLE.

Nov. 2.—"Precept and Practice." E. J. DUNN.
" 9.—"Ancient Lights and Modern Windows." MISS WARD,
(Bradford.)

" 10.—Federation Meeting.

" 23.—"Philosophy of Subject and Object." A. D. CHEYNE,
(Bradford.)

LODGE MEETINGS.—On Fridays, November 16th, and 30th, for Study of "Ocean of Theosophy."

BRADFORD LODGE.

TIME TABLE.

Nov. 7.—"Zoroastrianism." B. HUDSON, (Middlesbro'.)
" 21.—"Duty." W. A. BULMER, (Yarm.)

MEETINGS—At the Club Room, Central Coffee Tavern, Westgate, at 8 p.m.

Library Open every Wednesday Evening from 7-30 till 8 p.m.

ATHENE LODGE (BRADFORD).

TIME TABLE.

MEETINGS—On Tuesdays, at 7-45 p.m., in the Council Chamber, Mechanic's Institute.

Nov. 13.—"The Philosophy of the Vedanta." OLIVER FIRTH,
(Bradford Lodge.)

" 27.—"The Greek and Roman Underworld." ARTHUR BURRELL,
(Postponed from last Session.) Esq., M.A.

Inquirers are invited to address the Secretary, Eldon Buildings, for pamphlets and all information respecting the Society.

Theosophical books on loan at 2d. per volume per week may be obtained at the same address.

LIVERPOOL LODGE.

TIME TABLE.

Nov. 1.—"What Theosophy has Taught me." MRS. CLARK.

" 8.—Mrs. Besant's Indian Lecture on "The Building of the Cosmos" will be read.

" 15.—"Vedantic Philosophy." Mr. O. FIRTH, (Bradford.)

" 22.—DISCUSSION—"Theosophy and Socialism"

" 29.—"Some Vagaries in Life—how explained" Mr. W. T. HAYDON

Meetings are held every Thursday Evening, at 7-30, at the Rooms, Crossley Buildings, 13a, South Castle Street.

Visitors and Inquirers are cordially invited.

MIDDLESBROUGH LODGE.

TIME TABLE.

Nov. 13.—"Aims of Theosophy." J. A. JONES, B.Sc.

" 15.—"The Soul." G. R. S. MEAD, B.A.
(Gen. Sec. European Section Theosophical Society.)

" 27.—"Heaven and Hell." Miss SHAW, (Harrogate.)

The Lectures as above are open to the public, and will be held in No. 5 Lodge Room, Oddfellow's Hall (Albert Street Entrance), at 7-45 p.m.

November 6th and 20th, Class for study of Mrs. Besant's Manual, "The Seven Principles of Man," at the Lodge Room, Co-operative Hall, Corporation Road, at 7-45 p.m.

SECRET DOCTRINE CLASS.—Sunday Evenings at 6 o'clock.

SOUTHPORT LODGE.

LECTURE LIST FOR NOVEMBER.

Nov. 2.—Secret Doctrine Class.

" 9.—"Dogma." F. W. BIRD.

" 16.—"Occult Astronomy" illustrated. S. G. P. CORYN, (London)

" 23.—"Potency of Thought." W. JONES.

" 30.—Secret Doctrine Class.

N.B.—The Meetings will in future be held on the Friday Evenings, at the Café, 31, Chapel Street, and not as heretofore.

The Officers of the Lodge will be glad to give any further information.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.

BRADFORD (Athene):—Miss Ward, Eldon Buildings, Bradford.

BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.

DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.

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LIVERPOOL:—H. Milton Savage, 18a, South Castle Street, Liverpool.

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NEWCASTLE:—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.

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SHEFFIELD:—C. J. Barker, 503, Intake Road, Sheffield.

SOUTH SHIELDS:—Mrs. Binks, 15, Argyle Terrace, South Shields.

SCOTTISH:—A. P. Cattanach, 87, Brunswick Street, Edinburgh.

SOUTHPORT:—Herbert Crooke, 19, Windsor Road, Southport.

WAKEFIELD:—W. Dickenson, Jr., 66, Providence Place, Thorne's Road, Wakefield.

YARM-ON-TEES:—W. A. Bulmer, Eaglescliffe, Yarm.

YORK:—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to G. J. HENDERSON, 28, Sussex Street, Middlesbrough.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

WE all profess to believe that a man should be considered innocent until he is found to be guilty, and that circumstantial evidence alone, however strong and apparently conclusive, is notoriously unreliable. The knowledge of a few more facts will often completely change the value of the evidence. If there were more of the charity which "thinketh no evil," things might be different; but, as things are, it is only too frequently the case, if facts should seem to point to guilt, most men will condemn. But circumstantial evidence, unreliable as it may be in any case, becomes doubly unreliable when the accused has not been heard in his own defence. When our own sweet selves are the victims of this form of injustice we boil over in righteous indignation. Let us extend to others at least the justice (to say nothing about the charity) we demand for ourselves.

Of course the preceding is said in reference to the allegations of the *Westminster Gazette* and the case it makes out against W. Q. Judge. That it does make out a case is undeniable; though it is equally true that in the light of Mr. Judge's explanation the whole thing may completely break down. A clever barrister could throw discredit upon the doings of a saint, and a skilful journalist can so manipulate facts with his own inferences and suggestions as to blacken the character of an archangel. I am not suggesting that W. Q. Judge is a saint, much less an archangel, but I know him to be a good man with a long record of self-denying and

self-sacrificing work; and, following the time-honoured tradition of English justice, I hold him innocent till he is proved guilty. And that proof can never be established until he is heard in his own behalf.

A great friend of mine says, in a recent letter, speaking about the *Westminster Gazette* articles, "When people get distressed about these things, I wonder is it because they fear Theosophy will suffer, or because they are afraid of themselves looking ridiculous in the eyes of the world?" I think that a very pertinent question, and each one can answer it for himself. For my part, I don't see how Theosophy is affected. The Doctrine of Reincarnation, for example, or the Law of Karma, will remain as true as ever, even if the whole Theosophical Society were to prove false to its trust. The evidence as to Masters is probably beyond the ability of the attacking journalist to understand; but it is totally different in kind from that which he so complacently thinks he has demolished; and it is not likely to come under his observation to tempt his too facile pen.

A gentleman called Wise delivered a lecture recently at Birkenhead, under the auspices of the Y.M.C.A., entitled "Theosophy Exposed." In the course of his address he accused Theosophists of non-belief in a personal God, the Atonement, &c. There are two or three facts to which I may be permitted to call Mr. Wise's attention. Firstly, many members of the T.S. do believe in a personal God and the Atonement, as explained by current Christian orthodoxy. Secondly, that others believe in the basic spiritual verities of which the current "beliefs" are (to them) only the crude and exoteric forms. And, thirdly, that to believe in the ETERNAL as beyond all human expression is not to deny It. In this connection the following quotation from Bailey's "Festus" may prove suggestive: "All things created must have form, form meaning limitation. God alone is formless, illimitable!"

A correspondent, referring to the first object of the T.S., to which its members are asked to subscribe, asks, "what does Brotherhood practically mean?" He goes on to say that "in its highest, spiritual aspect it may be considered as

"equality;" but in its material, every-day aspect it is perhaps best recognised as unity of purpose." Using harmony (in its musical sense) as an illustration, he proceeds to say that "as men are so differently constituted they will act and think differently, and, like the different members of an orchestra, using different instruments, the aim of the whole should be harmony."

That word "equality" is a dangerous one to use, unless you fully understand to what it must be limited. In nine cases out of ten its introduction into ethical considerations will lead to mischief. As Lytton very truly says "A nation that aspires to *equality* is unfit for *freedom*. Throughout all creation, from the archangel to the worm, from Olympus to the pebble, from the radiant and completed planet to the nebula that hardens through ages of mist and slime into the habitable world, the first law of nature is inequality..... No; while the world lasts, the sun will gild the mountain top before it shines upon the plain. Diffuse all knowledge the earth contains equally over all mankind to-day, and some men will be wiser than the rest to-morrow. And this is not a harsh, but a loving law,—the real law of improvement; the wiser the few in one generation the wiser will be the multitude the next!"

It seems to me that you may look at the question of Brotherhood from one of two standpoints. Either of *rights* or *duties*. If you take the first position you will find it almost impossible to keep from conflict, and a most unbrotherly state; but in the latter there seems the possibility of working out that *practical* application of the teaching which my correspondent wishes for. Brotherhood means service. It doesn't mean collecting debts, but paying them. It is built upon forgiveness. When men will really try to square their *actions* with the teachings of the Buddha and the Christ brotherhood will become a fact. It won't come by talking about it, or professing to believe it. The faith which is satisfied with profession will kill the soul instead of quickening it. As Clough says:—

"But play no tricks upon thy soul, O man;
Let fact be fact, and life the thing it can."

Those Masters of Compassion who in India and Palestine shewed the world that a life of forgiveness, of self-sacrifice, of non-insistence upon "rights," of consistent performance of duties, even the most common-place was practicable, gave us the true teaching; and just so far as we can fit our words and thoughts and acts to that teaching will we find that brotherhood is a reality. They who would "explain" the teaching to wring it from its plain meaning, and to make it fit their own selfish wishes, deny their Master. More than that, in their ignorant conceit they presume to judge Those whom they profess to follow. The teachings are practicable enough, it is the men who are impracticable. Christendom has tried centuries of profession, and produced a loathsome failure; let it try a few years of actual practice, and note the results.

I think that if each man would just attend to his own duties and try to do them, and not go prying about to see if his brother does his, we should have less "envy, hatred, malice, and all uncharitableness." Brotherhood will never

be realised till men make some real efforts in this direction. Let us purify our own thoughts before we presume to condemn, and when they are purified we shall not condemn, but pity. Recognise that each man reflects the All Self,—through each it strives to find expression,—in each it is perverted and distorted,—and by each it is daily and hourly degraded. Be prepared to meet a man as a brother before you complain that he is unbrotherly. The plain English of this brotherhood question is that we must forgive as we hope for forgiveness, and do our own duty whatever others may do. If we make their faults the excuses for our own we shall fail lamentably.

The first object of the T.S. is to form the nucleus of a Universal Brotherhood of mankind without distinction of race, creed, sex, caste, or colour. And that is exactly what is at the base of all religious teaching worthy the name. The reason why every Church has missed the mark seems to me to lie in the initial error of *getting* rather than *giving*; and that error runs like a dark thread through some of their best works. It has been the flaw in the otherwise faultless symmetry of many a life which, without it, had been almost perfect; it has also been the fatal germ from which have sprung the deadliest poison-flowers from the tombs of the Saints. Not, "What can I get?" but "What can I give?" must be our motto if we are truly in earnest in our wish for brotherhood.

Perhaps the greatest difficulty in the way of a general acceptance of Theosophical teachings in England lies in the unfamiliarity of the idea of Re-incarnation. It is so utterly foreign, and comes in such strange guise, that men fight shy of it. And the difficulty is made greater because of an unconfessed scepticism which, spite of professions to the contrary, doubts the very existence of a soul at all. Over and over again I have seen this fact illustrated; and it was very well met by a friend of mine who, after many discussions with a mutual acquaintance about Re-incarnation, at last said,—"Look here! hadn't you better make up your mind first as to whether you have a soul or not?" The start and the silence which followed proved that he had driven the point home.

Now that's just where a good many people are, who oppose us. They are, at heart, sceptical about the very existence of the soul, and we needn't wonder if it takes some trouble to convince them of the reasonableness of Re-incarnation. The most fatal scepticism is rampant amongst the professedly religious. The ranks of materialism would fill up enormously if it were only a little more "respectable," and men could keep as well in the eyes of their fellows outside Church and Chapel-communion as they now do inside. We have to meet this unconfessed scepticism which hides behind a sham,—the appearance of piety. It's a cowardly business at the best, this skulking in the shadow of the steeple; and one needn't be surprised if, like all cowards, such people scoff and jeer at that which they never care to understand. And yet our duty lies always in giving, and not in asking from them. We must try to rouse in them that inner sense which will shew them that the soul is the only thing real in them, and that in the satisfaction of its needs, and not in pandering to the body, lies the true object of their lives.

So far as the doctrine of Karma is concerned I find a general tendency to accept it,—in theory. But deep down in many a man's heart there seems to lurk a sort of sneaking hope that he will evade it. He is quite willing—too willing—to admit that justice demands satisfaction from his fellows, but he hopes to get a better show himself. He passes his life in a constant endeavour to satisfy the animal in him, and is constantly reminded that satiety is not contentment. Having fed and pampered that animal, and starved his soul, he clings with an almost passionate earnestness to a creed which will tell him that he can be saved by faith. And he finds a fluctuating sense of security in persuading himself that faith is a mental condition. Now, of all the words in the glossary of religion that one word "faith" is most misunderstood. He, Who told His disciples what was possible if they had faith (real faith) knew better what He was talking about than those who pretend to *believe* in Him now.

I have sometimes thought that if people only had more faith in themselves—faith of the right kind and in their *real* selves—we should not find so much practical materialism as we do. As it is, men and women are only too often more than half ashamed of their best thoughts. At any rate, they fear to let them be known. Many a good impulse is checked because of what they think others might say. They have not the courage of their own convictions, such as they are; and each one goes about in fear of his neighbour. There is a ludicrous side to all this, when we think how A and B both want to do a certain thing, and neither dare do it because of what the other may think.

If men could only conquer the moral cowardice which makes them the slaves of convention and the commonplace, the work of the world's regeneration would proceed apace. "In conduct the man of the world vitiates and lowers the bold enthusiasm of loftier natures by the perpetual reduction of whatever is generous and trustful to all that is trite and coarse." "You must have a feeling—a faith in whatever is self-sacrificing and divine—or common sense will reason you out of the sacrifice, and a syllogism will debase the Divine to an article of the market." Prudence is often the synonym of cowardice. Among ten men who aspire to freedom only one dares to achieve it. Prudence deters the nine. "Common Sense" in matters of common knowledge is ever a man's safest guide, but in matters of common ignorance it is his constant betrayer.

And so it comes about that the soul which aspires will always have to meet and conquer the dread of that "common sense" which is the expression of the common ignorance of that life it would win. And the temptation is great to silence those "obstinate questionings of sense and outward things"; to escape from those "dark misgivings of a soul moving about in worlds not realised," those "high instincts, before which our mortal nature doth tremble like a guilty thing surprised." We must have faith in ourselves. Faith to stimulate and not suppress those first faint tremors which tell of the soul's awakening. Faith to follow Truth though the world frown on us; and, greater still, faith to hold to it though the world laugh at us.

North of England Federation T.S.

SIXTH QUARTERLY CONFERENCE.

THE meeting of the Federation at York, on Saturday, November 10th, was in every way successful.

At the COUNCIL MEETING, which preceded the General Conference, it was decided to hold the next meeting of the Federation in Liverpool.

GEO. R. S. MEAD, General Secretary of the European Section T.S., presided over the General Conference, at which between 40 and 50 representatives from the Northern Lodges and Centres were present. Referring to the recent attacks on the Society Mr. Mead said that he, personally, did not come into the Society because of any phenomenalism, nor was his belief in it affected in any way by the recent newspaper attack on W. Q. Judge and others. He should continue to uphold the absolute creedlessness of the T.S., every individual member of which had a right to believe what he chose. Many members believed in Masters, but the T.S. is not founded on that belief. He did not know what steps would be taken in view of the recent adverse criticisms, nor did he particularly care. He, and many more, intended to stick just where he stood, and continue working for Theosophy. And not for Theosophy only, but for that particular organised Society which had brought before the notice of the world lines of investigation which pointed to higher ideals and a nobler and better life.

Each individual member of the T.S. was entitled to his own opinion; but Mr. Judge had so far said nothing, and even if he continued his silence he (Mr. Mead) would continue to work with him for Theosophy. We should all go on studying, and working; but, above all, living. We know what Theosophy has done for us; how it has changed our lives, and given us higher ideals and nobler conceptions of life and duty.

The reports from the various LODGES and CENTRES indicated a continued and useful activity in the North, and a steady increase in public interest.

Replying to a member, who asked how far we ought to accept H.P.B.'s authority, Mr. Mead gave it as his opinion that the spirit which questioned was a right spirit, and neither in H.P.B. nor in anyone else ought we to place blind and unreasoning reliance. It would be absurd of us who had come out from the pale of dogmatic creeds, to put H.P.B. in their place. She had given hints and suggestions of the Secret Doctrine, but necessarily could not give the Secret Doctrine itself. She had shewn us how we could discover it for ourselves. Her teachings recommended themselves to our reason, our judgment and our intuition, and they afforded a living key whereby we could unlock the hidden wisdom in all the world's great scriptures.

In the light of H.P.B.'s teachings the chaos of the world's mythologies was reduced to a cosmos of spiritual teaching. If she had herself written such writings as those fragments from the Book of the Golden Precepts and the Stanzas of

Dzyan, which, to the scholar, bore the unmistakable evidences of ancient oriental writing, then she herself must have been one of the world's inspired writers. If her own statement that they were translated for her by Masters were not correct we, as students of oriental literatures, would gladly welcome any other fragments of a like nature.

At the evening session, which was well attended, Mr. Mead spoke at some length, taking as the subject of his address—

THE "SAVING OF SOULS."

The idea at the root of the Western mind in this connection is that souls must be saved from eternal perdition. This idea was at the back of the Inquisition which justified its ghastly cruelties by the thought that it was better men's bodies should suffer than their souls should be lost. This mistaken notion of salvation from eternal torment is also the mainspring of the missionary movement, which is based upon the ignorant conceit that the "Pagans" are all doomed to perdition. The instinct which leads men to fight for the truth is a good one, but it becomes perverted and turned to an evil purpose when it drives men to persecute, and to force their ideas of religion upon others.

The Buddhist religion was notable for its missionary enterprise in past ages; but throughout its whole history it has never attempted to force the truth at the point of the sword. Repentance is a change of mind from things material to things spiritual, and this can never really take place in obedience to force, though it may be helped by persuasion.

The Temptation of Christ is no mere fable or invention of priest-craft, but a living fact in the life of each soul that would be saved. It is shewn the things of this world and the glories of them, and it knows that these things may be had, but at the sacrifice of the soul. The same thing is told in another allegory where Abraham offers his son Isaac. The soul that would be saved must be ready to give up all,—even its best beloved. He that would save his life must be willing to lose it. Again, in the Katha Upanishad, we have the same teaching, where man offers his only Son to Death, and, in so doing, gains the Secret of Death.

We must consider the question of salvation from other standpoints than that of mere emotion. We must "work out our own salvation in fear and trembling." The emotional desire after a higher life is not salvation; it is scarcely even the beginning of the path,—a mere catching sight of it. Men will never find salvation *outside* themselves, only *within* can it be gained. By living the higher life we may be in the world but not of it. Earth life affords that training-school in which the full measure of the soul's stature is slowly reached, as life after life adds its experience, till at last salvation is achieved.

Desires bind us to things of sense, and so long as desires remain unsatisfied, and there is longing for sensation, so long will the soul lay bound upon the wheel of change, and come back again and again until its thirst for sensation is gone and it finds its place of peace in the bosom of the All-Father.

In the saving of souls there are certain practical suggestions worthy of consideration. We know that in hypnotism the

will of the subject is weakened or destroyed, and the hypnotiser is responsible for that person's acts. Persuading people to certain views is analogous to this; and those who adopt such methods undertake serious responsibility. True salvation must come from within, and be the result of the soul's own growth; it can never be imposed upon it from without. Our efforts should be given to stimulating the soul's growth, to put forward its own-strength. Never try to gain intellectual victory, but with purified thoughts strive to show to our fellow-man that truth which is hidden in his heart. Great teachers aim to present truth, nor to force belief. The Great Law is the law of harmony, and is identical with that Law of Love whose handmaid is Compassion. The soul lives by giving, and in giving of its best and dearest for the good of its fellows it gains its own salvation in the Saving of Souls.

During the sitting of the Conference there were discussions as to Activities, and the need for individual recognition of duty to support the movement, particularly with regard to Sectional Funds towards which it was hoped that all Lodges and Centres would make systematic contribution. It was felt, however, that the Federation, as a body, could take no steps herein, beyond asking each Lodge to use its best efforts.

Duty.

THE meaning of the word "Duty" is clear enough, it is what we owe, or what is *due* from us to ourselves and others. But when under any given set of conditions we ask ourselves "what is our duty?" it is not always so easy to decide. I believe a good deal of uncertainty of this kind is introduced into our question by a sort of mental "business habit" we get into of trying to settle ethical questions on a commercial basis. We attempt to strike a balance between what we owe and what is owing to us and then determine our duty by what remains. As a consequence we make all sorts of devil's bargains with ourselves, and tamper with and evade duty in a thousand ways.

Whatever may be true in business it is a fact in ethics that we must pay what we owe, whether our fellows pay us or not.

A little consideration will shew that our duty applies to our thinking and speaking as well as to our actions. And this fact increases the difficulty of formulating any general rules to meet the kaleidoscopic changes of condition and environment possible to a human being. All that I shall attempt in the following paper will be to offer suggestions as to the general lines along which we may expect to find our duty, and to point out a few of the causes of failure, which with most of us is more conspicuous than success.

At the very outset of our enquiry we are met by authority. To many people the lines of duty seem clearly drawn in creed, or scripture, or tradition, consecrated it may be by ages of common consent. The Koran, the Bible, or Manu may be the ultimate court of appeal for Mohamedan, Christian or Hindoo, and the duties of the respective adherents of these systems become plain in consequence. But in their search for truth some minds have come to distrust the

authorities accepted by the multitude, and to them duty is not the same as to others. If there were only one professedly "divine revelation" the difficulties of these doubting ones might never have arisen; but clearly it cannot be allowed that Truth is a question of Geography, or that it depends upon a man's being born and educated in Turkey, in England, or in India, as to whether or no he has access to the truth. It may be soothing to the vanity of the inhabitants of the respective countries to think otherwise, but while authorities differ the doubters are left to shift for themselves.

There is another matter of extreme importance to understand and appreciate before we can formulate any stable propositions about Duty; and that is what is understood as the "moral law." Here again we notice geographical differences—things being quite moral in one country which are regarded as immoral in another. Time, also, is a great differentiator. The difference of a few centuries often makes very appreciable and sometimes serious alteration in the commonly accepted ethics of the same people. The derivation of the word "moral" is from the Latin *mores*, custom, and strictly speaking that is moral which is customary. The morals of the Dyaks of Borneo differ considerably from those of a Parisian; and these, again, from the English Non-conformist. Each will, no doubt, think the other mistaken, and so far each will no doubt be right. But the duties of each will be determined by different factors. Things become "moral" when they are consecrated by custom and common consent. In this way organised murder becomes "war," which is customary and moral enough; and systematic robbery may become business, and be equally reputable and moral. Just as in matters of speculative Theology so in "morality" we find individuals who doubt the common authority and to them duty may be in some instances different from the rest.

Now I would have you notice that in every instance those who, in all earnestness and sincerity, differ from the majority in these matters virtually assert the existence in themselves of an Inner Light which enables them to see more clearly than the rest. It is a curious fact that even the avowed materialist as well as the agnostic practically found their claims to separate consideration upon the reality of this "inner light" whose very existence they would probably deny. But how otherwise can they assert freedom from the customary "authorities" in matters of morality and belief?

I need hardly remind you that I speak principally to those who hold that "there is no Religion higher than Truth"; and anything I may say must not be taken to be an attempt to define the duties of those who owe allegiance to any authority outside that "inner light" of truth of which I have spoken. To those whose duties are defined for them in current creeds or moralities I have little or nothing to say beyond this: Whatever you honestly believe to be your duty do it, and you will do it all the better the less you talk about it.

I would like to offer a few considerations about what I have called the Inner Light, for on a right appreciation of it depends, I believe, the value of our reading of duty. Under the common name of Conscience it is often spoken about, but what Conscience is does not seem to be quite clear to many people, though it is evident how largely it affects our

duty and how much it may differentiate the duties of different people. This "voice of Conscience" doesn't seem to give the same messages to all men under similar conditions. The conscience of a Turk would make him loathe many of the eating and drinking habits of the Englishman, and think them not only filthy but wrong; whilst the Englishman, in his turn, would feel equally conscientious scruples against the Turk's ideas about matrimony. I need not multiply examples; the facts are notorious. All men believe that there is a law of absolute truth, but their interpretations of its details are legion. It is as though the windows of men's souls were stained with the very nature of their words and deeds and thoughts, and that the pure white light of Truth streaming in to them was coloured and obscured in consequence. This simile illustrates what I believe to be the correct explanation of that otherwise inscrutable mystery why people equally "conscientious" should see things so differently.

In view of what has so far been urged it becomes evident that the only thing we can do, in the absence of authority, is to act according to our knowledge and discrimination of the truth, trusting to experience to correct our errors, and knowing that, having done our best, we are free from *deliberate* infringement of the law. But I think I have also established another position, which is that in not one of us is there likely to be the truth in its purity. We all have behind us a record of wrong and ill, especially in thoughts, sufficient to have darkened the windows of the soul, and we must be content to know that our interpretations of duty will probably be wrong, and that in our actions we have usually only the choice of evils. But so long as we are not guilty of wilful wrong, and are willing to be guided by experience, we shall find our nature becoming more and more amenable to the tremors of that Eternal Light, and our souls more purified to reflect it as it is.

And now we are in a position to state in general terms what our duty really is. It is to obey the dictates of what is called conscience; to follow these in all earnestness and sincerity; and, in the light of the facts already shown, exercise a boundless charity to others. We have seen that what our conscience *seems* to tell us need not be the same message as that which sounds in the heart of our brother man. He may be just as earnest and conscientious as ourselves, and probably we may both be wrong. But as fellow learners in the school of experience we certainly *shall* be wrong if we attempt to enforce our own interpretations of duty on each other.

Such, in general terms, seems to be what is meant by duty—what we owe to ourselves and others. And, the first suggestion in particular which I have to make is that once we see a duty we should do it. We mustn't expect to pay our debts by promissory notes constantly renewed. We shall not discharge a duty by talking about it. What is wanted is action. As Carlyle says,—“The God-given mandate ‘work thou in well-doing’ lies mysteriously written in Promethean prophetic characters in our hearts,” and in obedience to that mandate lies our duty. And this divine command “leaves us no rest, night or day, till it be deciphered and obeyed, till it burn forth in our conduct, a visible, acted, Gospel of Freedom.” We must never forget that “conviction, were it never so excellent, is worthless till it converts itself into conduct.”

Our duty lies in the act itself and not in the results. It would be a poor excuse to refuse payment of a debt on the plea that we feared our creditor would make a bad use of the money. We should know how to reckon up a creature of that kind. Hadn't we better try to reckon up ourselves in the same way? We barter away our souls in this constant pettifogging about results, and only succeed in swindling ourselves in the long run. We must pay our debts because we owe them, and manfully take all consequences of the payment. Probably, some of those consequences will be unpleasant. But we mustn't expect to clean the windows of our souls without having to get rid of the dirty water. Of all illusions which blind spiritual discernment those which come from "affection and dislike" are the deadliest. They are rightly termed "the enemies of man." To them we owe it that we do not see the light as it is; and they mystify us so that we can seldom see even the lesser of the two evils—cannot discriminate between what we call the true from what we know to be false. In this connection I would refer you to the Katha Upanishad where it says "The better is one thing, the dearer is another thing; these two pull a man in opposite ways. Of these two it is well for him who chooses the better; he fails of his object who chooses the dearer."

(To be concluded.)

The Pairs of Opposites.

(Concluded.)

THOSE lessons which teach the uncertain soul, which guide its erring steps up the long spiral stairway of its progress, are the lessons of pain. Pain teaches us at last to shun the fatal harmonies which the senses provide for us at so great a cost. Its shews us the real nature of pleasure,—the sin of selfishness.

"Always and everywhere salvation is torture.....and peace lies in sacrifice. If we would win our pardon we must kiss the fiery crucifix. Life is a series of agonies, a Calvary which we can only climb on bruised and aching knees."

We must learn the Divine Theurgy of "those beautiful souls whose saintly alchemy transmuted bitterness into kindness, ingratitude into benefits, insults into pardon," and in this "apotheosis of grief, this transfiguration of evil by good" we shall learn the lesson of Pain, that "Life should be a giving birth to the soul, a giving birth to a higher mode of reality."

And, now, before going farther, let us recapitulate and rearrange the essential points in the foregoing, when, I think, we shall find our ideas as to the nature of the "Opposites" enlarged and cleared. It may also happen that the reasons for striving to free ourselves from them will become more apparent. If we honestly try to understand these things, and persistently endeavour to apply our knowledge to our every-day acts and thoughts, we may gradually attain that spiritual knowledge which frees at last from "the bondage of wrought deeds." It is this knowledge to which Krishna refers when he says:—

"As the natural fire, O Arjuna, reduces fuel to ashes, so does the fire of knowledge reduce all action to ashes"

"There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion, findeth spiritual knowledge springing up spontaneously in process of time."

To gain spiritual knowledge is to form a solid foundation for ethics, upon which we may build in perfect confidence. Authorities may differ, or be discredited, but, knowing "the truth which makes us free" we may pursue that path which leads to final liberation, haunted by no misgivings as to our final goal.

Our position so far may be briefly stated in the following propositions:

1.—"As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body" and it is He "who is seated in the hearts of all beings" for "the infinite One Life manifests Itself in an infinity of finite lives."

2.—These finite individualisations of the One Supreme Spirit in each of us, set up that "state of things" which we call personality. We imagine ourselves to be separate beings; and this delusion springs from our identifying ourselves with sensations.

3.—This brings us under the sway of the Pairs of Opposites. The transitory personal will, blinded by the senses, seeks in them the gratification of its illusive separateness.

4.—Pleasure is the harmony we experience when we identify ourselves with the things of sense, but always our inner nature will eventually assert its reality, and in the discord which results we shall find pain.

5.—The discord of pain is caused by our higher nature striving to assert itself through the illusions of selfishness.

6.—Freedom from pain can only be obtained by freeing ourselves from the delusions of Sensation.

7.—The attainment of Spiritual Knowledge is the means to be sought to gain this freedom from the sway of the pairs of opposites.

The old philosophers of Greece and Rome regarded pain as an evil to be borne. They appealed to the strength of manhood to bear it with fortitude. But their systems broke down, for that strength and fortitude did not exist.

Then came the Christian, with his teaching about the Inscrutable Will of an all-powerful Creator, who chastened those He loved. Resignation was their watchword, and for ages a weak and unquestioning submission was the best answer of European thought to the riddle of the Sphinx of Pain.

But a new Spirit arose—the Spirit which doubts and questions. And the weak knees of Western orthodoxy trembled before the fiery scorn of those "whose noble and passionate grief protested against the illimitable torture of all creation and the terrible silence of the Creator."

The extra-cosmic Deity was discredited, and in the first blind revolt it seemed as though all that was noblest and best in European thought must take refuge in materialistic Epicureanism. At this crisis there came the Light from the East, illumining those dark labyrinths where doubt wandered

despairing, and showing to each man those depths within himself through whose fathomless profundity lay the path of his soul's salvation. The meaning and the use of pain became better understood; and now we may establish upon a basis of scientific accuracy that truth which the brighter souls of Christendom had already intuitively guessed, that "every virtue we possess and every conquest won"—everything, in fact, that is worth the having has been wrested from us by pain from the "lower self."

"Pain is the Spirit of growth, and without it we were scarcely animate."

In it is the source of that strength which alone will enable us to mount the ladder of progress, and of that calm vision which can look, without sick fear, from those pinnacles of being toward which we climb.

By sinking our souls into matter, and living in and for the senses, we may experience pleasure—fleeting and transitory—a passing shade of earthy correspondence with that deeper and truer life which has risen through the discords of pain into the full harmonies of Cosmic Law.

The Great Law of the Cosmos is "Compassion Absolute," and pain teaches us the first lessons of it. From our own sufferings is born "the fair child pity." We learn to forget our own sorrows, but to be very tender of the sufferings of others—to "step out of sunlight into shade" that they may profit.

The more we look into the question the deeper and firmer becomes our belief that pleasure is not the thing it seems; that pain is not a "punishment and an evil" but the greatest boon we possess, and absolutely the only thing of value in our earthly possessions.

"From both theory and practice there is no physical sensation worth having but pain. Pleasure is worse than useless, for it lulls us from the problem we all must meet and solve, some time. We may forget, and refuse to consider it for many incarnations, but never will the "Pilgrim" find rest and escape from the 'circle of necessity' till those imperfections which pain points out to us are removed."

From the first moment we take up in earnest "the Great Quest" the trials of Initiation meet us; and in these preliminary tests Pain is the grand Hierophant. The very strength of our resolve and the ardour of our purpose determine inevitably the pain we must bear. We have made our demands on the Law, and the Law is inexorable:

"It knows not wrath nor pardon,
Utter true its measures mete,
Its faultless balance weighs."

"The ardent dedication of the life, and the fervency with which the occult doctrines are first seized and followed, constitute in fact an initiation which make it impossible for the neophyte ever to return to the worldly life he lived before. And, in the constantly recurring anguish which, apparently without the slightest cause, spontaneously invades the soul, we see the inevitable result of this initiation, directly administered by the hand of a Master. It matters little whether that Master be an individual man, or our own Higher Self, of whom the lower has as yet no consciousness."

Every true student of Occultism knows something of the reality of this. To attempt to rise above the common level is to dare more than common trials. To be able to stand alone we must conquer alike pleasure and pain,—"be free from the pairs of opposites."

A little consideration will shew that this must be so. The end and aim of Occultism is the soul's evolution. The deeper and truer our resolve to rise the sterner becomes the stress of conflict. To discard the opiates of pleasure is to leave the soul more sensitive, at first, to the discord of pain.

It is easy to talk in a glib way about the killing out of all earthly desires, but to be forced, for days together, to realise the blankness of desolation which these words imply, is an awful experience to go through. But through it all, deep down, is the conviction that greater strength and courage are being gained;—the thought gradually rises up that the lesson is being rightly learned;—and the ultimate end and object of it all takes form before the inner vision as the "Great Renunciation."

And on this path, to tread which is the highest possible ambition of the human soul, pain is our first guide and teacher. Only when we learn the lessons of pain are our steps planted firmly in it. We must have attained "an equilibrium which cannot be shaken by personal emotion" that we may recognise and respond to the tremors and the pleadings of the great World Soul. For our soul "is the link between the outer body and the starry spirit beyond. But the soul may lose its hold upon the inner spirit, and its knowledge of it, and it is by emotion and sensation that its hold is loosened. To suffer either pleasure or pain causes vivid vibrations, and the bright image of the Star is no longer reflected in its depths. Sensibility to pleasure and pain does not lessen when the disciple enters upon his training,—it increases—it is the first test of his strength. He must suffer, must enjoy, must endure more keenly than other men, while yet he has taken on him a duty which does not exist for other men,—that of not allowing his suffering to shake him from his fixed purpose."

For this is peace
To conquer love of self, and lust of life,
To tear deep-rooted passion from the breast
To still the inward strife;

And only thus through pain shall we ever reach the
"Place of Peace."

W.A.B.

In the Storm.

THE good ship has sprung a leak. She bears a precious cargo of food for famine-stricken multitudes on the mainland, which is just within sight. She lost her captain in mid-ocean. The chart has been mislaid or has not been followed, and she has struck upon a sunken rock. Shipwreck threatens, unless the crew stand by her. What will each sailor do? Leave the ship with the rats? Or shall they commence to criticise and compare the seamanship of the first mate and the second, and to reproach the pilot for not having foreseen the danger, and given warning a few minutes earlier? Shall they argue that the old ship is unseaworthy, and that all self-respecting sailors ought to mutiny, at once, and to leave her to her fate? Or shall they shut their eyes

to the inflowing water, and refuse to believe that danger exists? Or try to construct rafts upon which to launch fragments of the cargo, in the hope that they may possibly drift into port? Nay verily! Shall they not rather remain, *each man in his place*, to work the pumps, to stop the leak, and to hold to the ship to the last extremity *for the sake of the cargo*?

Our cargo is the ultimate truth about ourselves and the universe. It has helped us to unravel the enigmas of life. It has satisfied our spiritual hunger, and has raised all our ideals of character and of service. Whether it reaches others, intact, through the T.S. depends upon our holding together now, and *holding the Society together*. Let us remain by the ship, and save the freight. Not until this is accomplished need we begin to debate questions of navigation. A.F.S. (F.T.S.)

HARROGATE LODGE.

TIME TABLE—December, 1894.

PUBLIC MEETINGS—On Sundays at 7 p.m., in No. 1 Club Room, "People's" Hotel.

Dec. 2nd.—"The Aim of Theosophy" JOHN A. JONES,
 ,, 9th.—"Some Thoughts on Education" ALFRED F. BARKER.
 ,, 16th.—"A Wild Arab and His Mission" JOHN C. STURDY.
 ,, 23rd.—"Buddha and Christ" LOUISA SHAW.
 ,, 30th.—"What the World Wants" JOHN MIDGLEY, (Bradford).

LODGE MEETINGS.—On Fridays, at 7-30 p.m., in No. 5 Club Room "People's" Hotel.

SECRET DOCTRINE CLASS.—On Saturdays at 8 p.m., at 101, Franklin Road.

YORK LODGE.

Meetings 8 p.m., at 58, Stonegate, (over Minterne's Toy Bazaar,)

TIME TABLE.

LODGE MEETINGS.—On Fridays.

BRADFORD LODGE.

TIME TABLE.

Dec. 5.—"Theosophical Ethics." F. D. HARRISON (Bradford),
 ,, 19.—"Thought Transference." Miss WARD (Athene Lodge, Bradford.)

MEETINGS—At the Club Room, Central Coffee Tavern, Westgate, at 8 p.m.

Library Open every Wednesday Evening from 7-30 till 8 p.m.

ATHENE LODGE (BRADFORD).

TIME TABLE.

MEETINGS—On Tuesdays, at 7-45 p.m., in the Council Chamber, Mechanic's Institute.

Dec. 11th.—"Re-incarnation: Scientific Aspects" MARY POPE
 Admission Free. Discussion Invited.

Inquirers are invited to address the Secretary, Eldon Buildings, for pamphlets and all information respecting the Society.

Theosophical books on loan at 2d. per volume per week may be obtained at the same address.

MIDDLESBROUGH LODGE.

TIME TABLE.

Dec. 11th.—"Of the imitation of Christ" BAKER HUDSON
 The Lecture as above is open to the public, and will be held in No. 5 Lodge Room, Oddfellows' Hall (Albert Street Entrance), at 7-45 p.m.

December 4th and 18th. Class for study of Mrs. Besant's Manual, "The Seven Principles of Man," at the Lodge Room, Co-operative Hall, Corporation Road, at 7-45 p.m.

SECRET DOCTRINE CLASS.—Sunday Evenings at 6 o'clock.

LIVERPOOL LODGE.

TIME TABLE.

Dec. 6.—Mrs. Besant's Indian Lecture on "Yoga."
 ,, 13.—Thoughts on Pessimism" Mr. H. M. SAVAGE
 ,, 20.—DISCUSSION—"Theosophy and the Churches."

Meetings are held every Thursday Evening, at 7-30, at the Rooms, Crossley Buildings, 18a, South Castle Street.
 Visitors and Inquirers are cordially invited.

LEEDS LODGE.

TIME TABLE.

Meetings on Monday Evenings, at 7-30, at 25, Park Square.

Dec. 3rd.—Ten Minutes Papers THE MEMBERS LEEDS LODGE.

,, 10th.—"Philosophy of Subjective and Objective" MR. CHEYNE, (Bradford).

,, 17th.—"Real Anarchism" H. W. HUNTER, (Leeds).

,, 31st.—"The Christ Within" WILLIAM BELL, (Harrogate).

LODGE MEETINGS on Sunday evenings at 6-30.

SOUTHPORT LODGE.

The Southport Lodge meets every Friday Evening, at No. 31, Chapel Street, (over Unsworth's shop), where friends and enquirers are always very welcome. The Chair is taken a 8 p.m.

LECTURE LIST.

Dec. 7.—Paper, "Some Links of History." Miss JEVONS.

,, 10.—Lecture, "The Soul." G. R. S. MEAD.
 (General Secretary European Section T.S.)

,, 14.—Lecture, "Theosophy and Evolution." R. JEVONS.

,, 21.—Secret Doctrine Class.

,, 28.—Secret Doctrine Class.

The Officers of the Lodge will be glad to give any further information.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.

BRADFORD (Athene):—Miss Ward, Eldon Buildings, Bradford.

BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.

DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.

EDINBURGH:—G. L. Simpson, 152, Morningside Road, Edinburgh.

GLASGOW:—J. Wilson, 151, Sandyfaulds Street, Glasgow.

HARROGATE:—Miss Shaw, 7 James Street, Harrogate.

LEEDS:—Mrs. Lees, 5, Roseville Road, Leeds.

LIVERPOOL:—H. Milton Savage, 18a, South Castle Street, Liverpool.

MANCHESTER:—Mrs. Larmuth, 24, Eccles Old Road, Pendleton, Manchester.

MIDDLESBROUGH:—G. J. Henderson, 28, Sussex Street.

NEWCASTLE:—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.

REDGAR:—W. H. Thomas, 14, Teresa Terrace, Coatham.

SHEFFIELD:—C. J. Barker, 503, Intake Road, Sheffield.

SOUTH SHIELDS:—Mrs. Binks, 15, Argyle Terrace, South Shields.

SCOTTISH:—A. P. Cattinach, 67, Brunswick Street, Edinburgh.

SOUTHPORT:—Herbert Crooke, 19, Windsor Road, Southport.

WAKEFIELD:—W. Dickenson, Jr., 66, Providence Place, Thorne's Road, Wakefield.

YARM-ON-TEES.—W. A. Bulmer, Eaglescliffe, Yarm.

YORK.—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N. W., or to G. J. HENDERSON, 28, Sussex Street, Middlesbrough.

All communications to be addressed "Editor, Northern Theosophist, c/o Jordison & Co., Ltd., Middlesbrough."

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The Editor's Remarks.

THE wisest course to adopt when evidence is conflicting is to suspend judgment. That's a truism; but, like most truisms, we don't act upon it. We allow ourselves to be swayed by the weight of evidence one way or another, and we pass judgment with an amount of dogmatic assurance proportional to the absence of the judicial faculty in us. In this, as in many other things, we "assume a virtue if we have it not;" and the more we assume the more we are likely to be wrong. I hope to avoid assumption of that kind in what I am going to say. Most likely I shall not please anyone but myself, but as it is *my own* opinion I am going to give, that is only what may be expected. Those who don't like it may leave it.

To plunge at once *in medias res* I am going to make remarks about the latest development of the case against W. Q. Judge. And the first thing that strikes me as important to the question is the fact that in this case heart pleads against head. All that we know of our vice-president enlists our hearts in his favour, and they tell us that, spite of all the weight of evidence which may be brought to bear to the contrary, he is not and cannot be the common fraud which a biassed writer, choosing and manipulating facts, attempted to make him out to be. We feel instinctively, or intuitively if you will, that if we only knew *all* we should see the case in a very different light. Thus far the heart.

But now comes in the head. It says,—"look at the evidence! Analyse the case as you like! Take the Reply, and analyse that! Apply your common sense, and where are your intuitions?" And all that the heart can do is to plead that perhaps if you will only wait a bit you will see things differently. At this point there is a strong temptation to accept a bias from either head or heart, as the case may be, and jump to a conclusion *pro* or *con*. Of course, if we jumped the right way there would be nothing more to say. But supposing we jump wrong? There's the rub! Now, I don't want to jump at all; I want to get to a conclusion by legitimate methods, and with my eyes open. I don't want to take my chances on instinct, I want to *know*.

More than once in my life I have had to admit, sadly and sorrowfully, that by imputing evil motives I have biassed my judgment against men. This makes me careful of assuming that an evil motive is the real one, even when it is most apparent. If it were not for this lesson of experience I should, no doubt, have jumped at once in the direction indicated by "common-sense." But, as I remarked last month, common-sense in matters of *common knowledge* may be a safe-guide; but in matters of common ignorance it is a man's constant betrayer. The fact that if I, under similar conditions, would most likely have been a fraud, only reflects discredit on myself; it doesn't by any means prove that a brother man thus placed or acting was the humbug I might have been.

I prefer to take my stand upon a basis of "common charity" in a thing I don't know, than to climb into the judgment seat on the shoulders of what may be, after all, a mistaken or an ignorant "common sense." It may be true that "the heart of man is deceitful above all things, and desperately wicked," but I believe that each man is more safely occupied in applying that doctrine to himself than in using it as a means to judge his fellows. We all of us have more than we can get through easily in our own allotted tasks; and we are much better employed in doing these than in criticising somebody else. Whether another succeed or fail in his duty does not make it less imperative that I should do mine, and if a brother be doing what I believe to be a good work, I am not going to stand

aloof from him because the world, which is notoriously fallible in its judgments in these matters, chooses to speak disrespectfully of him.

This judgment of the "world" makes me more than ever inclined to trust to the heart in this matter rather than the head. I admit the inclination, and the cause of it; but am not going to "jump" all the same. I just remain ignorant, and no profession or assumption of knowledge will improve matters for me. But there is a consideration which is worth something in this connection, and that is the way in which the "respectability" of the T.S. is and will be affected. The thing was getting far too respectable to be good for it. People without deep, inward conviction were coming in, attracted by the mere philosophy of it. Now, this last little storm will help to stop all that; and it will do good. We must be prepared to *live* the life, not to prate about it; to learn its lessons for ourselves, much more than to try cramming them into others. We must first try to *be* good, or we shall not succeed in our attempts to *do* good.

And just here it may be stated that there isn't the faintest necessity for taking any side, either for or against Brother Judge. In all that he does which one feels is right one may go heartily and cordially with him. If he do anything we cannot approve of we can leave it alone. Like the rest of us he is a human being and liable to err, and the Great Law will adjust his errors as inexorably as it will ours. He and we alike must suffer for our own mistakes. Do not let us add to our own manifold sins that deepest and blackest of all, "uncharitableness." If he's wrong it's his look-out, not ours. He is Vice-President of the Theosophical Society, and as such is entitled to, at least, as much common charity as any private member. If the outside world likes to vilify us in consequence, let it! It won't be the first time the outside world was wrong; and I don't suppose we choose our officials in deference to its opinions.

The fact is the T.S. must have the courage of its own convictions. If it believe in charity let it be charitable, though the whole newspaper press of the world be full of sarcasm and abuse. As far as average humanity goes, I believe Brother Judge is far ahead of most of us; and if all our lives were an open book I fancy there are very few who would dare to condemn their brothers. Are we to be guided then in our choice of officials by outside appearance, or inward worth? By real sterling merit, or by respectability? For my part, I joined the T.S. because I believed in it. I had never even heard of W. Q. Judge. I didn't ask "who are its officials?" I satisfied myself that its doctrines are true. That being so, I am going to stay in it. If all else left it I would keep it going myself. Respectability has been the most fatal canker in all "religions" and associations of truth-seekers; and I welcome the storm which keeps us alive and shakes off the evils of lassitude.

More than once lately there has appeared in Theosophical literature the term "Western Occultism," and the context has usually pointed to a belief in the writer's mind that it was something different in essence from what, for the sake of present distinction, might be termed "Eastern Occultism."

Now, it strikes me there is a danger in this distinction,—the danger of losing sight of fundamental unity under the disguise of different methods. East and West are not so radically opposed as some seem to assume. A society which preaches brotherhood without distinction of race, caste, or colour, will be the last, one would hope, to create distinctions in soul evolution founded upon geographical and racial differences.

The worship of the Angel Peacock is nowhere so much in evidence as in the West; and its self-complacent assumption of an Occultism all its own savours somewhat of that worship. The Lord only knows what trouble I shall get into for making that remark; but I believe it is true and will stand all the consequences of it. Having a fair stock of personal peacockry myself, I have a pretty keen eye for it in other people. Even the youngest of us is not infallible; and those of us who have seen the storms of many winters can bear to hear the words of brotherly warning without resentment. It is long since we climbed down from off our pedestals; we know ourselves to be *very* human; and we know that of all human temptations those that appeal to personal conceit are the most insidious.

The past year in the North was marked by an extraordinary amount of lodge activity, in the direction of Propaganda. Directly or indirectly the leading teachings of Theosophy have been, as a consequence, brought under the notice of hundreds, perhaps thousands, who otherwise might never have heard of them. But all the preaching in the world will not make a Theosophist. He must be ready to receive the truth. The growth must be from within. Mental acquiescence in the teachings is one thing. Their real acceptance is another and quite different thing. Hence we need not expect any startling increase in membership as the result of the most vigorous and active propaganda, so long as the T.S. is looked at askance by the "eyes of the world," and it needs hearty conviction to face the results of joining it.

Sometimes I have wondered whether we were not just a little too anxious over this propaganda business. There is a tendency for it to absorb all our thoughts to the neglect of other, and at least equally important, duties. Having given our message it doesn't seem so necessary to try to force it into people. It rests with them to take or reject it. And the energy expended in attempting the impossible might perhaps be better diverted into less obtrusive channels. More than glad to welcome even one real accession to our ranks, and anxious that no man may be ignorant of what Theosophy offers, I still do not regard the T.S. as necessarily a proselytising society. Our real vitality lies in the convictions and not in the numbers of our membership. Mental acquiescence in the philosophy is no doubt good, but only as the first step towards that real conviction which shews itself in "the life."

Mental acquiescence *alone* will make of us a sect, and we shall have gradually formulated a set of creeds and dogmas, less crude perhaps than those of other sects, but yet as soul-stifling as any of them. And the shortest cut to this most undesirable consummation lies through Authorities. As pointed out by G. R. S. Mead, at the Federation Meeting at

York, it would be fatuous of us, who have revolted from creeds and dogmas, to set about forging fresh chains for ourselves. And yet there is a tendency to do this. I have heard, for instance, in a discussion, the S.D. quoted as a sort of infallible oracle. And it has afforded me undisguised pleasure to question the quotation. Reference to H. P. B. is, by some, supposed to settle a question. It may settle a man's ignorance—it will never add to his knowledge.

When it comes to exalting a personality, the mischief becomes intensified a thousandfold. We deliberately fetter our judgment and abase the God in us before an Idol. We hope to gain by a weak submission what can only be ours by right of conquest. It is a hope which has allured thousands upon thousands of well-meaning souls, to their own hurt and stagnation. Not in another's strength, but in our own must we tread the Path. Those who have passed where we now tread may warn and counsel us, they can never carry us along. And the Law is a good and a just one. How otherwise are we ever to gain the strength which can stand against every shock? Where would be the good to us in putting us in positions we could not hold?

Another thought about this Authority question seems important. We only really know what our own experience has taught us. We may accept a teaching in blind confidence, but until that teaching has been proved in the storm and stress of actual life it has not become part of us—we don't actually know it, it is a mere outward ornament, and not organically assimilated by us. Students of "Occultism," who hope much from particular schools of teaching, will do well to remember this fact: the only school for a man born into the world is in the conditions of his existence here. He may not lightly try to escape these in fancied superiority to them. Only when "a man's own natural duties" are fully discharged does he become fit to enter other and more "advanced" classes.

There are no short cuts to excellence in anything, least of all in occultism. Egotism dies hard, and yet it must die beyond hope of resurrection if the path is trodden and the Pilgrim would gain the Other Shore. Self-knowledge is absolutely indispensable, and "self-knowledge is of loving deeds the child." That's a fact which a man's life must teach him if he wants to take even the first step on the way. He may try all he knows to get it in other ways, but he will have his labour for his pains, and the sad conviction at the end that he has missed the path, the first portal of which can only be opened by the Key Dána, the Key of charity and love immortal."

This brings us back to first principles, and shews the wisdom of that one cardinal doctrine of the T.S. "universal brotherhood." If it be true that we are brothers, why in the name of common-sense cannot we at least *try* to act as though we believed it? And if we find the unbrotherly conditions of life too strong for us, preventing much we would like to see accomplished, we can at any rate control our thoughts and *think* always of each other as brothers. Easiest of all we can speak like brothers. We can strive to banish envy, hatred, malice, and all uncharitableness from our lips, even if they still lurk in our hearts. We *must* do this *at least* before ever we can lay claim to the name Theosophist.

Immortality.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

A belief in immortality is older than history; it is not confined to any particular time or place, nation or creed; it finds expression in the mythologies of Egypt and India, of Persia and Greece, of Scandinavia and Rome. Wherever we find a system of belief we find that system instinct with the life of this wonderful idea. To what shall we refer this ever-present factor in human life? this irrepressible assertion of soul survival? Is it, indeed, but born of hope and nourished by egotism? Shall we find it to be only an exaggeration and apotheosis of that mere love of life which seems common to all animals? or has it a truer and firmer basis in the Eternal law of things? It may be that we cannot demonstrate its reality, but perhaps we may show its reasonableness.

One of those far-reaching generalisations, of which modern science may feel justly proud, is what is called the law of the Conservation of Energy. Energy may be transmuted, it cannot be destroyed. Heat, light, electricity, motion, are all different manifestations of the same power. Even life itself may, in all probability, be taken as only another manifestation of the same universal power or "force"—acting, indeed, upon and through more complex structures, but still, in essence, the same. And the sum of power or energy or force in the Cosmos is constant, it cannot be added to nor destroyed.

Again, matter in all its wonderful transformations is really limited in kind to a very few "elements," and the revelations of the spectroscope point to a time when the dream of the chemist will be a demonstrative fact, and all matter be shown to be only one in kind. And thus "one matter and one force,"—or, more simply, "matter in motion" becomes the widest generalisation possible to science in its explanations of phenomena. The *a posteriori* method will eventually confirm what has long been asserted *a priori*. But at this stage the *a posteriori* method, as now limited, will reach its boundary line. It has no knowledge of *realities*, its dealings are only with phenomena—the Appearances under which the Great Reality ever hides itself. In their real essence "matter" and "force" are equally inexplicable. Herbert Spencer says they are "unknowable." To science nothing is so certain as the existence of the Hidden Reality, and nothing so inexplicable.

The "human form divine" may be the result of a long continued adaptation of organism to external conditions. And this may explain the wide gulf which now separates the *primate* from the *protozoon*. But it is worth remembering that no modification of environment can conceivably result in any manifestation of power which is not inherent or potential in the source of that power. The expression of desire or will or thought is impossible unless desire and will and thought are potential in the Source of all energy. Human beings not

only act and feel, but they are *conscious* of so acting and feeling. No mechanical theory can possibly offer any conceivable explanation of self-consciousness. It is the crowning effort of evolution to have made this potentiality of the Great Life Impulse an actual potency. The unfolding of the idea (latent "in the beginning" when "Fresh issued upon the Universe that Sum which is the lattermost of lives") reached its outermost limit when self-consciousness appeared, and now we are witnessing the involution—the inbreathing, after the outbreathing of the Great Breath—in which self-consciousness will pass through all the stages from human to Divine.

Each human being, by virtue of his self-consciousness is, in essence, one with the All. The life of plant or animal *may* be only the sum of its vital functions, disappearing when these disappear, as the brightness of steel or the colour of the rose exist no more when the steel or the rose is disintegrated. We *might* liken the plant and animal to Æolian harps whose music is their life, whose music ceases when their strings are snapped. But with human beings we cannot assume this purely phenomenal explanation. As individuals we know that we have this life which we share with the plant and the animal; but we know also that it is not *us*. The individual *ego* is a reality which is the same in essence as the universal soul of things—that reality which science affirms, but cannot explain.

In man only can we affirm, with confidence, the existence of the self-conscious unit. It is, of course, conceivable that some dim self-consciousness exists even in the brute, but it has evidently not become completely individualised. They seem more or less like cunningly contrived structures upon which the ceaseless impulses of the universal power break in rhythmic ripples which cause the mechanism to vibrate with the music of their life.

The facts of our existence thus shew us to be dual beings—body and soul. Linked, it may be, in bodily structure to that great chain of being which includes all animate things; but bound also, as real existences, to the one eternal Principle, which Science calls the Unknowable, and religions try to define as God. That "pleasing hope, that strong desire and longing after immortality" is but the expression of the Soul's own nature, conscious, if dimly, of its eternal being. And we may cease to wonder that in all systems of religion we find this positive affirmation of immortality.

The assumption is too commonly made that things outside the range of physics may be neglected as incapable of scientific treatment. This is clearly false when we are dealing with human beings. Thought and Emotion, for example, are as certainly facts as are brain convolutions and reflex actions. More than this,—they are facts of the real human being, and not mere details of the mechanism he uses. And if we are ever to arrive *a posteriori* at those laws of our being which we dimly sense in our intuitions, we shall find in the expressions of human thought and will and emotion just those facts upon which we may found our inductions, and arrive at last to confirmation of those mighty laws of the soul which now we know only *a priori*.

How is it that when alone and under the midnight sky we feel as though upon the threshold of the most hidden arcana of being? The great secret of life seems hovering about us,—

the veil of appearances is moved by the breath of the spirit, and we seem to sense the great mystery written in the constellations—the key to their sublime hieroglyphics is almost within our reach. Why do we feel at such times a Presence which ennobles whilst it awes us? And the thoughts that come then—those

High instincts before which our mortal nature
Did tremble like a guilty thing surprised.

whence come they? Truly the soul feels the presence of the Eternal most powerfully when it forgets its animal prison house! These are moments of the soul's refreshing, when it drinks in fresh life from the Infinite.

It is not only in the contemplation of the midnight sky that we become conscious of "those truths that we are toiling all our lives to find;" but in every throb of sympathy, in every act of self-sacrifice, there thrills through our being a knowledge of our more than earthly nature. No matter that these seem shadowy and intangible—we feel and know them; they—

Are yet the fountain-light of all our day,
Are yet the master-light of all our seeing;
Uphold us—cherish—and have power to make
Our noisy years seem moments in the being
Of the Eternal silence; truths that wake
To perish never;
Which neither listlessness nor mad endeavour,
Nor man, nor boy,
Nor aught that is at enmity with joy,
Can utterly abolish or destroy.

(To be concluded.)

Theosophic Basis of Christian Dogma.

BY TWO STUDENTS.

II.—THE PROBLEM OF THE NEW TESTAMENT (*continued*).

A CANDID examination of the documents comprised in the Christian Scripture called the New Testament will probably convince any reader acquainted with the symbolic forms of other ancient Scriptures, and the methods of interpretation applied by mystics and initiates of all ages, that the Early Church Fathers were justified in asserting that these documents contained a profound inner meaning under the outward garb of narrative, exhortation, allegory, or parable, and that the books themselves give many hints that such is the case.

But the further question remains: To what extent should this method of study and interpretation be applied? To the whole of the documents, or, if not, to what parts of them? On this point considerable difference of opinion exists.

Some hold that all the documents, and every part of them, were written by initiates, and must be interpreted accordingly. Others, that only fragments of the original writings of the initiates have survived, embedded in a mass of interpolations and additions, which have clustered about them as they passed from hand to hand of transcribers and annotators.

Some hold that there is a genuine historical nucleus contained in the Gospels, that they record actual events in the

life of a great Teacher who lived and taught in Syria at or near the period assigned, and that they preserve veritable reports of His teaching.

Others affirm that no such person ever lived; that outside of the writings directed to the dissemination of the Christian Religion there is no evidence of His existence; that the Gospels are the surviving form of a popular religious romance, similar in design to the "Pilgrim's Progress" or the "Bhagavad Gîtâ," compiled by initiates for the instruction of their lay pupils, and are intended to depict in allegorical form the Experiences of a Soul on the Path of Initiation: its trials, temptations, self-sacrifice, and final victory, together with instructions on the Higher Life, conveyed in discourses put into the mouth of the hero of the allegory.

It is no part of our design to press the claim of any one of these views in preference to others upon the attention of our readers. Rather they are recommended to examine the documents themselves, and adopt what theory seems to them most in accord with the result of their examination.

But the writer of this article may be permitted to put forward another view which seems to him to meet the requirements of the case, better than any of the above taken singly.

H. P. Blavatsky, herself an Initiate, was wont to declare that it was a fact well known to those Masters who prepared her for her mission, that a great Initiate, one of their own Order, did indeed live and teach in Western Asia, some hundreds of years after the death of Gautama Buddha, though more than a century before the date usually assigned to Jesus of Nazareth; that he was specially characterised by an overflowing love and compassion for humanity, and that his career was cut short by a violent death at an early age.

She repeatedly alludes to both Jesus and Paul as Initiates and Teachers of the Hidden Wisdom, but she never countenances the view that the writings of the New Testament are "historical documents" in the sense claimed by orthodox ecclesiastics. Her frequent citations from the recorded sayings of both these Teachers would, however, lead us to infer that in her opinion much of their real teaching has been preserved in the Christian Scriptures.

Those, therefore, who retain a preference for the forms of the Christian tradition and teaching, and at the same time value the testimony of H. P. Blavatsky, may safely adopt the view that the two most prominent figures in the Christian tradition, Jesus and Paul, are real historical characters, and that a considerable bulk of the teaching attributed to them is authentic in spirit and substance, if not always in word and form.

And if some consider this "historical nucleus" of a somewhat vague and unsatisfying character, we would remind them that this very indefiniteness is a safeguard against that worship of the "letter," and leaning upon the authority of persons and writings which has ever been the bane of the orthodox churches, and is even now threatening the life of our own Society.

The "Light which lighteth every man that cometh into the world" is in each of us, is indeed our true self, and only

as we walk in that light, and live stainlessly as "Children of the Light," can we discern truth from falsehood, the pure gold of the "Wisdom of the Gods" from the glittering counterfeits of exoteric priestcraft and popular superstition.

By meditation and concentration the search-light of that Higher Reason may be brought to bear upon our studies; and by intense aspiration for Truth—and Truth alone—a flash of energy from the Spiritual Will within us can separate the true gold from the alloy which hides it from our eyes.

Now it seems probable to the writer of this article that the Gospels are religious romances, of the kind indicated above, embroidered upon a background of authentic tradition by certain Initiates among the early Christians; that the Apostolic Epistles are based upon letters written to their converts by Paul and members of a missionary college, which he founded; that the Apocalypse is the Vision of a Judæo-Christian Seer of the School of the Initiates known as John; while in the "Acts of the Apostles" we may see a later attempt to lay a historical foundation for that imposing ecclesiastical edifice which was being hastily erected upon the ruins of the pagan world.

But whatever may have been the source or original form of these writings, it may be confidently asserted that they have been revised, corrected, and interpolated in later times to suit the purposes of a hierarchy which, containing many prelates as able and unscrupulous as Eusebius, Bp. of Cesarea, has not hesitated to forge or falsify documents "for the glory of God and the establishment of the Christian Religion."

They must be read, therefore, with discrimination; must be valued at what they are worth to us as individual truth-seekers. We need not doubt that these, like other Ancient Scriptures, contain jewels of wisdom for those who will take the trouble to dig beneath the surface for them, pearls of truth for those who will dare to dive.

The keys given to us in the "Secret Doctrine" will unlock this treasure-house also, if we apply them skilfully, and enable us to see the substantial identity of the primitive Christian teaching with that of all the old-world religions, and to recognise that we have here only another aspect of that One Truth which in all ages and among all peoples has been the Light and Life of men.

Duty.

(Concluded).

HAVING listened to the voice of conscience and thus known our duty, it thus becomes incumbent upon us to do it without question as to results. And we shall, I think, find that our own duty is about as much as we can conveniently manage. As Krishna says in the Bhagavad Gîtâ, that mine of true occultism, "the performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfils the duties obligated by nature does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned. For

all human acts are involved in faults, as the fire is wrapped in smoke." In other places he confirms the teaching as, for instance, where he says "it is better to do one's own duty even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty, the duty of another is full of danger."

I would like to call your especial attention to what Krishna calls a "man's own natural duty." As Carlyle eloquently puts it, "O thou that pinest in the imprisonment of the actual, and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee—here or nowhere couldst thou only see." Or, as another writer, (Amiel) puts it "Duty lies in performing the microscopic task allotted to us. The problem set before us is to bring our daily task into the Temple of Contemplation and ply it there; to act as in the presence of God; to interfuse one's little part with religion. So only can we inform the detail of life, that which is passing, temporary, and insignificant, with beauty and nobility. So we may dignify and consecrate the meanest of occupations." As it is stated in "Letters that have helped me" our duty is never to consider our ability, but to do what comes to be done, in whatever way we can, no matter how inadequate the work appears to others. "It is not *what* is done but the spirit in which it is done which counts. As the Master says, "He who does the best he knows how and that he *can* do does enough for us."

The man who despises what he in his lordly conceit thinks *too trivial* will look in vain for duty. The ignorance which assumes itself great runs about seeking duty and will never find it. To quote the Katha Upanishad once more: "As water rained on broken ground runs away among the mountains; so he who beholds many duties runs hither and thither after them." Do the thing that lies to your hand. "Do the duty which lies nearest thee, which thou knowest to be a duty, thy second duty will already have become clearer." There is no situation which has not its duty. It may seem a small thing, but it has to be done, therefore do it. "Whosoever thy hand findeth to do, do it with thy might." We are, none of us, such remarkably brilliant specimens of humanity that we need look for anything very startling in the way of duty. The best thing is to console oneself, in face of the common-place, by the consideration that if we were not common-place ourselves we shouldn't be where we are. That, in fact, our duties are accurately proportioned to our deserts. This isn't very flattering, but, what is of infinitely greater moment, it is true, and the sooner we adapt ourselves to it the better will it be for us.

It may prove somewhat soothing to our wounded vanity if we remember that things are not always so mean and insignificant as they may seem. More often than not it is what are called the small things of life which determine the nature and direction of spiritual progress—very seldom those that appear great. The appearance usually results from our own ignorance or vanity, or both. We reckon things up in the pitifullest spirit of profit and loss barter, and we estimate a duty in terms of what we can get out of the doing of it. We "follow virtue for her gifts" and a nice mess we make of the whole business. What is done for the hope of reward is seldom real duty, though we may persuade ourselves to the contrary. And this is true whether the reward be

material, or the approval of our fellows, or a problematical happiness in the future. Always and eternally does it remain the truth, evade it as we may try, that duty lies in the act itself and never in the result. The Jesuitical teaching that "the end justifies the means" is only a more honest statement of most men's inner belief—a belief which deludes them into error and folly and wickedness.

And now I will ask your consideration of certain points which seem to me of very great interest and importance. I have spoken of duty, so far, in terms which apply to the whole round of daily tasks. But we saw by our definition that duty is what we owe to ourselves and others. We may, therefore, for purposes of discussion, take separate consideration of these two aspects. In the light of the Theosophical teachings as to the nature and constitution of man our duty to ourselves becomes luminous. Each of us must consider himself as a refractory pupil for whom we are responsible as mentor or tutor. In the words of Amiel "our work consists in taming and angelising the evil self; and in restoring harmony with the good self. Salvation lies in abandoning the evil self in principle and in taking refuge with the other, the divine self—in accepting, with courage and prayer the task of living with one's own demon, and making it into a less and less rebellious instrument of good. The Abel in us must labour for the Salvation of the Cain. Abel only redeems and teaches Cain by exercising him constantly in good works. To do right is, in one sense, an act of violence, it is suffering, expiation, a cross, for it means the conquest and enslavement of self. Sanctification implies perpetual martyrdom, but it is a martyrdom which glorifies. A crown of thorns is the sad, eternal symbol of the life of the Saints. No! rebel as we may, there is but one solution—to submit to the general order, to accept, to resign ourselves, and to do still what we can. It is our self-will, our aspirations, our dreams that must be sacrificed. We must give up the hope of happiness once for all. Immolation of self—death to self—this is the only suicide which is either useful or permitted."

And here let me warn you against a common and a fatal danger. This immolation of self must only be in response and in proportion to the demands of duty. In this connection a few sentences from "Man, fragments of forgotten history" are very appropriate. "To sacrifice oneself otherwise than in the performance of our duty is a form of selfishness as dangerous as it is insidious. Just as avarice is produced by a perverted appreciation of money, so a morbid desire for self-sacrifice, divorced from the performance of duty, is begotten of a warped mind which mistakes the means for the end." Krishna's words are even stronger. "Those who practice severe self mortification are full of hypocrisy and pride"... "they are of an infernal tendency" He says.

The plain matter of fact of the position is that we mustn't attempt to get on any pedestals, whether of self-assertion or self-torture. We must just do what we have to do, because we have it to do:—neither more nor less. I daresay it's about as much as most of us can manage with the closest attention to business to make even a decent show without wanting to make any display. We have to train and lead the lower self and gradually convert it. If we get it violently by the neck and attempt to drag it by main force

into ways heretofore foreign and distasteful to it we shall find that it is a good deal stronger than we thought; and, instead of raising it, the probable result will be our own eventual degradation. Rome wasn't built in a day, and we are not going to undo the work of years and many lives in a few weeks. Slowly, patiently and prayerfully we must go on from day to day with that task which, when accomplished, in the far distant future will have fitted us to stand by the side of Those Whom now we hardly know, Whom we too often forget; but Who in their Divine Compassion still watch for our every aspiration that They may fan the spark into the full blaze of a pure and holy life.

There remains but to consider our duty to others—what we owe to them. And here again we shall find the Theosophical teachings of the greatest importance. In the light of that Wisdom of the Ages which the latest messenger of the Masters has brought to a self-sufficient and incredulous people, we shall know how to answer the question “what is my duty to my fellows.” Remembering the facts already noticed, all of which shew our utter imperfection, and our constant need for charity in the judgments of those who know better than ourselves, we see how that charity is due from us to others. As one writer expresses it, “the first duty of life is forgiveness.” And this forgiveness must be real. It must not be the patronising conceit which plumes itself upon a fancied superiority, but a heartfelt sympathy with every effort of the Divine Self to reflect its glorious light through the feeble, ignorant and selfish personalities which it struggles to redeem. By them and by us its light is distorted, coloured, and obscured; and they, as we, are learning painfully and slowly those lessons of experience the end of which is peace and eternal atonement. And thus it comes that Duty to others is “never to tire, never to grow cold, to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always,—this is duty—” (Amiel.)

W. A. B.

An Open Letter.

TO THE BODY OF THE T.S. IN GENERAL, AND TO ITS
HEART IN PARTICULAR.

Comrades,—Whether the good ship, T.S., will ride out the present storm and come safely into port depends largely upon the courage, coolness, and sound judgment of its officers and crew,—those to whom the working of the vessel is committed, and to the absence of panic among its passengers. At the present moment, alas! all is in confusion. Contradictory orders are issued. The men are rushing wildly in all directions, falling foul of each other in the darkness, and declaring that this chief officer or that is unfit to take the command. There are rocks ahead, and unless order can be quickly restored, we shall drift on to them and go to pieces. At such a moment there is no hope of saving the vessel unless a nucleus of workers can be got together, who know their duty and will go each man to his post, and by their example impart calmness and steadiness to those who have been thrown off their balance by the imminence of the peril, and their ignorance of what should be done to avoid it.

We know, or ought to know, every one of us, what the sailing-orders are, and what our own particular place and

duty is. A few cool heads and resolute wills are enough to save the ship, and to do so without throwing any of the cargo overboard, or risking any of its more precious freight of human lives by hasty and ill-considered proceeding.

And now let us drop similes, and see if we cannot agree upon a common line of thought and action appropriate to the crisis. The following propositions are suggested as giving the line of common Thought, and the Declaration appended as indicating the line of common Action.

PROP. 1.—Our safety, as a Society, depends on Solidarity and Unity.

PROP. 2.—Solidarity and Unity do not mean aping each others dress, speech, or habit of thought, pronouncing the shibboleth, or following blindly this or that particular leader when he or she holds up a beckoning finger. They mean something deeper and grander than this, viz., the having “One Heart”—a heart full of compassion and brotherly love, ready to give and take, ready to bear each other's burdens by sympathy, to bear with each other's weaknesses by large charity, to give support in all the dangers and difficulties of the Path by ready helpfulness; “One Mind,”—the higher intelligence in each of us, that takes small account of the vagaries of the “lower mind,” that seeks for the hidden unity underlying outward diversity, and the soul of goodness in things evil, that welcomes and questions all that comes to it under the garb of Truth from whatever quarter; “One Aspiration,”—to reach the source of Life and Light, to pierce through every veil to the Only Reality, and find Peace in union with the One and All; “One Aim and Purpose,”—to be faithful servants of the Good Law, climbing manfully the rugged Path of Sacrifice and Service, until we are fitted to take our place as stones in the “Guardian Wall.” How are the paltry doubts and controversies of the lower world shrivelled into nothingness in this Flame of Love!

PROP. 3.—One and another of our leaders, or *all of them*, may make mistakes, may imperil the very existence of the Society, may fail in their trust, and wreck themselves utterly for what remains of their present incarnation, and yet they cannot wreck us if we stand firm at our posts and do our duty.

PROP. 4.—The fate of the movement does not hang upon its leaders. A mere handful of the rank and file, if faithful and devoted, can become the vehicles of that great wave of spiritual energy which is being sent out for the uplifting of the race.

PROP. 5.—Loyalty to our leaders is required of us, and loyalty means trust and obedience, but not *blind* trust, nor *unintelligent* obedience. Trust requires that we should have perfect faith in their good intentions, but not that we should think them incapable of error. Obedience requires that we should submit to their direction and follow their guidance in matters concerning our duty to those above, and in least things as in greatest, so long as they do not themselves wander from the path.

PROP. 6.—Whether their feet have wandered, or ours, the Inner Light alone can decide for each of us. That is the Master, the Teacher, the Leader that we are bound to follow at all hazards. What if we are landed in the lowest Hell?

The way to the highest Heaven, and to the light beyond, is always open. We shall find our way back. Courage, therefore, and tread firmly.

PROP. 7.—The bursting of a storm like this shows what stuff a man is made of. It is meant to do so. Do you think it could not have been averted or dispersed, if need were? We are all upon our trial, great and small, leaders and rank and file. Who will stand? Who will come out of the buffetings of the storm strengthened and purified? Not many, for the many always fail at such times; the few that are fittest survive. Outwardly there may be no sign of this. Things may seem to go on much as usual. No long list of desertions to record. The same personalities that fill the world's eye now in connection with the movement will still be there, and doing and saying the same things we have learnt to expect from them. But a crisis, a judgment day, has come and gone, and across the balance sheet of many a soul the word "failure" will be written, and the Karmic results of this failure must work themselves out in the years to come. If we are not amongst the few that come out well there is no one to blame but ourselves. It will be because we were not ready. All that remains is to learn the lesson of failure, and be ready for the next trial when it comes. For come it will, and perhaps sooner than we think, and of a kind and degree exceeding all expectation. Read those wise words of Che-Yew-Tsang in last December's *Lucifer*, and the cause of failure will be apparent.

We have been putting too much of our energy into externals, propaganda, intellectual study of Theosophical literature, and the like, to the comparative neglect of those weightier matters of Soul-growth, Meditation, the Search for the Hidden Self and the Higher Wisdom, the Killing or Subjugation of the Lower Self, the Personality, that false Magician whose glamour blinds us to the realities of life. And so the hour of trial finds us unprepared, groping in the dark, with no oil in our lamps, no steady flame of intuition to light the path. Yet chose we must. And whatever comes of our choice, let us never forget the lesson of this dark hour. There is only one way to make ready for the other and heavier trials awaiting us. Day by day, hour by hour, to *live the life*, to be true to our highest ideals, faithful servants of ISHWARA, the Master within; this alone will enable us to meet the next "moment of choice" with quietness and confidence, and to chose aright.

PROP. 8.—What is wanted, then, at this crisis, for the salvation of the Society, is a nucleus of calm, strong, responsible men and women, who will help to steady their less-balanced fellow-members, being deeply and inwardly pledged to Masters, and therefore, not drawn away after this or that personality; deeply and inwardly pledged to brotherhood, and therefore "bearing all things, hoping all things, enduring all things," where a brother or sister is concerned, slow to condemn, swift to understand and make allowance, eager to help; deeply and inwardly pledged to Truth, and therefore not to be deceived or put off with pinchbeck imitations of it; pitiless, inexorable to themselves, to their own shortcomings, their little subterfuges, self-deceptions, insincerities, while gentle, patient and tender with the weaknesses and limitations of others.

With a mere handful of such men and women, so pledged to their Higher Self, so living up to their pledges, the

Society is safe, whatever storms of abuse and ridicule beat on it from without, whatever slanders and treacheries betray the presence of traitors within.

And let there be no loud-voiced condemnation of these. Self-condemned they stand, self-executed. Think what they have lost, what a long, weary journey lies before them through the Outer Darkness before the Light will shine for them again, and give them your tenderest, divinest pity. "Hide their shame, and work on for ever."

And now, if you will, sign the Declaration as a token of united purpose, and send it to Headquarters, that our leaders may know that there is still in the T.S. a corps of steadfast workers, who have to be reckoned with when the forces of disintegration attempt to break up the Society.

DECLARATION.

In the present unsettled state of affairs we feel that an attitude of neutrality and suspended judgment, pending further developments, is the wisest position to take up. We strongly deprecate the tendency, so widely spread, to "take sides," or form parties devoted to one or another Leader. We believe that we have duties towards both, that both are devoted servants of Humanity and its Guardians, and that any errors of judgment they may have made in their zeal for the cause, do not deprive them of their claim to our loyal attachment and co-operation in their work for the cause. We will gratefully accept such help and instruction as our Leaders may be willing to give us. But we hold that our highest loyalty, our deepest devotion, is due not to this or that Leader among our comrades, but to Those who are their chiefs and ours, and to the Master within, by whose guidance alone we can safely tread the Path.

T. A. D.

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The Editor's Remarks.

WHEN I gave my opinions about the "Judge" case last month, I knew what I had to expect;—and it came! Letters eulogistic, letters condemnatory, letters pitying, blaming, and praising me. And even *Lucifer* has made a joke about me! At least, I suppose it was meant for a joke. He says I advise suspended judgment, but omit to say how it is to be done! In the possible event of this being serious, I will answer that it might be done with a few strands of that cord of love and charity which should bind us all in one great brotherhood.

I have striven all along to find safe anchorage for my opinions on a bed-rock of common charity. All round me I see signs of that most fatal of all the causes that make for disunion—partisanship. And I say definitely and distinctly that in the T. S. I recognise no party. We are on the level of a common brotherhood. It is the one article of doctrine we have, or profess; and all our efforts should be in the direction of maintaining and illustrating it. Surely it is a ghastly farce to say we can work with and acknowledge all sects and creeds, but must draw the line at some of our own members who take different sides in a personal matter!

To presume to judge upon the case would be, to my mind, going further than the evidence warrants. It is incomplete;

much of it has already been shown to be inaccurate; a great deal of it, on both sides, depends upon the credibility of the witnesses, and our personal feelings towards them. I possess practically no *first-hand* knowledge of some of the most essential details; and I refuse to jump, even if all the members jump opposite ways, and leave me the sole remaining representative of the T. S. I can work in it no matter what charges hang over the heads of any of its officials. The officials are not the Society.

A brother F.T.S. gravely assures me that though my remarks in December issue are such that no one, least of all a Theosophist, can disapprove, yet they do not apply in this particular case. I contended that a man must be held to be innocent till he is *proved* to be guilty. But, according to my correspondent, if the accused does not clear himself within a reasonable time, he must be assumed guilty. Now, if I were a competent and properly appointed judge, whose *duty* it was to pass judgment, this argument might appeal to me. But as I do not pretend to judicial competency, and certainly do not see it as my duty to pass any judgment, or clamour for any sentence, I simply let the case remain where it is;—between W. Q. Judge and his own conscience.

It is a matter of common experience that ethical statements commend themselves to us most powerfully when we don't need them; or when their application is to someone else. The moment a general rule in Ethics clashes with our personal wishes or opinions we immediately want to make our case an exception to it. That's an illusion of the personal equation with which we are all familiar. If it be a true maxim that a man must be regarded as innocent till proved guilty, it doesn't make it any the less true if he won't defend himself. It may be annoying, but we cannot help it; and our very annoyance tempts us to make a one-sided decision on incomplete evidence.

Some may honestly believe they have sufficient evidence, and may form opinions accordingly. No one can find the least fault with them, if they do so, so long as they do not forget that charity which "suffereth long and is kind," nor assume a self-righteous forgetfulness of that tie of common brotherhood which links us all in one. What must our

Elder Brothers, they who are "compassion absolute," think of us if we say, in effect, "You are not proved guilty; you will not confess yourself guilty, but we believe, on such evidence as we have, you *are* guilty. We cannot let the T.S. suffer in the eyes of the world; therefore you must resign, lest it be thought or said that we approve the things you are charged with."

Supposing it *be* thought and said of us! What then? Are we to go back on our professions and disown our beliefs rather than face the consequences? It does not affect the principle involved if those consequences do, at first, seem serious. The T.S. is safer in a storm, however dangerous, if its timbers be sound, than in fair weather with a rotten plank below water-level.

Theosophy is not likely to be benefited by the war of contending factions. If we really believe what we profess we shall be able to "agree to differ" on many a point that seems important. We do not all see with the same eyes, and not one of us can safely affirm that he has the whole truth about anything. All are ready to admit that as a general proposition. Don't let us forget its personal application.

If a brother provoke one, does that justify retaliation? Are we still under the Mosaic Dispensation of "an eye for an eye, and a tooth for a tooth?" Knowing how much each needs forgiveness, it is not too much to say that our first duty in life is forgiveness.

Only by recognising this, and *acting upon it*, will we avoid the curse of a partisanship which will inevitably bring down the T.S. to the all-too-common level of the sectary. If we do come down to that level, it will only prove we were unfit to maintain that higher ground upon which the standard of the T.S. was planted. But it would be a miserable commentary upon those beautiful professions of Universal Brotherhood to which the Society has treated the world for so many years. Now, if ever, is there need for true brotherliness. Let each give the other credit for honesty of opinion and belief; and let none allow his belief in himself, or in his own opinions, carry him so far as to assume what is, in effect, infallibility.

I may be satisfied with evidence that is quite inconclusive to another, and each of us may be perfectly honest in our beliefs, even though those beliefs differ. Each will be quite justified in believing himself right; but whichever goes beyond that point, and says the other is wrong, will be going too far. It is notorious that conscientious beliefs may, and do, differ. Let us give each other credit for honesty of purpose, sink our differences, recognise facts as they are, and work for our common ideals. That is the way, and the only way, to save the T.S. from the gravest danger that of late years has threatened it. The danger is from within, and must be met within. It lies in forgetting true brotherhood, and all that brotherhood means. Even if our brother provoke us, let us remember that "a soft answer turneth away wrath, but grievous words stir up anger."

In plain language, "Are we going to stand by principles or persons?" Are we going to establish a new form of Apostolic Succession, substituting blind faith in a man or

woman for that Inner Light which is alone the Teacher? We may suspend judgment upon the question of a brother's innocence or guilt from now till doomsday, without faltering for a moment in our work for humanity, or prejudicing that work in the slightest degree, so long as we keep to that charity which never faileth. I earnestly appeal to all members of the T.S. to forget their differences, and remember only the tie which unites them. We have stood and can always stand against attacks from without, it is the spirit of disunion within which is our greatest enemy. Let each one of us ask himself how far his words and acts are making for union, or for disunion; and let us each one of us enter the only judgment-seat we have a right to fill—that of judgment upon *ourselves*.

The Golden Calf.

WHEN I was a lad at school I was highly interested, and probably a little edified also, by a set of illustrations of bible stories. One of these represented a picturesque group of Hebrews doing a sort of maypole dance round the sculptured form of a yellow calf; whilst an angry old man was shewn on a hill-side holding a slab over his head, with the evident intention of dashing it to the ground. That picture suggested the title of this paper. It seems to me that the people of the world in general and of this country in particular are worshipping a Golden Calf with even more fatal idolatry than that of the recently liberated serfs of Egypt.

And just here I would like to say that in point of honesty the ancient Hebrews had the better of us. There was no pretence about the matter,—they just set up the calf and then went in for genuine, undisguised worship of it. We, on the other hand, whilst giving the best of our work and strength and thought to our idol, pretend all the time that we worship something else. Those old Israelites might possibly be ahead of us in some things, but for real, downright, self-deceiving hypocrisy they are nowhere in comparison.

It is just possible that if Aaron had used his skill as a moulder and graver in producing a calf from any other materials, his fellow-sojourners at the foot of Sinai would have been equally satisfied. What they wanted was a calf,—the material of which it was fashioned was of secondary importance. Now we, on the contrary, really worship the *material* of our idol. Its whole significance to us is that it is *golden*, and it is an open question in my mind whether our national god would not be better represented as a guinea-pig, in delicate compliment to the material of which it is composed.

But we needn't go into that question just now; what I am concerned about at present is to protest against the idolatry, and not to raise nice questions about the most appropriate name for the idol. Under any name it would be the same; and quite distinct from the image which pleased the fickle Israelites. The modern representatives of that stiff-necked race have quite abandoned the old idolatry, and joined us, with the rest of the world, in the worship of the modern fetisch. Perhaps if I mention its more common name of

Mammon you will be prepared for some of my objections, and even join in *verbal* condemnation of the worship. Whether you are prepared to go to the extreme of putting your professions into practice is a matter which each will settle with his own conscience.

I daresay that, as a general proposition, few people will be found to question the truth of the statement that Mammon-worship is a very bad thing. I am also pretty confident that among the worshippers themselves many will approve so well-accepted a fact in ethics. In view of the fact that the worship is often unconscious this is interesting as well as important. Anyhow, what we want to be at is the truth—at least I hope so—even though it be unpalatable, as the truth about ourselves usually is.

To get at the truth in this matter we must keep steadily in view certain fundamental verities vouched for by most religions and approved by the common consent of civilised human nature. These are Human Brotherhood, and the Spiritual Nature of Man. For the purposes of the present paper I do not address myself to any who dispute these. My remarks are offered only to those who at least think they believe in them. I do not wish to complicate matters by an argument with opinionative materialism, as it strikes me I have enough on hand to unmask and convert the materialism which pretends to be something else.

There are three questions which each man can ask himself, and meditate upon before he finally answers them. They are:—

- 1—How much do you earn ?
- 2—What do you do to earn it?
- 3—How do you spend it ?

Anyone who has asked himself these questions, and thought over the answers, has probably felt more than half inclined to cut the thinking short. Especially if he was satisfied that he believed in human brotherhood as an actual fact, and was convinced that the body of a human being is the least important and most ignoble part of him.

What we are trying to get at is an answer to the question who are *not* worshippers of the Golden Calf, and we don't want to be put off the scent by those who *say* they are not. We want facts, not words; and we must know also how we ourselves stand, in the light of our professions.

In regard to the three questions suggested for the private and earnest consideration of any one who cares to get at the truth, it may be stated that there is a deeper significance in them than is apparent on the surface. What that significance is only becomes evident after we have thought out much larger questions involving the employment and remuneration of all classes of labour. Suffice it to say here that it by no means follows that a thing is ethically just because it is commercially sound. What is called Political Economy takes no cognisance of human brotherhood, and man's spiritual nature; yet these are the fundamental truths under all ethical verities. Hence it may happen that a man may be receiving as wages more than he really earns; he may not be really earning what he receives; or, lastly, he may be

spending what he receives in ways which political economy might approve and ethics condemn.

You have all probably heard of the four great Castes, of India—Brahmins, Kshatriyas, Vaisyas, and Sudras, whom we may call Teachers, Rulers (or warriors), Merchants (or traders), and Servants. Now ordinary observation is sufficient to satisfy us that we have, in these castes, the expression of a great fact in nature. Take, for example, the Vaisyas and Sudras, the lowest (and commonest) of the castes. Do we not see instances of these in the men and women about us? Some men are born traders, others are born servants. The duties of each are different; each fulfils a necessary part in the social economy; and the tie of a common brotherhood unites them all.

Now, supposing the Vaisya takes advantage of his position as merchant or trader to retain more than his share of what is produced by the common effort, how does his position look from an ethical standpoint? What is he? if all the time he professes a belief in human brotherhood. Stated briefly, and in slightly different form: does it follow that because the economic conditions of your time and country force a given sum into your hands as wages that you are morally justified in assuming either that it is all your own, or that *you* have really earned it? So much for the first of our three questions.

It will be readily granted that the nature of a man's occupation may be important from an ethical point of view. It may be such as to almost prevent his evolution. It may brutalise and not humanise him. It is only too possible for men to earn what are the wages of sin; they may trade upon the weakness, or the folly, or the ignorance of their fellows. They may thrive on the misfortunes of their brothers, and live in ignoble ease because these are improvident. How many incomes, especially the larger ones, are free from this taint? And how does the second question look, after you have made careful enquiry into the source of your "earnings?"

The third question, "How do you spend your income?" is no less important than the other two. After allowing for the necessities of life, how much do you think yourself justified in spending on luxuries? and what are luxuries? You need food, clothing, and shelter. Granted! But of what kind? Does food mean dinners of so many courses, or does it mean the necessities of the body for so much aliment? There is a wide difference between these two extremes; and most people live somewhere in the scale of that difference. Clothing may mean anything, according to the elasticity of your conscience, the amount of your vanity or the powers of your self-deception. But, as with food so with clothing, most people's expenditure is somewhere in the scale between the extremes of what is essentially necessary, and what is excessive luxury. Shelter doesn't mean a villa, detached or otherwise, nor luxurious furniture, nor servants to do work you would be better occupied in doing yourselves. And here again, most people expend their incomes in a way which puts them in the scale between the extremes of luxury and bare necessity.

In all three items of food, clothing, and shelter, urged by vanity and a desire to "keep up appearances," a very

large number of us pretend things are necessary which are really luxuries, and we fix our rate of living as high as our income or credit will allow. In every case the amount expended over and above what is really essential represents the value of our worship of the Golden Calf. It might be urged that a certain rate of living (more or less indefinite) above the level of bare necessities is right and proper. I can only answer that when such a rate is possible to *all* it will be right and proper, but not until then. So long as even the least of our brethren is starving we are false to our profession of brotherhood if we practise such a creed. I don't care a brass farthing for the plea that such doctrines as those I advocate are impracticable; what concerns me most is their truth or falsehood. If they be true, and at the same time impracticable, we may look out for trouble, for their impracticability lies at our doors.

If you believe a certain amount of Mammon-worship is necessary, then, for goodness sake, have the courage of your convictions:—profess it in plain terms, and don't delude yourselves and each other with pious platitudes. Only don't expect that this airy belief is going to stand your souls in much stead. You will not rise up to heaven in balloons filled with the most orthodox of gaseous expressions. It is the dead weight of a sinful soul that will weigh you down. This must be purified and lightened before it can reach those regions "above great Brahm and Indra," where re-birth is unknown. The soul must rise by virtue of its own purified nature; no cunningly constructed windbags will lift it up. Your balloons would burst long before you reached the goal, and would send you tumbling back to earth again, to plunge more deeply into the mud because of your ostentatious flight.

I do not know how many people there may be who, after fully considering these questions, are quite satisfied that they do not "bow the knee to Baal;" but I don't think there are many. Perhaps Krishna may have intended something of the kind when he said "Among thousands of mortals a single one perhaps strives for perfection, and, among those so striving, perhaps a single one knows me as I am."

It may interest students of the Bhagavad Gîtâ to notice that in one place Krishna says "Of the Pandava I am Arjuna, the conqueror of wealth." This sounds very curious as coming from Him when addressing Arjuna himself. But it becomes luminous with mystic truth if we regard Krishna as that "Higher Self," whose earliest indications of activity in a man are shewn when the man really strives to be a "conqueror of wealth." The Buddha is more glorious as the humble mendicant than ever he could have been on the throne of his fathers; and the halo of divinity shines brighter over the pale face of the Nazarene Master when, "despised and rejected of men," he said "How hard is it for a rich man to enter into the Kingdom of Heaven."

It would simplify matters a great deal if all those who did not believe this and other similar teachings of the Galilean would say so honestly, and not take refuge in "explanations." Perhaps if the Sudras who masquerade as Brahmins were unmasked, and set to useful employment, a more desirable state of things would become possible. But, after all, there is only one way, the slowest and the simplest, in which the worship of the Golden Calf of Mammon can be effectually stopped and the true faith substituted. And

that way is for each one who believes to put his belief into practice, as well as he can and as far as he can. We shall do no good eternally telling someone else what ought to be done, but we shall at least do *some* good if we do our *own* duty in the matter. What that duty is depends upon each man's knowledge and conviction. We all live in glass-houses, and it is wanton folly to be always throwing stones at each other.

It doesn't seem unreasonable to ask that we should make up our minds as to what it is we really believe, and as to how far we are prepared to give practical expression to that belief. It will never do to go idly drifting through life with a nebulous faith, lit up at stated feast-days and holidays for outside show. What we want is a belief and a faith which will stand the shock of death; which, by uniting us with the Higher Self, will make us Conquerors of Death. Does not Krishna say, "Among those who judge I am Yama?" That is another little item for students of the Gîtâ to ponder over.

I fear that many people never seriously trouble about their beliefs. They are too busy dancing around the Golden Calf. When troubles come they go panic-stricken to their creeds and formularies, and try to get by abject submission what they can only acquire by daily practice. From such an undesirable state of things may we all be preserved; but we shall not get this immunity by idly wishing for it. We must know the truth and *do* it.

(To be concluded.)

Theosophic Basis of Christian Dogma.

BY TWO STUDENTS.

III.—THE MASTER OF NAZARETH.

ECCE HOMO! Behold the Man! the Moral and Spiritual Ideal of the Western nations, whom they have raised to the throne of Deity, and clothed with the incommunicable attributes thereof, to excuse (one suspects) their failure to approach the stature of His human perfection.

Man must have an Ideal. The moment he shakes off impatiently the filth contracted by his wallowing in the mire, his soul yearns towards a vision of peace and purity, and demands to see it embodied in some visible form—a pure woman, or a hero-patriot, or a God-incarnate. And how skilfully, with what profound knowledge of the needs of the Western peoples, with what a firm but delicate touch, have those old writers limned the outline of the Ideal Man, the Saviour-God of the West!

Only an outline, mark you, for too much definiteness would destroy that note of greatness unfathomed, of mystery, of universality, which they aimed to impress. But an outline rich in suggestive hints of detail.

The many-sided civilisation, the complex life of the West, must turn to this Ideal as to a common centre of spiritual force and inspiration. Intellect, emotion, and creative imagination would characterise the opening cycle, and might

be trusted to play upon this attractive but elusive personality, until in each age every thinker and devotee had clothed it in the garb of his own ideas and aspirations, finding there what he sought, and acknowledging it as the vehicle of the Higher Life.

Events have proved the wisdom of this forecast. The Man of Nazareth has assumed many aspects, played many parts, stood for the most widely divergent ideals, in the vivid intellectual and emotional life of the West.

Men have seen in him a God-Incarnate, walking amid the ruins of a fallen world, and dying that it might live. A humble Jewish Rabbi, filled with apocalyptic visions and dreams of a restored Hebrew Theocracy, giving laws to all the earth. A fanatical Anarchist, denouncing all the conventions of Church and State, shaking the very foundations of a corrupt society. A gentle, compassionate Therapeut, of the Brotherhood of the Essenes, coming forth from his lonely meditations in the desert to lay hands of healing on the sick and "minister to minds diseased." A Prince of the House of David, the Messiah of the "chosen people," fulfiller of all that was written in their prophetic Scriptures, antitype of all that was typified in their ceremonial law. The Divine Logos, the Light of all Ages, the Desire of all Nations, the Key to all the Archaic Mysteries.

The Emaciated Ascetic, a "Man of Sorrows," who wept but was never known to smile, who fasted and prayed and taught his disciples so to do; who repudiated family ties, and "had not where to lay his head," always a "stranger and sojourner" on earth, cradled at birth in the stable of a village innkeeper, at death laid in another man's tomb. The genial Social Reformer, a Son of the People, loving and beloved by women and children, freely mixing with all classes, from the distinguished and wealthy Pharisee to the despised tax-collector, the humble fisherman, and the fallen woman; reproached because he "came eating and drinking" and sat at the social board of rich and poor alike.

And so on, in endless variation and combination.

Small wonder that at sight of a nature so large, so many-sided, touching humanity sympathetically at so many points, and yet losing nothing of its native purity and dignity by the impact, the majority of the spectators, conscious of their inferiority, should have cried with one voice, "A God has come down to us in the likeness of man!" and bent the knee in awe and adoration.

So at this very day, upon a lower plane of evolution, we may see the ignorant and untutored savage pay divine honour to the "white man," whose command over some of the physical forces seems to him supernatural and an attribute of deity.

It is a true instinct, indeed, which attributes all knowledge, all power, all beauty of character, to a Divine Source; but the mistake lies in the limitation of it to a personality. The knowledge, the power, the beauty, are latent, potential, more or less developed, in all men alike, and every man who will may claim his heritage and develop the God-nature within him; or, to speak more accurately, may remove, one by one, the obstacles to the manifestation of the God within, which is his real self.

In the East this has been well understood by the more spiritually-minded races, but in the materialistic West only a few in any age have been able to rise to this lofty conception of man's nature and destiny.

But the cycle moves onward. The lowest point of materiality has been touched and passed; a higher type of humanity, comprising more progressed entities, is incarnating in ever-increasing numbers among the Western nations, and the old teaching is proclaimed once more to ears that can catch its significance and hearts that can vibrate in response to the music of a truth familiar to them in ages long past.

Through Theosophical literature attention is being drawn to a fact in nature,—the knowledge of which has long been forgotten in the West by all but the very few, though never lost in the East,—that in all ages of the world's history there have existed men of our race, few and but slowly increasing in numbers, who by intense aspiration towards the Highest Good, by utter unselfishness, and desire to help and benefit their fellowmen, have pushed on their evolution beyond the usually recognised high-watermark of humanity. They have thus developed knowledge and power which to the average man seem supernatural and God-like, but which are in truth the natural product of evolution carried to a higher point, and are dedicated by them solely to the service of the race.

These Elder Brothers of ours are the depositories and guardians of the highest attainable truth concerning the nature and destiny of man and the universe; and though for the most part they work on the inner planes, where they can most effectually assist the evolution of the race, yet from time to time one of their number comes forth as a Teacher or Founder of religion, to give out such a measure of truth as men are capable of receiving under the circumstances.

Such a Teacher was Gautama the Buddha, in India, and such was he who is known to us as Jesus the Christ, in western Asia. That the latter was, indeed, one of these great Initiates into the secrets of Nature, and Teachers of the Wisdom-Religion can hardly be doubted by any who examine the records of his life in the light of the information we now possess concerning the Masters of Wisdom.

The legends of his birth and early youth offer the closest parallel to those of his predecessor, the Buddha, and are such as would naturally grow up around the life-story of one who was felt to be of a superior order of being to average mankind. A significant silence is observed respecting his life from the age of twelve to thirty, that most important period of initiation and training to all who undertake such a mission as his. Probably the narrative of the "Temptation in the Wilderness" gives us a glimpse of his final initiation.

After successfully passing through this trial, he enters upon his short public career as a Teacher, and from this point he carries with him all the notes of the "Master." His method of teaching is that of a Master. Only the doctrine of human brotherhood and the application of the simplest ethical principles to the conduct of life are expressed in plain language which all may comprehend. When he passes on to speak of the "Mysteries of the Kingdom" he veils his teaching in symbol and parable, so that those only who have "ears to hear" may understand.

Thus he separates the wheat from the chaff, and draws around him an inner group of disciples, whose more developed spiritual intuition will enable him to give them higher instruction. But these again he tests by uttering "hard sayings" so that "many of his disciples went back and walked no more with Him." His apparent harshness to the Syro-Phœnician woman is another instance in point.

Some of his best known sayings are literally echoes of the old teaching handed down in the Lodges of Initiates for ages before his time, such as, *e.g.* "Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you." "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," &c.

Like Krishna in the Bhagavad-Gîtâ he identifies himself with the Logos or Christ-principle, and the "Master-soul" or "Universal Parent." (see "Voice of the Silence"). He says:—"I and My Father are One." "I am the Path, the Truth, and the Life: no man cometh unto the Father but by me." "If any man thirst, let him come unto me." "I am the Bread of Life." "All power is given unto me in heaven and in earth." "Whatsoever ye shall ask in my name, that will I do." "Lo, I am with you alway, even unto the end of the ages."

The so-called Miracles of Jesus, his walking on the water, healing the sick, driving out obsessing spirits, are all familiar to students of Eastern magic, and might be performed by adepts of much lower degree than that which we have indicated by the name "Master." Another of the less common "powers" which the eastern adepts have at their command is that of rendering themselves invisible, either by throwing a glamour over those near them, or by surrounding themselves with an impalpable and yet impenetrable veil of akasic matter. On three occasions, knowing that "his hour was not yet come," the Master of Nazareth seems to have exercised this "power" for the protection of his life. (Luke iv., 30; John viii., 59. x 39, *cf.* John vi., 30, 44).

Rarer still, and a "power" confined to the higher orders of adepthood, is the recalling of a spirit lately parted from its "fleshy tabernacle," and enabling it to resume command of the bodily functions, as is said to have happened in the instance of the Son of the Widow of Nain, and in that of the daughter of Jairus, unless, indeed, the latter was a case of trance, for, on that occasion, the master said expressly: "The maid is not dead, but sleepeth." In the account of the raising of Lazarus, the decomposed state of the body is probably a touch of colour introduced to heighten the effect of the "miracle." But, as the incident occurs in the fourth or Gnostic Gospel only, it may be a purely symbolical narrative, in which case the detail referred to would be quite appropriate.

Remarkable, also, is his penetrative insight into character, and power of reading the thoughts of those around him, and even of predicting their future—another note of the Adept. (See Matt. xii, 25. Mark ii, 8; ix, 34; x, 21. John i, 47; ii, 24; iv, 39; vi, 15, 61, 64; ix, 3; xiii, 38; xvi, 19.)

The characteristics of what is called the "Resurrection Body" of Jesus,—appearing and disappearing at will, passing through closed doors, &c., and yet hardly dis-

tinguishable from the body which was nailed to the cross,—seem to point to his use of the "mayavi rupa."

Again, so mighty was the health-radiating power of life within him, that even his clothing yielded "virtue," *i.e.*, restorative magnetism, to the touch of faith (Matt. xiv, 36. Mark v, 30).

But the occasion, above all others, when he gave the innermost circle of his disciples the clearest glimpse of the Master hidden within, was when he took them up into a solitary place amongst the hills, and was transfigured before them, "and his face did shine as the sun, and his raiment was white as the light."

The traditions of the Eastern Adepts concerning the Master of Nazareth, to which reference has been made, while attributing to him a character of singular sweetness and attractive power, an unmeasured capacity for self-sacrifice, an overflowing love for humanity, and compassion for its sorrows and sufferings, at the same time point out that he had the defect of his virtues, *viz.*, an enthusiasm too unbalanced and unrestrained, and a lack of wisdom in directing the currents of emotion evoked by the proclamation of his mission. Moreover, they aver that he chose the wrong time for the execution of his design. When a man has reached this level of adeptship, and desires to renounce the heavenly peace of the spiritual plane for the sake of succouring his fellows, who are struggling on the lower levels of life, it is his privilege to choose, within certain limits, the time when, and the place where, he shall descend into earth-life to execute his purpose.

The cry of suffering humanity roused a passionate response in the heart of our Master. Though warned by his companions of the Lodge that the Cyclic Law did not yet afford favourable conditions for the incarnation of a Teacher, he could not restrain the generous impulse of a nature that longed to give itself utterly for the redemption of the race.

Such, at least, is the tradition. And so he came,—when and where he could, for the laws of life limit the choice even of an adept,—"he came unto his own, and his own received him not." (What an infinite pathos in a few simple words!) He the Seer, the Saint, the Lover of mankind, was born into a nation which before his time had produced no Seer or Prophet of Righteousness for four hundred years; a nation whose saints were the unspiritual zealots of a ceremonial law; a nation which, in all ages, has carried the stamp of narrow bigotry, and of a self-centred fanatical pride of race which has kept it apart from other peoples of the earth.

For three years he toiled at his well-nigh hopeless task, toiled on in spite of all discouragements, being, as he was, Incarnate Love and Patience. "Freely he had received, freely he gave" of his best, and strove to gather round him a little nucleus of that true brotherhood of humanity which is "the salt of the earth."

It was but poor material that came to his hand, and the time was short for him to purge it from its earthliness, and mould it to his design. The priests and rulers of his nation rejected him. Even "the common people," who "heard him gladly," for the sake of his sympathy with their sorrows,

utterly misunderstood his mission; and (in outward appearance at least) the crowning error of his life was his acceptance of their homage to him as the Anointed Prince of Israel, on the occasion of his last entry into Jerusalem; for the acclamations of the multitude brought down upon him the avalanche of priestly fury, and abruptly terminated his career.

Immortality.

(Concluded).

THOSE facts in consciousness upon which it may be possible to found a complete induction as to the permanence of the individual, the life of the *ego* beyond "the change that men call death," have scarcely been studied by western science. Indeed, until very recently, they have been denied, derided, and dismissed as delusions, hallucinations and the like. But the last few years have seen a wonderful change—the opening of a new era in investigation—and under a new nomenclature the old methods are being followed, and the old facts established.

But, whilst the induction remains incomplete, human nature clings persistently to its deductive method. In dim fore-shadowings, in tremulous hopes, in irresistible longings, in bright inspirations, the individual is conscious at times of a vaster heritage than that of earth. Upon these he finds his hopes; they are to him a revelation of the Divine, reaching his inmost soul, and stirring the very depths of his consciousness.

These experiences from their very nature, that they intensify the human and subdue the animal, have a significance of the greatest importance when once we have risen to the certainty of our dual nature. They point to a source outside the usual play of circumstance and structure (which does, and can only, develop selfishness), to a source of truth and moral beauty which transcends in its wondrous purity every form and mode of expression possible to the merely animal nature. They do not come like accepted creeds by teachings from without, they are the inner experiences of the soul, the indications of its life and growth.

To those who have ever felt the pure impulses of love and devotion, of sympathy and self-sacrifice, of awe, adoration, and aspiration, it will be commonplace to state that throughout our lives on this earth there is perpetual conflict. Ever are we called upon to choose between self-gratification and self-sacrifice. Body and soul seem to be in perpetual conflict; and we feel sometimes, almost irresistibly, led into lines of conduct that run parallel with animalism, or spurred by duty into higher and nobler effort. The body draws us into ways of conduct which pass through the pleasant places of the earth; the soul urges us into paths of pain, and into a wilderness where Faith follows Hope with a weary, yearning heart. The "spirit" points one way, the "flesh" another.—it depends upon which we take, whether we shall enter into life or be lost in death.

And here it will be noticed that the necessities of language to describe these facts of our existence, suggest to us that, after all, our rough analysis of the human being is not complete. Our dual being becomes at least threefold: for

we are not the soul even as we are not the body. Each is but the raiment we wear in their appropriate worlds; and it may be that in the storm and the stress of life the immortal "Thinker" weaves that raiment of the soul in which he shall live through succeeding æons. This simile may help us to understand how immortality becomes conditional, and how it is conditioned. It will aid us to fathom deeper into the mysteries of our own being, and to know more clearly the reason of our present exile from that "Heaven which is our home."

Immortality seems to me to be conditional upon our words, thoughts, and actions:—upon the sum of these. From day to day we are weaving the web of our own destiny. If our life be such as to develop the nobler and better part of us we may reasonably hope to weave for ourselves a raiment of light; clothed in which we may live through the æons of the future. But if, on the contrary, we serve the animal at the expense of the human we may risk a doom more terrible than that imagined by the materialistic spirit of orthodoxy in its brimstone and flames. But between these extremes there lie endless gradations; and there are few who, in the present state of the world, belong to either extreme. The every-day man and woman is neither superlatively bad nor conspicuously good, and it may be only after many incarnations that the majority of us will have taken the final choice.

As we go deeper into the problem we find that even our threefold analysis is not complete. That unit of consciousness in us which we recognise as the "I" or *ego* may weave its raiment of light out of all that its highest and purest impulses may draw to it, but it may also mould for itself a form of darkness out of all that is ignoble and base. In the former case it may fashion for itself a soul in which it shall stand transfigured at the change of death; in the latter it has built a more enduring (though not eternal) prison-house than the one from which death frees it. In either case it has stored up energies of thought and will which may take centuries to dissipate, and those centuries will be a heaven or a hell according to the nature of the soul. But each of us is conscious of *both* these potencies in us. In a deeper sense than was previously seen are we dual beings,—our very souls are dual, animal and human. So that we have to extend our classification and recognise our nature as at least fourfold; the animal and human soul-nature, the body, and the Thinker who is the unit of consciousness or *Ego*.

At the end of an ordinary earth life, when the soul leaves the body, it will still have to break the prisoning bands of that animal nature which has grown side by side with the human. The animal soul must be left ere the human can rise to its own place. And these cast-off "shells" of departed personalities will not, from their very nature and the subtlety and potency of the forces which gave them form and coherence, disintegrate so rapidly or so easily as the mere tenement of clay which is left in the grave. *A fortiori* much longer, then, must be the life of that human soul when once it has left its animal encasement as a coherent and living form! And just as the *Ego* identifies itself with the earthly body, and fancies itself the man of flesh and blood, so will it fancy itself the liberated soul. And its life in its state of comparative freedom will be passed in a dream, like the dream called earth-life, where it believes the phenomenal to be the real.

But this is not immortality. Even our best thoughts have in them too often the seeds of evil, of selfishness; and the *human* soul we weave for ourselves has in it these germs which will eventually grow, and, when the nobler impulse is exhausted, will once more imprison the *ego* in a network of its own weaving. Not, in fact, until we have developed souls free from all taint and suspicion of selfishness—*spiritual* souls—shall we cease to set in motion the causes which determine return to earth. Few men can say that this spiritual soul is more than a mere promise of the future. All may be conscious of the possibility of its evolution, but most of us know that we are far from seeing its development in us. When it is developed we shall have merged the human in the divine, and immortality will be no more a dream but a glorious reality. W.A.B.

THEOSOPHICAL SOCIETY.

NORTH OF ENGLAND FEDERATION.

The next Quarterly Conference of the Federated Northern Lodges will be held on Saturday, February 9th, 1895, at Chapman's Vegetarian Restaurant, Eberle Street (near the Town Hall), Liverpool. Times of Conference:—Council Meeting, 2 p.m.; General Conference—First Session, 2:30 to 4:30 p.m.; Second Session, 5:30 to 7 p.m.

G. R. S. Mead hopes to be present, and all Members of the T.S. are cordially invited to attend. Any Members wishing to stay over-night or over the Sunday in Liverpool are asked to communicate, as early as possible, with H. Milton Savage, Secretary of the Liverpool Lodge T.S., 18A, South Castle Street, Liverpool.

LOUISA SHAW, Sec.,
7, James Street, Harrogate,

MIDDLESBROUGH LODGE.

TIME TABLE.

Feb. 5.—“The Bible.” HODGSON SMITH, (Harrogate).
 ,, 19.—“Buddha's Last Words.” C. CORBETT, (Manchester).
 The above Lectures will be given in No. 5 Lodge Room, Oddfellows' Hall (Albert Street entrance), at 7-45 p.m.
 Classes for the study of “The Voice of the Silence,” are held in the Lodge Room, Co-operative Hall, at 7-45 p.m. on Tuesdays, Feb. 12 and 26.

Particulars of other Classes may be obtained from the Secretary.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS.—Sunday Evenings 7 o'clock, No. 1 Club Room, People's Hotel. Papers and Addresses will be given as under—

Feb. 3.—“Is Theosophy for Children?” LOUISA SHAW.
 ,, 10.—“The Biography of the Devil” J. C. STURDY.
 ,, 17.—“Missions from the Heathen”

CHRISTOPHER CORBETT, Manchester.

“24.—“Is Man his own Saviour?” HODGSON SMITH.
 MEETINGS FOR MEMBERS are held every Friday Evening, at 7-30 p.m., in No. 5 Club Room, People's Hotel.

Tickets for admission can be obtained on application by any who are interested in Theosophy.

ATHENE LODGE (Bradford).

TIME TABLE.

Feb. 13.—“The Leading Principles of Spinoza” JAS. HANSON.
 ,, 27.—“The Sevenfold Man” HENRY SAVILLE.

Meetings in the Council Chamber, Mechanics' Institute, on alternate Wednesdays, at 8 p.m.

Inquirers are invited to address the Secretary, Eldon Buildings, for pamphlets and all information respecting the Society.

Theosophical Books on loan at 2d. per volume per week may be obtained at the same address.

YORK LODGE.

TIME TABLE.

Feb. 8.—“Conscience” W. A. BULMER, (Yarm).
 ,, 22.—“The Real and the Unreal” E. J. DUNN.
 No. 1 Room, Victoria Hall, York—Friday Evenings, 8 o'clock, Admission Free, Discussion Invited.

A collection will be made at each Lecture, in order to enable those who wish to assist in defraying the expenses of room and advertising, to do so.

Lodge Meetings for Study of “Key to Theosophy” at 53, Stonegate, (over Mintern's Toy Bazaar), on Feb. 1, 15, Mar. 1, 15, 22.

LEEDS LODGE.

SYLLABUS OF PUBLIC LECTURES, 1895.

25, Park Square, Mondays, 8 p.m.

Feb. 4.—“Thought Transference” EDITH WARD, (Bradford).
 ,, 11.—“Practice and Precept” EDW. J. DUNN.
 ,, 18.—“Buddha's Last Words” C. CORBETT, (Manchester).
 ,, 25.—“Re-Incarnation—Scientific Aspects” MARY POPE, (Bradford).

Admission Free, Discussion permitted. Meetings for Members—Sundays, 6-30 p.m.

A small Library of Theosophical Books is on Loan at 2d. per week, per volume: also Literature for sale—apply H. WORMALD, Librarian.

All communications to be addressed to the Hon. Sec. of the Lodge, MRS. LEES, 5, Roseville Road, Leeds.

BRADFORD LODGE.

TIME TABLE.

Feb. 6.—“The Song Celestial” W. A. BULMER (Middlesbrough)
 Feb. 20.—“Lao Tze” W. R. OLD (Birmingham)

Public Meetings on alternate Wednesdays at 8 p.m., in the Club Room, Central Coffee Tavern, Westgate.

LIVERPOOL LODGE.

TIME TABLE.

Feb. 7.—“The Personal Equation” W. A. BULMER (Middlesbro')
 ,, 9.—Northern Federation Meeting.
 ,, 14.—Discussion.
 ,, 21.—“The Papyrus of Nebseri” W. T. HAYDON
 ,, 28.—“The Great Breath” J. H. DUFFELL

Meetings every Thursday at 7-45 p.m., at Crossley Buildings, 18A South Castle Street.

MANCHESTER CITY LODGE.

TIME TABLE.

Feb. 14.—“The Book of Life” Mrs. COOPER-OAKLEY (London)
 Feb. 28.—“Science and the Esoteric Philosophy” T. B. BOLTON

The Public Meetings are held at the Memorial Hall, Albert Square, on alternate Thursdays, at 7-30 p.m. Admission free. Discussion invited. Members meet on alternate Thursdays, at 7-30 p.m., at No. 9, Albert Square.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the Secretaries of Lodges or Centres.

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The Editor's Remarks.

AN official notice, issued the other day, enables me to speak of a matter about which, up till now, I have felt it my duty to remain absolutely silent. I refer to the Circular issued by Mr. Judge in November of last year to the E.S.T. and partly reprinted in the *Westminster Gazette*. That Circular, and the "Order" appended to it, in which Mr. Judge "declared Annie Besant's headship in the E.S.T. at an end," I felt at the time to be one which I could not conscientiously accept. And I have not since seen a single reason to alter the decision I then arrived at. This statement of fact will, perhaps, suffice to exonerate me from the charge of "special pleading for Mr. Judge," which has been rather freely indulged in against me.

The Circular referred to prefers the most objectionable charges against a Brahmin brother, Chakravarti, and this without any other than Mr. Judge's mere assertion. Absolutely no evidence is offered. It also (p. 6) asserts that a system of espionage was adopted whereby "agents of the Masters" watched Chakravarti and reported to Mr. Judge. In plain words, I don't believe that "Masters" would ever resort to such methods, and I absolutely refuse to take the unsubstantiated statements of Mr. Judge, or anyone else, that Chakravarti was, or is, what that Circular asserts him to be. In his case, as in the case of Mr. Judge

and the charges of fraud, I hold him innocent till he is *proved* guilty. The proof of Mr. Judge's charges has not even been attempted.

I am not going to enter upon a criticism of a document which, to my mind, stamps most indelibly upon the writer the word he tries to fix upon Annie Besant, "delusion." From the day I first read it my feeling has been one of the most profound pity that one whose record had been so bright should have fallen at last a victim to the potent snares of *psychism*. I do not for a moment believe that either wilfully or maliciously he has said a word of evil. The influences under which he has apparently succumbed will, no doubt, seem to him to be what he asserts them to be. No word, act, or thought of his need be, in the slightest degree, consciously dishonest. Of his *bona fides* I haven't the slightest doubt, and I can only think of him with a pity that is almost pain.

I willingly and readily admit the fallibility of my own judgment in this matter. But it is upon my own judgment I must rely, I can take the *dictum* of no living being to the contrary. If I am wrong, I am honestly wrong; and I would rather be honestly wrong than dishonestly right. It is for the great Law alone to judge me, as it will all of us, in this and all other matters. Others may think differently, as they have a perfect and indefeasible right to do. If we differ, we can agree to differ, and still work together for that great object of Brotherhood for the establishment of which the T.S. exists. I wish to extend to others the same charity I would have them accord me. Let us all be honest in our convictions, and slow to make uncharitable assertions. We may give each other credit for honesty of purpose, even if we believe each other acting ignorantly or under delusion.

Under the circumstances, and holding the opinions I do, I cannot conscientiously join in the "demand" for Mr. Judge's resignation from the Vice-Presidentship of the T.S. I do not regard any official in the Society as endowed with the slightest authority in matters of opinion. We are not likely to have infallible beings sent to fill the offices, ornamental or otherwise, of the T.S., and we must just put up with ordinary human beings like ourselves—better, if we can get

them, but still far below perfection. If H.P.B. made many and serious mistakes, as she in more than one place says she did, those who try to fill her place are not likely to be completely free from them. We must avoid the temptations to idolatry, lest, having exalted our idol and found it wanting, we be tempted to go to the extreme of debasing it and ourselves.

I wonder if people generally will ever come to recognise that truth is its own sponsor, and that "authorities" are the deadliest of all the enemies of thought. A truth stands by its own inherent power, only a sophistry or a lie needs an "authority" to give it weight. Whatever H.P.B. said which I believe to be true, I accept; because I believe it true, not because she said it! In thinking, there seems to be very few who can "stand alone." They are constantly propping themselves up against some authority or another. The true man stands on the strength of his own conviction, even though the whole world be against him. To try and capture a man's assent to a proposition by artfully prefacing it with "so and so says," or the S. D. or the Bible, or the Koran, or anything or body soever says,—is to lay a trap for your listener to enslave him. Never mind who or what says it, the one important question is "Is it true?"

It is a lamentable proof of how much average human nature there is in everybody, that it should be necessary to insist upon such fundamental propositions in a body like the T. S. One would have thought that members of the Society who have, almost without exception, fought free from the fetters of creed and authority, would need no warning against the evils of these. And yet I read the "signs of the times" amiss if there be not need, and very seriously pressing need, to warn a large section of the T.S. against this curse of authority. If only for the sake of that common sanity which shewed you the evils of it in the creeds you have left, watch that, under some subtler veil of mystery it does not bring you more surely than before under its baneful influence!

Let us recognise once and for all that the worship of names must give place to the worship of truth. Let us learn to know truth for ourselves, and each will become the other's teacher. We have seen the value of Teachers (with a capital T,) in every sect and creed; and I, for one, utter my solemn protest against this setting up of any such institution. I have, before to-day, met a teacher in a little ragged urchin who begged from me in the street, and the words he spoke were of more value to me than many an oracular sentence from the pulpit, or still more oracular *dictum* of "authority" clad in the broadest phylacteries of mystic jargon.

There is a true mysticism I know, but there is also a spurious article which is cheaper and more easily obtainable. The price at which alone the genuine Mysticism can be obtained is one which the average European wont pay; so he gratifies his vanity with the most perfect imitation in the market. He hopes by dancing attendance upon the most approved authorities to get in a few years what his very hopes prove him incapable of knowing in a lifetime. To begin at the beginning, and lay the foundations for future progress in a life of truth is not to his taste. He wants results,—and he gets them, of a kind to show him, when too late for this life, the vanity of his wishes.

Be not deceived; God is not mocked! Not all the tin-pot abracadabra of mystical lore will serve to wash out the stain of an evil thought; the most potent of spoken jargon will not relieve you of the penalty of an evil word; and no "occult" means will ever be devised to set free the perpetrator of an evil act. For "as a man soweth, that shall he also reap." Over all is THE LAW and "it knows not wrath nor pardon."

The Golden Calf.

(Concluded).

WHAT, then, is our real belief about this Mammon business? Are we willing to take the teachings of Jesus as they stand, or do we find it necessary to explain them to mean something else? Let us be plain and open, with ourselves at any rate. We may not be much at our best, but at any rate we can be honest. Do we honestly believe in human brotherhood, or is it only a beautiful ideal we hope to see realised some day? Are we perfectly convinced of our spiritual nature, or do we prefer to take our chances on the body and its wants? Until a man has looked these questions squarely in the face, and knows exactly how he stands in regard to them, it is mere idle prating for him to go about airing his opinions, and advising all and sundry of his speculations. The most likely thing to happen will be that other men will resent his interference as an impertinence; and that is what it will be under the circumstances.

Begin with yourself if you wish to make the world better. Put the theory into practice and let your acts speak for you. Don't profess what you do not believe, no matter how beautiful it sounds. If you find the deep secret belief of the heart to be different from what you know it ought to be, do not slink away from the ordeal of putting yourself right. We are habitually the most arrant hypocrites with ourselves; and, being both pleader and judge, our private courts of inquiry are not conspicuously judicial. All this needs changing; and until it is changed, for the better, we shall go on worshipping the Golden Calf, and professing that we do not.

Mammon-Worship is the surest sign of the Great Heresy of Separateness, which is the most serious obstacle in the way of the soul's evolution. So long as we narrow our affections within the limits of our particular nation, town, or family we shall be guilty of it; much more so if we concentrate them upon ourselves. Our first duty is always, I admit and strongly believe, towards those immediately dependent upon or connected with us; but it does not end there. Charity begins at home, truly, but the charity that stops at home is a miserable imposture, under which the grossest selfishness is often hidden.

Now I don't want anyone to fancy I am talking from a pedestal. I am not saying a word which does not apply to myself as much as to those I address. In fact, it is from my knowledge of myself I speak these things, and I am certain you will find them true enough. You see! we are all about on the same level; and when one of us gets to really know himself he forms a pretty correct estimate of the rest.

When all our little hypocrisies are taken off us we don't make a very noble show. That abject little personality inside us is a past-master in the arts of deception, and a very slippery customer to deal with; so that the task of keeping it under the microscope is by no means an easy one. But if we are really in earnest in our wish for better things, we must know ourselves as we are. How otherwise can we ever expect to put ourselves right? And when we know ourselves for what we are worth we shall not expect our miserable little souls to blossom out in a few years into all the glories of Adeptship. Patiently and painfully we must persevere in the work of redemption; content to fail constantly if only we learn the lessons of failure.

Referred back to their source we find most of those things (if not all of them) which prevent us in the way of Liberation spring from Selfishness. This is pre-eminently true of the worship of the Golden Calf. It is in its ministry to the lowest and most ignoble self that we are attracted by it, and join in the whirling throng of worshippers. We worship Mammon for what we can get, and it pays us our wages in Dead Sea fruit. Always and everywhere the seekers after riches are spurred on by the desire for more than their fellows. The wish is for more, always more! And between these insatiable maws our souls are crushed and distorted out of all human likeness.

It has often struck me as a remarkable fact that the richest nations on earth make a parade of the religion which glorifies poverty, and that the really poor in them exist in depths of squalid misery more hopeless and profound than corresponding classes in countries where professional piety is not so much in evidence. That is an interesting little problem upon which the advocates of "missionary enterprise," societies for the conversion of the Jews, and all the Jellybys of the religious world would do well to ponder. There is not much brotherhood in the option of Workhouse or Starvation; and the country which treats its poor to such an option cuts a sorry figure when it poses as the friend of the down-trodden, —away from home!

But what can we expect? The curse of this miserable idolatry is upon us. It is more truly awful in its hideous reality than the most sensational picture of heathen idolatry that was ever used to work up the sympathies and deplete the pockets of a missionary meeting. From the Calf-worshipper who speculates in "Livings," to the one who regards a higher salary as a call from the Lord to a new "Cure of Souls," our whole system for "religious teaching" is built upon a recognition of the Golden Calf as the great object of men's worship. Why need we wonder then, their spiritual guides setting the example, that the whole people should rush violently down the steep places of ignorance, to perish in a sea of folly.

But we must not expect to do much by simply pointing out the evils. We must get up and work to remove them. And, as I pointed out earlier in my paper, the very first task is to turn from the idolatry ourselves. It will be utterly useless to attempt the work in any other way; we should only make matters worse by our meddling. Each must free himself from all taint of the poison of this Heresy before we can ever hope to purify the national conscience and improve its ways. Each one who effects the radical cure of himself

has, to that extent at least, benefited his kind. He immediately becomes a centre of beneficent power, and from him will radiate the forces which alone can effect the national regeneration. The force of example is more potent than spoken words however eloquent, and it is by example rather than by precept that we may win the world to higher ideals and better ways.

Having now said sufficient to illustrate what I mean by the worship of the Golden Calf, to indicate its evils and their cure, I will ask you to consider a few practical suggestions on what I may term the Vow of Poverty. I am no believer in violent changes, they are usually mischievous and sometimes dangerous. What we want is to initiate an organic growth, not to produce an artificial and short-lived monstrosity. We must give full value to things as they are, and be content if we can start those changes of which, it may be, only distant generations will reap the reward.

Each is surrounded by a web of his own spinning, and fixed by fetters of his own forging. Slowly we must unravel that web and wear out those fetters before we can become really free. If we recognise our individual duty to free ourselves from all taint of that worship of the Golden Calf which is dragging men down we must register the Vow of Poverty, and keep it. But we must go slowly. To attempt individual or national cure by revolution is to court worse evils. We cannot alter in a few weeks what has been formed by the habits of years, it may be of lives. Hence this Vow of Poverty does not mean quite what it seems to imply.

We must begin somewhere, and the best place is at the worst habit. We may take our pet luxury and set about the task of "doing without,"—all the time keeping an eye on the rest, with the mental resolve to stop them, too, when we have finished with the one we have in hand. This must go on until the very desire for that luxury has disappeared. Then we can take another; or, it may be, a batch at a time, and deal with it in the same way.

In some such fashion it may be possible to train the "Lower Self" and make it more and more human. All the time we can exercise it in little acts of charity,—avoiding ostentation and advertisement as we would the plague. The personal self is a very demon for show. Cajole him into any little sacrifice, and immediately he cries out that it should be recognised. Quietly, but firmly, let him understand that it is impossible. If you don't, you'll have all your trouble for nothing; in fact, he'll get worse instead of better. One of the very first luxuries to give up is that of having "good deeds" known.

Of course, it will be understood that I am addressing my remarks to those whose incomes are above "Starvation Point." I believe the craze for appearances makes most of us spend more than we ought over food, clothing, and shelter and that under the pretence of satisfying intellectual needs, we are guilty of additional extravagances. Our object should be gradually to bring our expenditure down to our actual wants. This will liberate a gradually increasing amount for charitable purposes. In a few years we may be astonished to know how few of those things are required which we now think essential; and, amongst other things,

we shall enjoy the blessings of better health and greater strength as the rewards of our simpler mode of living. But the very essence of success is in the careful and gradual application of the system, undue haste would precipitate failure.

To adopt this method under what I have called the Vow of Poverty will need a resolute will and ceaseless vigilance. As success crowns our efforts we shall find ourselves the stewards of a yearly increasing sum, saved by our self-denial, for the benefit of our weaker and less fortunate brethren.

To save for self is sordid, but to deny oneself that others may not want is glorious. Let me earnestly submit to you, therefore, this Vow of Poverty. It is such that any one of you may take and keep. It offers a reasonable and practical way of liberation from the bondage of Mammon and the soul-destroying worship of the Golden Calf. It will make each one the Conqueror of Wealth. It will set our feet firmly on the Path, and hasten the day, when, after a few more lives of effort, we may take our places in the Guardian Wall.

W.A.B.

The Theosophical Society AND ITS WORK.

A PAPER READ TO THE HARROGATE AND LEEDS LODGES
By W. H. THOMAS, MIDDLESBROUGH.

I HAVE no doubt, but that many of you will wonder why I have chosen such a subject as the Theosophical Society and its Work for my address to you this evening, for it would appear to be one of which little that is new could be said, especially to an audience which hears something or other about it nearly every week. But it is precisely those subjects most familiar to us which require, every now and again, re-stating, and the accumulation of misrepresentation and misconception clearing away. Probably no other Society has been the object of so much undeserved abuse and calumny as the T.S. Formed for the express purpose of checking and counteracting the Materialistic tendencies of the age, it has received but scant recognition from professing upholders of religious thought, whilst scientists and their followers have, for the most part, altogether failed to recognise its usefulness. It is true that most of those who condemn the Theosophical Society know practically little about either it or its work, but, unfortunately, it is only too often assumed that a state of ignorance is synonymous with open-mindedness—when empty-mindedness would better express the condition—and that an unbiassed judgment can be given, the less the person giving it is hampered by knowledge of fact.

But perhaps the most dangerous opponents are those who, having a little knowledge, attempt to make it cover a large area by drawing freely upon their imagination; not intentionally, of course, but none the less injuriously. I am not sure but that in the membership of the Society itself there have been some who have altogether failed to grasp its aim and object; some who have been more concerned with

criticising the faults and failings of fellow-members than with endeavouring in their own lives to raise the general standard. So far as I know, the Theosophical Society is not, nor has it ever claimed to be, composed of perfect human beings, nor do I know anyone in its ranks who can be said to be free from faults. It is a body of men and women, many of whom I know to be thoroughly in earnest, joined together in a Society organised on one essential principle—that of the Universal Brotherhood of Man. There is, perhaps, no principle which is so unanimously accepted and so seldom practised as that of the Brotherhood of Man. All the great religions of the world teach it, and nearly all great thinkers have endorsed it, but it has, for the most part, been held as a pious opinion only, to be spoken and preached about on the Seventh day of the week and openly neglected on the other six. I do not think it would be just, to single out any particular class as greater offenders than others, for "man's inhumanity to man" is not the distinguishing feature of any class, but is common to all, from the monarch to the menial, from the sage to the savage. So-called Brotherhoods have been formed and re-formed, but they have existed for a brief time only, or, if continued, have remained but an empty show, a name and nothing more.

What, then, of this Theosophic Brotherhood? Is it likely to be more real, more harmonious, than others? Do the members hope to attain a brilliant success where all others have lamentably failed? Scarcely. Most of the Theosophists I have met are only too conscious of their own weaknesses and failings to think that they can, in one short lifetime, attain to an ideal state of Brotherhood among themselves, let alone convert the whole world to recognise and practice it. Although we may fail, apparently hopelessly fail, in our efforts, yet by persistently holding the ideal before our eyes and endeavouring to act as near as possible up to it, there is still a real gain, for that which is in the region of the ideal in this life may in the next be brought into what we call reality. To quote Browning—

For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in what it seems to fail:
What I aspired to be,
And was not, comforts me;
A brute I might have been, but would not sink the scale.

Of what nature is this Theosophic Brotherhood, the nucleus of which is attempted to be formed?—a Brotherhood without distinction of race, creed, sex, caste, or colour. Think for a moment of the great diversity of character which prevails in the nations of our globe; nay, limit your thoughts to the differences between men in our own country, or even consider the varieties of body and mind you will without difficulty recognise within the four walls of this room. Surely it is not in the body, the passions, or even in the mind of man, that we should look for evidences of a unity upon which to found a Brotherhood, when it is palpable that our outer casing and our personalities are a manifestation of differences rather than of resemblances. Though we may not go so far as to say with Rabbi Ben Ezra,

Nearer we hold of God
Who gives, than of his tribe that takes, I must believe.

yet it is the Spiritual unity of mankind that forms the real bond through which we can trace our Brotherhood. The idea that our souls are but sparks from the rays which come

from that Divine Central Sun which sustains and guides the whole Kosmos, helps us to form the conception that each of our fellow-men is but another aspect of ourselves.

When once this idea of Brotherhood is grasped what a change in the ordinary ideals of life does it necessitate—a change more radical even than those, every now and again, we are compelled to make. Let us trace some of these changes. When very young, scarcely in our teens, the highest position in the land is secretly hoped for and fondly expected to be attained. We look up Tables of Precedency, and finding that the Archbishop of Canterbury ranks next after Royalty—alas! we are only too conscious of our plebeian origin—we fix our mind on the Primateship of England. Nothing else will content us, though at times we fancy that if this post were occupied at the time we came of age we would put up with the Lord Chancellorship. As we get a little older we ascertain that the real seat of power is not filled by either of these imposing dignitaries, but by the successful leader of one or other of our great political parties. Our ideal changes and our eyes become fixed on the Premiership. We are cheered by the fact that whilst Archbishops and Chancellors have never been known to take office before mature age has been attained, the Premiership of England was held by the younger Pitt in his 25th year. A genius—such as oneself—might perhaps even beat this record. This ideal lasts for a time, and is succeeded by others only a little less likely of attainment. No wealthy nobleman, who, we fondly hoped, had in secret watched our youthful efforts, steps forward to assist us to place and power, and we begin to realise that upon ourselves must depend the progress up the ladder of fame. Subdued, but not disheartened, the age limit is put back. By 30, or 40 say, we may succeed in our aim, and in the meantime we must set to work to get together our own store of wealth, for we have now discovered that without the “wherewithal” the road to power is barred. Gradually it dawns upon us that we do not possess that genius which can spring lightly and without effort to towering pinnacles, and painfully we recognise that only by commercial drudgery and ignoble methods can we hope to acquire much more than a bare competency. The choice must now be made. Shall it be the living for one purpose only and the sacrifice of social, intellectual, and spiritual life? By centring every energy upon the acquirement of wealth and fame, and the killing out of every desire that stands in the way, success is certain. But the price? Some choose the path to wealth and fame, and without doubt gain what they have sought, but it ever proves as very Dead sea fruit when grasped and placed to the lips. Its power is gone to gratify and, although outwardly attractive and seemingly beautiful, is but dross at its core.

Others there are who pull their ideals down, down, down, till they are well within reach. A comfortable parsonage replaces the Episcopal Palace, and the Woolsack is given up for a prominent position in the seats allotted to the legal profession in the Courts of Justice. The aspirant to Premiership becomes absorbed in municipal and local politics, whilst the millions of a Rothschild are represented by the carefully-invested hundreds, or may be thousands, of the successful merchant. These men attain their lowered ideal and then drift, drift, drift on through life aimlessly and hopelessly, living almost solely for the gratification of their own desires,

and altogether failing to take advantage of the opportunities offered for their true development. I know there are many exceptions, but with variations the sketch I have given is true to life.

The main ideal of this 19th century is Wealth and Power for Self—an ideal altogether opposed to that of the Brotherhood of Man, which, if believed, would cause Wealth to be used for the benefit of all and Power to be exercised for the good of all. I do not for one moment think that either Wealth or Power should be dealt with in the way some of our Socialist and Anarchist friends would have them, but I mean that the possessor of wealth, genius, ability, or power of any kind, should consider himself as a steward whose duty it is to apportion and use that which he is entrusted with for the benefit of all.

The acceptance, then, of this first principle of the T.S. implies a total change of ideals. A change from the mere animal man to the ethical man—a change from selfishness to altruism. Truly, this is a mighty work for any body of men to take in hand, and one of which the multitude will prophesy failure. It is a work which many who enter upon will find difficult and extremely arduous. Who is there that could hope to pursue it consistently to the end? Who is there who would dare to say that, even among the most sincere, many and serious mistakes would not be inevitable.

There is too great a tendency, not only among the general public but sometimes amongst those within the ranks of the Society, to think that everything depends upon those who are called leaders in the movement. Not so; for me, I consider everything depends upon myself, for you everything depends upon yourself. The Society is just what each member chooses to make it and if the right spirit animate its members it can fall only when the last member falls. What though every member in the Society be unbrotherly save one, surely all the more need for him to stand firm and proclaim by his life and actions, not by words, his adherence to that principle which all others have failed to stand by; all the more need for those outside the Society, who sympathise and believe with the one true brother, to come in and join with him their forces.

A writer recently put what he considered to be a sarcastic heading to an article on the Theosophical Society. It was “Every man his own Mahatma.” Although intended for a joke it was true enough. In connection with my previous remarks, I would say “Every man his own Theosophical Society.” When we really understand the basis of the Society it is found that this must be the case, for no doctrine whatever is expected to be assented to save the one I have mentioned. Accepting the principle of Brotherhood each member must find for himself the best method of carrying it into practice. He may get assistance by pursuing the second and third objects of the Society, the second especially, by which the study of Aryan and other Eastern Religions is sought to be promoted. But no blind following of Madame Blavatsky, Col. Olcott, or Mrs. Besant is expected or desired. The spectacle of men and women, who have, for the most part, shaken off the bonds and fetters of orthodox creeds and churches, blindly accepting anything and everything given out under the name of Theosophy would be ridiculous in the extreme if it ever were possible. Those who

are too weak to walk alone had better retain the crutches they have rather than experiment with new ones.

There is no pretence that the Society has somewhere a well of truth from which buckets full are drawn and poured down the throats of open-mouthed disciples. The Society has for its motto "There is no Religion higher than Truth," but not knowing what truth is it could scarcely be so foolish as to formulate a religion and call it the only true one. Some with clearer discernment than others may see further and strive to show the way, but unless each man cultivate his own vision he must for ever remain helpless. The well of truth lies hid in the innermost recesses of every man's soul and it is only by clearing away and freeing himself of the many veils of matter which are woven round it that he can hope to gaze into its crystal depths. When this is accomplished, the last veil thrown aside, he will see then in unsullied glory the Maha-Atma—the Great Soul he has longed to meet. He will gaze into the translucent waters and behold—himself.

It has been asserted by Madame Blavatsky that the study of the religions of the world would show them to have a common basis and she states that this root-religion is Theosophy. A statement such as this should not be accepted by anyone without investigation, but it is worthy of note that Madame Blavatsky's statements which have been printed and promulgated for the last twenty years and which have been accepted and proved by many members of the T.S., have recently received the sanction and approval of no less an authority of oriental literature than Professor Max Müller. Not that he calls it Theosophy or even gives credit to Madame Blavatsky for having taught it; he rather puts it forward as an idea of his own. In the *Arena* for December, he says:—

"Let Theology pile up volume upon volume of what they call Theology, religion is a very simple matter and that which is so simple and yet so all-important to us, the living kernel of religion, can be found, I believe in almost every creed however much the husk may vary. And think what that means! It means that above and beneath and behind all religions there is one eternal, one universal religion to which every man, whether black or white or yellow or red, belongs or may belong."

I do not know whether Prof. Max Müller has ventured to define what this religion is he has discovered as a result of the Parliament of Religions at Chicago, but he further states:

"I believe it would have been possible even at Chicago to draw up a small number of articles of faith, not, of course, thirty-nine, to which all who were present could have honestly subscribed."

Commenting upon this in the January number of the *Review of Reviews*, Mr. W. T. Stead, says:—

"It would be interesting to see if the scheme for carrying on the work of the Parliament of Religions, which was inaugurated when I was in Chicago, will succeed in drawing up the small number of articles of faith suggested by Max Müller."

To my mind, there is only one article of faith needed—that which is contained in the first object of the Theosophical Society. It is no new thing to have prominent men making their so-called discoveries, but, while we may regret that credit is not given to previous expounders of the same idea, we must welcome the fresh testimony which is so frequently forthcoming. What Max Müller and Mr. Stead are calling for we have already in the T.S., but I strongly suspect that in neither case would it answer their purpose; nothing short of a completely new Society would satisfy either of them.

The great difficulty many have with regard to the Theosophical Society is to understand its creedlessness and lack of even that small number of articles of faith thought to be necessary by Mr. Stead in his ideal Universal Religion. The Theosophical Society was founded, as its name implies, "for the purpose of promulgating Theosophical doctrines and for the promotion of the Theosophic Life," but I must ask you to draw a very clear distinction between Theosophic doctrines and the doctrines of a Theosophical Society—just as clear as you would conceive to be necessary between, say, Christ's doctrine and the doctrines of a Christian church.

In the case of the Theosophical Society it altogether declines to formulate any doctrine, because it recognises that this is a matter for each individual and that according to the mental and spiritual state of each will be accepted and grasped that aspect of Divine Wisdom which he is fitted to receive. What then, some will say, of these teachings as to Mahatmas, Reincarnation, and Karma, that we hear so much of from Theosophists whenever they lecture to us? I can only reply that, in each case, the lecturer speaks for himself—he is his own Theosophical Society if you like—and although, perhaps, the majority of the members think along similar, still not by any means the same, lines with regard to the subjects I mentioned, yet there are other members who do not accept either Mahatmas, Reincarnation, or Karma.

Each member should use his own reason and intuition, and accept only those teachings he feels to be true from whatever source they come, be they Christian, Buddhist or Hindu, taking nothing whatever merely on authority, but for its intrinsic merit and usefulness to himself. Especially should he bear in mind that every one of these teachings can only be relative and not absolute truths. As we get wider and wider aspects of Truth so must the boundary line of our religious beliefs be extended, for we cannot afford to shut out any aspect of Truth. The Creeds and formulas of Religion are too apt to crystallise into moulds which contract and limit the natural growth and thus produce those cramped, and deformed monstrosities we see around us to-day. It is only strong and vigorous natures that possess the strength to break through these encircling bands—which, at first intended as supports only, have become almost a necessity to those whose natural strength has been frittered away by dependence upon them.

The third object of the Society is the investigation of hidden laws of nature and of the psychic powers said to be latent in man. I suppose it must be owing to this being one of the objects of the Society that we find such a wide spread belief that Theosophy is an aggravated form of Spiritualism, and, although few care to own it, there is among many a feeling of disappointment when they first come to a Theosophical meeting that something is not done in the way of wonder-

working. I need hardly say that this is *not* the way Theosophists spend their time nor do the greater number of members pursue the study of psychic powers, although some who are specially qualified for it do so. There is no occasion now, I think, to enter into arguments and quote instances to prove the existence of psychic powers, however much there was, say, only ten years ago, for from being one of the most derided pursuits it has become almost fashionable. Better still, it has engaged the attention of a few prominent scientific men who have recorded many extraordinary phenomena and from whose work we may reasonably expect further important results. Not that they are likely to discover anything that is not already well-known to students of occultism, but when expressed in scientific terms and given out on such authority, it will have an air of respectability and be received without question by mankind generally. The latest "fad" is to attribute everything of a psychic nature to "Thought Transference." It is a change, certainly, from that wonderful word "suggestion" which, formerly, was supposed to explain all manner of mesmeric and hypnotic phenomena, but at the present time there is nothing worthy of the name of an explanation forthcoming from scientific investigators as to the phenomena of hypnotism, mesmerism, clairvoyance, clairaudience, telepathy, etc. It is only by taking the explanation offered by Madame Blavatsky and other occultists that these occurrences can be understood. Every year we obtain further proof of the accuracy of her assertions and, although to-day her explanations may not be accepted, it is a distinct advance to have the facts denied no longer.

It is, however, the ethical side of Theosophy which appeals most to me and it is this side which is likely to be of the greatest service to mankind generally, since psychic powers without pure and unselfish minds to control them are almost certain to prove a source of terrible danger.

I have placed before you, in very feeble words, a few of my ideas about the T.S. and its work, and I would ask you to consider whether it is not a Society which ought to receive the sympathy and support of every right-minded man and woman. To those who are engaged in religious and social work of a character which they think better suited to them than the work of the Theosophical Society, I would say, go on and work where your duty calls you and give us your sympathy. But from those who have no such ties, and who have a desire to do something to establish those principles of Brotherhood which I have advanced to-night, I ask help. You may or may not care to become members of the Society but all *can* do something practical in the way of promoting a better and more wholesome state of life than exists to-day.

Theosophic Basis of Christian Dogma.

BY TWO STUDENTS.

IV.—THE MISSION OF PAUL.

NOTHING could prove more conclusively the inability of the disciples to appreciate their Master's nature and mission than the dismay which his death caused them, and the terms in which they gave expression to it. "We

trusted that it had been he which should have redeemed Israel."

If they had understood that death only set Him free to work more effectually on the higher planes, and that not only "Israel" but all mankind were included in the scope of the "redemption"; that this "redemption" was a process taking place in the soul, within the reach of all who desired it, and that their office was to "go into all the world and tell the good news to every creature," such an exclamation of grief and dismay could not have escaped their lips.

But as yet "they understood none of these things." And even later, when he had proved by his re-appearance that he had not left them orphaned, when he had opened their understandings by giving them a key to the meaning of the Sacred Scriptures, when he had spoken to them more fully and more freely than ever before about "the Mysteries of the Kingdom" (Acts I), even then they had so little grasped the nature and magnitude of the work which lay before them, that they remained a Jewish sect, confining their labours to Jerusalem and the neighbouring districts, conforming to the law and ritual of Moses, and endeavouring to impose the same yoke upon all their converts, so that a Gentile must become a proselyte of Judaism before he could be admitted into the Christian Church. If this foundation of a new sect had been all the outcome of the Master's mission, it must indeed have been pronounced a failure.

But the world had yet to recognise that, though withdrawn from sight, the Master of Nazareth was a living spiritual energy no less active and potent than in the days when he "tabernacled" amongst men.

If these disciples proved themselves unfit instruments for his purpose, he could find others more capable of understanding his teaching and carrying out his design.

Stephen the Deacon is the first of the disciples in whom we recognise, at this time, the true reflection of the Master's spirit and aim. But his imprudent defiance of the priesthood soon involved him in his Master's fate, for they quickly discerned that in this bold orator they had to deal with no Jewish sectary, but one whose teaching, if widely accepted, would lead to the downfall of the national religion. That Stephen was open to the spiritual plane, and in actual communication with the Master, is clear from the narrative in the "Acts." If he had lived, the Western world might have owed to him as a Teacher the debt of gratitude which it now owes to Saul, or Paul, of Tarsus.

That young Rabbi was a witness of Stephen's martyrdom, and of the striking psychological phenomenon which accompanied it. Though still a zealous upholder of the national faith, he had within him the germs of a deeper spiritual life than Judaism could unfold, and he could not fail to be touched by the spectacle of these two victims to fanaticism: the Master and the disciple, dying with words of Divine compassion and forgiveness on their lips.

The story of his "Conversion," which followed shortly after, is well known and need not be repeated here. The veil had fallen, the Master was recognised, and the new disciple received his commission to carry the "good news" beyond the bounds of Jewry.

That Paul from this time forth was, like Stephen, open to the spiritual plane, and received interiorly constant direction and instruction from the Master, will be evident to anyone who will carefully compare the following passages in the "Acts" and his Letters to the Churches:—*Cf.* Acts xxii. 6, 17; xvi. 6, 7, 9; with Gal. i. 12, 16; ii. 2. Also Acts xviii. 9, xix. 21; xx. 28, xxiii. 11, xxvii. 28; 1 Cor. vii. 10, 25; ix. 1, xi. 28; 2 Cor. xii. 2, 8; 1 Thes. ii. 11; 2 Tim. iv. 17.

From his Letter to the Galatians (i. 17) we learn that immediately after his "Conversion" he retired into the deserts of Arabia, doubtless to prepare for his mission, and it must have been there that he was initiated amongst one of the mystic brotherhoods of the Essenes which are known to have been numerous in that district.

In spite of the account given in the "Acts," we have his own testimony to the fact that he was never formally admitted into the Christian Church, nor received instruction from Christian teachers. Only once in the first seventeen years following his "conversion" did he visit Jerusalem, the headquarters of the Christian Society, nor were his relations with the rest of the Apostles always harmonious. (Gal. i. 16-24, ii. 1, 6, 11).

And this is easily intelligible, seeing that he who had never known the Master in the flesh claimed to hold his Apostolic commission directly from him, to change the whole policy of the Christian propaganda, and on occasion to sharply criticise the acts and teachings of the older Apostles.

If we accept Paul's account of himself, everything points to the conclusion that he was called and trained to carry out the Master's plan, because those to whom the mission was first entrusted had failed to understand and accomplish it. A comparison of the recorded teachings and methods of Jesus and Paul will outline for us what that plan was, and in what respects it differed from the conception of their mission formed by the earlier disciples of the Master, with perhaps the single exception of John, the Apostle and Mystic, who seems to have entered into the spirit of it, without possessing the qualifications which Paul exhibited for a world-wide propaganda. This John, according to H. P. Blavatsky, was one of the few disciples who were initiated by the Master into the Higher Mysteries. (See "Isis Unveiled.")

After their Lord's departure, the simple fishermen of Galilee faithfully delivered the message entrusted to them, as they understood it, to their fellow-countrymen throughout Judæa and Samaria, but they seem to have made no preparations for the wider propaganda "unto the uttermost parts of the earth" (Acts i. 8). They proclaimed Jesus the Messiah foretold by the prophets of their nation; they recited the story of his wondrous works, his rejection, and death; they pointed out that God had reversed the judgment of their nation by raising him from the dead, and by inspiring them, his Apostles, with power to preach and heal in his name; and, finally, they called on their hearers to repent and be baptised in his name for the forgiveness of their sins.

This is the whole sum and substance of the Apostolic Gospel in Judæa. Jesus is the promised Messiah. Those

Jews and proselytes who will repent and be baptised into the Church, will be forgiven and escape the wrath that hangs over the doomed nation who rejected and "killed the Prince of Life, whom God raised from the dead" (Acts iii. 15). Here we have the germ of that "historic faith" and "sacramental system" which a few centuries later came to full blossom in the Catholic Church, and has its fruit in most of the Christian Churches—Greek, Roman, Anglican, and Nonconformist—at the present day.

This may serve for a reformed Judaism; it is utterly inadequate as a world-religion. It has no note of universality, no appeal to man *as man*, but only to man as a Jew, disposed by heredity to expect prophetic voices proclaiming the decrees of a heavenly Autocrat. It is alien alike to the Mystic of the East who looks for "light from within," and to the Intellectualist of the West, whose religion must be cast in the mould of syllogism, and stand the test of critical examination.

It was this imperfect presentation of the Master and his message to the world that Paul was called to correct, or rather to replace, by one of larger import. Without Paul Christianity could never have risen even to the dignity of a national faith. At best it must have dragged on a precarious existence as an obscure Jewish sect.

North of England Federation T.S.

THE meeting of the N.E.F. was held at Liverpool, on Saturday, Feb. 16th. G. R. S. Mead, Secretary of the European Section of the Theosophical Society, presided over a good attendance; most of the Northern Lodges and Centres were represented.

MR. MEAD, in opening the proceedings, said that their ideas have been so widely propagated that whatever becomes of the Society Theosophy will remain. Many persons have made it a living force in their lives, they believe that what has helped them will help others, and so long as this is so, so long will there be no fear for Theosophy.

In spite of all differences much good work has been done of late both in Great Britain and in other parts of the world. We have heard of the favourable reception accorded to Annie Besant in Australia, and we find generally that the Theosophical ideas are welcome wherever they are fitly represented.

Referring to the work of a recent writer on "Social Evolution" (Benj. Kidd) Mr. Mead spoke of what the author calls the "ultra reason" in which he finds the source of all religions. In this ultra reason exists the religious nature of man. Does this ultra reason mean that we are to throw reason on one side? Not at all! Plato draws the distinction between "reason" and "opinion," the first going along the lines of certain knowledge, the last dealing with matters of uncertainty, or, at any rate, not of certain knowledge. Reason has been glorified by all the great Thinkers of the world, but the best results are arrived at by checking the presentations of reason by all the faculties with which we are endowed.

Returning to Mr. Kidd's book we find he opens up the great problem of religion. The history of each religion is essentially the same. Each man sees in his own religion a different side of the development of thought. Take, for example, Buddhism. The believers in one form of Buddhism,—the Southern Church—depend entirely upon moral progress, ethical training, and the use of the intellect and intelligence with which each man is endowed. Another division of Buddhism—the Northern Church—elaborates ritual, legendary stories and, also, magical sorceries. In reviewing the latest book on Thibet ("Buddhism in Thibet") he, Mr. Mead, reminded his hearers to what excesses people run who begin to investigate the psychic side of religion. All schools of thought which have dealt with this psychic aspect of religion have run to excess. The rationalistic side also can be carried to excess.

But the main purpose of the great teachers of mankind was to point out the middle way. There is a path of safety. Neither rejecting the mystic side nor the rational side, but combining the two, testing one by the other, by that means true religion may be reached.

The Conference then directed its attention to the question of

THE DUTIES OF T.S. LODGES.

Mrs. CORBETT (Manchester) in speaking of public propaganda thought that there were a few things which might be improved or altered. We do not seem to get all the intelligent agnostics that there are, nor so many of those of different religions whom we think we ought to be able to attract. The study of the Secret Doctrine was well enough, but that alone is scarcely the object of joining the Society. We should have something to offer others who believe in brotherhood to form a basis of union of this teaching with other religions. The study of the Esoteric Philosophy must always be for the few, and we wish to attract the many. At present, having secured our members, we seem to have nothing but the Esoteric Philosophy to offer them. We need something more generally interesting in addition to this. We want to break down materialism, and also do away with the antagonism unhappily too common between workers on different lines. To insist upon the common origin and the common truths of all religions, the reality of the spiritual life and the inner light, these seem to offer room for further insistence.

Mr. CROOKE, (Liverpool) pointed out that much of what was done in T.S. Lodges lost the best part of its value by being too abstruse and technical. The people who came, wishing to hear truths that could help them, were frightened away by the technicalities and Sanskrit terms. They hadn't time to "study" Theosophy, and it seemed useless to them without. He suggested grades of meetings—the simpler subjects to be treated of at those to which the public were admitted, and the more abstruse questions left for more advanced students.

Mr. HODGSON SMITH, (Harrogate) reminded secretaries of Lodges that it was due to all those who were coming to speak for them that they should be notified of the date fixed, at least a fortnight beforehand.

Miss EDITH WARD (Bradford) thought that the duties and responsibilities of a Lodge were something more than the aggregate of the duties and responsibilities of its members. We should each feel as though the Lodge depended on us individually. The strength of a chain is in its weakest link—perhaps the strength of a Lodge is measured by that of its weakest member. Every weak member weakens the Lodge. We are too small and too weak at present, at any rate, to undertake separate altruistic work. We will do better to help forward the movements at present existing than to set up bran-new agencies of our own. By working with others where we can we shall break down more barriers than by working separately. In concluding, Miss Ward said that Lodges ought to be run on business principles. Subscriptions ought to be paid, letters from headquarters ought to be promptly attended to. Attention to business habits goes a long way towards making a successful Lodge. Every member should take up some particular line that they can do well, and work at it.

Mr. W. H. THOMAS (Middlesbrough) thought we might give too much time to public propaganda. If we spend all our time over public meetings the members will not remain united. It is not the duty of a Lodge to speak with any authority, nor is it the duty of the Society to do so. We must tolerate each other's opinions and learn how to work together, and agree to differ. We would do well to do more in the direction of joining in with other movements of altruistic aim. Unless each member takes for himself what he finds good, and makes it part of himself, the Lodge is not a success. We cannot give to members or visitors anything—they must take for themselves.

Mr. JEVONS (Liverpool) remarked that a Lodge is not a collection of saints but of ordinary men and women. He did not think public lectures did much good, unless orators like Annie Besant could be got to address them. We might make our Lodge lectures a little freer from technical terms, so that if "the man in the street" came in he might understand them better.

Mr. E. J. DUNN (York) said that one of the principal functions of a Lodge is to form itself into a training school for its members to practice and give out Theosophy, in no sense as a distinct philosophy, but as a spiritual emanation. [We hope to give Mr. Dunn's ideas *in extenso* next month.]

Mr. H. MILTON SAVAGE (Liverpool) thought we ought not to pose as proselytisers. We can go and help outsiders, and show the advantages of Theosophy, but we do not particularly want membership. We want our ideas to prevail. We must try to get a sincere and devout appreciation of the ethical life, and live up to it. We must feel ourselves growing better and better, and outside work will go on all right.

Mr. MEAD pointed out that as with religions so it is with Theosophy. The founder of the Christian religion did not attempt to sketch out an organisation. He tried to improve the individuals so that they would naturally grow into an organisation. The salvation of the T. S. depends on our not allowing it to crystallize. We must beware of the danger of "cant phrases."

The Conference then adjourned for the Evening Session, at which Mr. Mead gave an address on "The Secret of Death," which will be published in full in *Lucifer*.

The next meeting of the Federation will be at Harrogate in May, when it is hoped Mrs. Besant will be present.

SOUTHPORT LODGE.

LECTURE LIST.

- Mar. 1.—"Lao Tze" J. H. DUFFELL, (Liverpool Lodge).
 " 8.—"Ancient Egyptian Religions" J. K. GARDNER.
 " 15.—"Some Mystics of the Past" H. CROOKE.
 " 22.—Paper by W. R. CARMICHAEL.
 " 29.—"Secret Doctrine" Class.

MANCHESTER CITY LODGE.

TIME TABLE.

Meetings on alternate Thursdays, 9, Albert Square, at 7-30 p.m.

- Mar. 14.—"Social Problems" EDITH WARD, (Bradford).
 " 28.—"The Astral Light" J. H. FLETCHER.

LIVERPOOL LODGE.

TIME TABLE.

- Mar. 7.—"Truth—the Ideal" MISS J. HAYDON
 " 14.—"Some Links of History" MISS JEVONS
 " 21.—Lecture A. W. CHEYNE (Bradford)
 " 28.—"Life in the Unseen" C. W. SAVAGE
 Meetings every Thursday at 7-45 p.m., at Crossley Buildings, 18A, South Castle Street.

ATHENE LODGE (Bradford).

TIME TABLE.

Council Chamber, Mechanics' Institute, Wednesdays, 8 p.m.

- Mar. 13.—"Is Theosophy for Children?" LOUISA SHAW (Harrogate)
 " 27.—"Atlantis: A Lost Continent" R. JEVONS, M.A., (Liverpool).

YORK LODGE.

TIME TABLE.

No. 1 Room, Victoria Hall, York—Friday Evenings, 8 o'clock, Admission Free, Discussion Invited.

- Mar. 8.—"Atlantis a Lost Continent" R. JEVONS, M.A. (Cantab.) (Liverpool)
 " 19 (Tuesday).—"Religions of India" LOUISA SHAW (Harrogate)
 " 29.—"Theosophy; is it a Gospel?" EDITH WARD (Bradford)

LEEDS LODGE.

25, Park Square, Mondays, 8 p.m.

- Mar. 4.— A. D. CHEYNE
 " 11.—"Vedanta Philosophy" OLIVER FIRTH (Bradford)
 " 18.—"Christ's Parables and Theosophy" W. H. BEAN
 " 25.—"Has Man a Soul" F. RUST

Meetings for Members—Sundays, 6-30 p.m.

MIDDLESBROUGH LODGE.

TIME TABLE.

- Mar. 5.—"The Personal Equation" W. A. BULMER
 " 19—"Precept and Practice" E. J. DUNN (York)

The above Lectures will be given in No. 5 Lodge Room, Oddfellows' Hall (Albert Street entrance), at 7-45 p.m.

Classes for the study of "The Voice of the Silence," are held in the Lodge Room, Co-operative Hall, at 7-45 p.m. on Tuesdays, Mar. 12 and 26.

Particulars of other Classes may be obtained from the Secretary.

BRADFORD LODGE.

SYLLABUS OF LECTURES.

To be given in the Club Room, Central Coffee Tavern, Westgate.

- Mar. 6.—"Zoroastrianism" B. HUDSON, (Middlesbrough).
 " 20.—"Buddhism" A. D. CHEYNE, (Bradford).
 Lectures Commence at 8 p.m.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS.—Sunday Evenings 7 o'clock, No. 1 Club Room, People's Hotel. Papers and Addresses will be given as under—

- Mar. 3.—"The Real and the Unreal" EDW. J. DUNN, (York).
 " 10.—"Is Theosophy a Failure?" WILLIAM BELL
 " 17.—"Some Theosophical Applications" OLIVER FIRTH, (Bradford).
 " 24.—"The Wheel of Time" CHARLES N. GOODE.
 " 31.—"Theosophy: is it a Gospel?" EDITH WARD, (Bradford)

LODGE MEETINGS on Fridays, at 7-30 p.m., in No. 5 Club Room, People's Hotel.

SECRET DOCTRINE CLASS on Saturdays, at 8 p.m., at 101, Franklin Road.

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

- BRADFORD:—Jno. Midgley, 85, East Parade, Baildon, Yorks.
 BRADFORD (Athene):—Miss Ward, Eldon Buildings, Bradford.
 BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
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 HARROGATE:—Miss Shaw, 7 James Street, Harrogate.
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 MANCHESTER:—Mrs. Larmuth, 24, Eccles Old Road, Pendleton, Manchester.
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 SCOTTISH:—A. P. Cattinach, 67, Brunswick Street, Edinburgh.
 SOUTHPORT:—Herbert Crooke, 19, Windsor Road, Southport.
 WAKEFIELD:—W. Dickenson, Jr., 66, Providence Place, Thorne's Road, Wakefield.
 YORK.—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N. W., or to any of the Secretaries of Lodges or Centres.

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The Editor's Remarks.

THE Society will, probably, have to face the question of a revised Constitution before long, and a few remarks about it will not, perhaps, be premature. Any fool can find fault; it doesn't need a special amount of wisdom to pull down any institution; and it is to be hoped that all criticism on this Constitution question will be reconstructive rather than destructive. It is in that spirit I wish my remarks to be taken. I detest revolutions, and believe most firmly in constitutional methods, even if these take a longer time to develop, and do not seem to promise quite so much as the ardent spirits of reform might wish. It is by the desire to contribute what I can towards the discussion of what promises to be soon a very important question in the T.S. that my remarks are dictated.

In the front rank of the difficulties which have forced this revision question into importance stands the "perpetual curacy" business. Life offices which are supposed to be representative are a great mistake. In positions which are simply honorary they may be put up with; but where power, real or assumed, does or can go with the tenure of office they ought not to be tolerated. Every official in the T.S. should be subject to periodical election in order that the Society may be guarded against misrepresentation. I do not

say this with any personal or particular application, it is simply stated as a general principle which should find full expression in the Constitution.

For legal and other exigencies it is necessary, I suppose, that the Society should have a figure-head. It may also seem desirable that the Chief Officer should not be subject to too frequent removal. Perhaps a term of four years might meet the case. What has proved fairly workable in the far more important position of President of the United States would, no doubt, be practically sufficient for the President of the Theosophical Society.

For an organisation which has its branches in all parts of the world, it is clear that *Annual Conventions* of the whole Society, wherever held, are too frequent. The remoter countries will remain practically unrepresented. But if such *General Conventions* be held only once every four years, for the election of President and other matters, there would be every likelihood of even the most distant countries making an effort to be effectually represented. Provision should, of course, be made for *Emergency Meetings* when matters of sufficient importance demanded these.

If each Section—European, American, Indian, &c., &c.—chose a President as its own nominal head, such Sectional Presidents might very properly be taken as *ex-officio* Vice-Presidents of the whole Society, so long as they remained the accepted heads of their constituencies. There does not seem to be the same objection to *Annual Conventions* in the Sections that undoubtedly exists against such frequency of the *General Conventions*, and it might be very properly provided that a *Yearly Convention* should be held in each Section, at which its President for the ensuing year should be elected and other necessary business transacted.

One would think that no man would care to remain in office longer than those he represented wished, and the yearly election of the Sectional Presidents would not debar the tenure of that office for any number of years by any man or woman so long as they retained the confidence of their constituents.

I consider that this idea of making the Vice-Presidentship of the T.S. an *ex-officio* affair, with the added importance of Presidentship of a Section, offers a reasonable *modus vivendi* to those parties whose differences, at the present moment, threaten the T.S. with schism; and I earnestly recommend it to them. Neither side loses anything, but both sides gain.

I know that in order to give effect to these suggestions it will be necessary to remodel our Constitution, and we can do so constitutionally. No one, not even its framers, will be disposed to assert that our Constitution is perfect; or that, like the laws of the Medes and Persians, it cannot be altered. My opinion is that what the experience of nations has proved best in forms of Government can be adopted with confidence into the organisation of the T.S.

Another point strikes me as one which ought not to be lost sight of. I refer to the fact that the only *raison d'être* of any official in the T.S. is specific service. We are not appointing masters but servants. Especially in matters of opinion and belief the dictum of any official should never be allowed to be put as the opinion or belief of the Society. In fact, officials of all kinds in such a body as the T.S. are very much of the nature of a necessary evil; and we must watch the officialism that it do not usurp functions it is in no wise created to discharge. I would again warn my readers against thinking that I am making any personal allusions. In sober, honest truth I am speaking of principles and not of persons.

One suggestion reached me a few weeks ago which I mention only to disapprove. As it probably will come sooner or later under the cognizance of the Society it will not be out of place to mention it here. In a pamphlet dealing with the question of Revision the author (or authors,—it is not signed) suggests the omission of the Three Objects from the Society's programme; and the retention only of the formula that "There is no Religion Higher than Truth." That's a delightfully vague abstraction to propose as a bond of union between human beings! How would it do to form a Society whose sole dogma should be that forty-nine is the square of seven?

The First Object, at any rate, should be retained—as without it the Society has no significance. The other formula may fittingly remain as the motto of the T. S., but to attempt organisation on that basis alone would result in a miserable *fiasco*. Every earnest individual would agree to it, I admit, but each would have his own opinions about *what* the Truth was; and the Conventions of such a Society would provide more amusement to outsiders than benefit to its members.

So far as the Second and Third Objects are concerned they might, with advantage, be given a less conspicuous place on the programme of the Society. Speaking my own opinion, formed by a very close observation of its workings, the Third Object runs dangerously near the mischievous; and, though it be useful to insist upon the reality of psychic powers it seems going a little too far to give such prominence to an Object which, admittedly, is not binding upon any member.

The Second Object is well dealt with by my friend E. J. Dunn, whose notes will be found on another page; and,

whilst thinking that the same charge of undue prominence may fairly be laid against it, I consider it a very proper recommendation for the Society to make in, perhaps, a less important way. In this place it may be permitted me to give my cordial assent to the spirit of Mr. Dunn's article. No doubt the study of the esoteric philosophy is a very interesting and, to some, a very useful one; but it is not carrying out the Second Object.

To the First Object—Universal Brotherhood—I give my cordial adherence. This is and should be the one and only object of the Society incumbent on all its members. But it should be taken fully and fairly to its logical conclusions. Hence it seems to me absurd to profess belief in it, to make that belief the very corner-stone of the T.S., and then to go gravely discussing about conventional standards regulating the admission or expulsion of members.

If a brother or sister expresses belief in our object—a desire to join in the attempt to form the nucleus of a Universal Brotherhood, it is an illogical impertinence to begin making enquiries as to their respectability or otherwise. They are fellow human beings, and that should be enough. Granted that they may have been guilty of the breach of some law, human or divine, is that to be a bar? If so, how many of us would be members, except upon the basis of a graduated scale of Infamy across which we are to draw an arbitrary line? But we are not all "found out." Surely we are not going to believe in the great commandment of respectability, "Thou shalt not be found out" as the regulator of our conduct! If so, the T.S. would soon become like the sects it professes to enlighten.

The above are only a few suggestions along the lines of which I should like to see our constitution remodelled. As suggestions which court the fullest enquiry I offer them to my fellow members. I believe that if we proceed calmly and carefully we shall make the T.S. stronger and more stable than before; but in all things let us act constitutionally and not precipitate revolution.

The Personal Equation.

IF what I had to say under this heading were addressed only to students of Theosophical literature, acquainted with the technical terms so freely used therein, there would be no difficulty in compressing it into a few sentences. The terms "individuality" and "personality," for example, would be of wonderful use in saving explanatory detail if only people generally were acquainted with the particular values these terms are supposed to represent; but, in the absence of such knowledge, they would become confusing instead of explanatory. Under the circumstances, therefore, this essay is likely to run to greater length than it otherwise would have done.

It is the personal equation which deludes us from the cradle to the grave, and brings us back, life after life, till we learn those lessons of spiritual discernment which may teach us how to free ourselves from its fateful and fatal influence.

Anyone who looks back and tries to picture what he was, say ten years ago, will most likely admit, without question, that he has seen many changes in the interval. His character may have changed, he may have lost old habits or gained new ones; in dozens of ways he may be different, even to his modes of thought. To all intents he is a different person. . . . If he allow his imagination to go back to the days of his childhood, this difference becomes all the more apparent. He sees that at any given period he might have had a distinct personality, but that this personality changed with the changes in his life. All the time, and in spite of this, he knows he was the same being, the same individual; and he begins to recognise that this changing personality was only the mask (*persona* = a mask) under which the real being always was hidden.

We may restrict the term "individuality" to this meaning, and use "personality" to mean that ever-changing mask of character, thought, and emotion. This "mask" never does nor can express us as we really are, and all the time we know it cannot. It thus becomes clear that the distinction between "person" and "individual" is a real one; and that which at first sight appears a mere pedantry becomes a valuable aid in our search after self-knowledge.

Now, although a general retrospect of life more than indicates to a man that at no time was he merely the personality of the moment, but something far deeper and truer; yet all through that life he has to admit that the illusions of the personality, with all its superficial attractions, made him so identify himself with it that, for the time, he fancied it was himself, and not the mask which future thought and experience were to prove it to be. This illusion may be termed the personal equation; and it is to some few of its manifestations I wish to draw your attention.

Whatever may be a man's opinion of himself at any given moment, he will readily admit that when he was younger he did many foolish things. No matter how self-satisfied and self-opinionated he may be; no matter if at the moment he consider himself a very Solomon, or a Daniel come to judgment, he will admit the general charge of occasional folly in the past. Experience teaches most of us what fools we have been, though few of us have been long enough in her school to find out what fools we are. But what I want to insist upon is this: that in every act of folly in the past we may recognise the personal equation—it was our identifying ourselves for the moment with the lower self which brought about the folly.

If the whole body of experience goes to show, as I contend it does, that we are habitually liable to the domination of the personal self, and that the results of this are usually bad for us, surely there needs no argument to prove the advisability, if not the necessity, for breaking that bondage and living the truer and nobler life we know we can live if we only would! All through life this personal equation—this false statement that personality=individuality—deludes us into error. It makes us believe we are the mere bundle of attributes and emotions of the moment, changing as these change, subject to every passing phase of passion or desire.

There is an element of the ludicrous in the passage of a human being through the school of experience: Look at the

youth just entering manhood. The more phenomenal his ignorance the more complete his belief in himself. He is willing, even anxious, to advise you in matters utterly beyond the possibilities of his comprehension. Don't be too hard upon him. He shows you pretty fairly what kind of a creature you were yourself at his age. As time goes on experience gets at him and knocks off some of the most prominent points. The probability of sanity becomes apparent when he loses his burning desire to advise and dogmatise, and shows a disposition to tolerate advice or even occasionally admit he is not infallible.

That, in outline, is the route most of us have travelled. Certain follies may be peculiar to each, but the general course is about the same. We are all built upon the same type, we differ more in our modes of expression than in what we express. Blinded by ignorance, intoxicated by sensation, the Individual is daily and hourly the sport of the personal equation. We are the abject slaves of a Protean personality, which, in its turn, is only the distorted shadow of ourselves—a Frankenstein monster we have created, half brute, half human—which passes a sort of Vampyre existence till death breaks the bonds of its tyranny and the weary Pilgrim finds rest for a time.

I hope the reality of this distinction between personality and individuality is clear to your minds. A proper comprehension of the fact is of the utmost importance, for until we are conscious of our bondage we can never become free. We must know our tyrant and understand his ways before our attempts after liberation can promise success. Now and then, in a half-instinctive way, most people make spasmodic efforts to free themselves. For a short time the Individual asserts himself, and the tyrant Personality cringes and fawns before him (for all tyrants are cowards) till, with cunning and trickery, it deludes him again, and again establishes its habitual sway.

The more you think about it the more important is this fact of enduring Individuality, through constantly changing personalities, seen to be. In the light of it we soon come to recognise, at first perhaps in somewhat hazy fashion, that the real Self in us is not the personality. The latter is found to be only a mere phenomenal state of things which deludes us into thinking it is ourselves.

To watch for the personal equation, to learn how to detect it in ourselves, is an education of the highest value. We soon begin to discover it under conditions where, a short time ago, we should not have dreamed of its existence. The true man in us begins to awaken, and he sees, with something of repugnance and contempt, the tricks which that shadow of himself—the personality—is playing. From this moment there is hope. The struggle for supremacy has begun, and through the years, perhaps "lives," of the future that struggle will go on with ever-varying success. And final success is reached when the fully-emancipated soul becomes one with all those of its fellows who, like it, have fought for and obtained their freedom.

Having seen the nature of the Personal Equation, how it must inevitably prevent all right discrimination, perpetually alluring us into "ways that are dark and thoughts that are vain," we may now briefly glance at a few of those things

which indicate its presence in and power over us. Some of these are self-evident, others so cunningly concealed, that only long, and often bitter, experience teaches us to recognise and allow for them.

As illustrating the concealed kind, we may take those illustrations of spiritual ignorance which appear as Repulsions. Anyone can see that *attraction* is a fruitful source of soul bondage to objects of sense, but it is not always so evident that *repulsion* is a form of the same delusion. We shall find, however, that these two, attraction and repulsion, are only what may be called the "polar" attributes of the same thing—the personal equation.

Suppose we are repelled from a fellow human being because his actions seem evil. The nature of that repulsion and its "thought-force" give definite coherence and form to our own "thought-deposits" of a similar nature. For it is an instructive, though a melancholy, fact that most evil things in the world have correspondences in our own thoughts. Hence, when we feel strong repugnance towards a person because of real or fancied evil, it is because of our personal knowledge of the nature of the evil and our general acquaintance with it on the thought plane. The thought-forms produced by this repulsion of ours must persist in our aura until they have exhausted the energy which produced them. The activity of our personal self called them into being, and upon it and us they re-act—a fit recompense for that hypocritical conceit which plumes itself upon its superiority over the object of repulsion.

It is worth while dwelling for a time on those thought-correspondences of ours which make us understand evil so well, and which incite the crude passions of the personality to assert a self-righteous superiority. How is it we follow the fortunes of hero and villain in a romance with such intelligence and prescience? Why do we understand the latter so well that the slightest indication of a possible enormity is sufficient to suggest to us a possible danger to the unconscious hero? Is it not because that villain is only the embodiment of a certain part of our own nature? We should be as unconscious of the latent villainy of the other as the hypothetical hero himself if it were not that we are villains also—in *posse* if not in *esse*!

Giving their proper value to the above considerations, we begin to understand repulsion. We see in it only an insidious phase of the personal equation under the guise of a complacent self-righteousness. We stand convicted by the example of the Master who could protect, and did not condemn, the woman taken in adultery. Depend upon it, where there is no ring of compassion the voice of the real Self is silent. And, depend upon another fact, the most certain of all those which illustrate this question, wherever you find the personal equation you discover conceit. Far from being a bar to it, our ignorance is its direct incentive. We love to appear better than we know ourselves to be. But, above all, we have a perfect mania to be thought wiser than we are.

This last-mentioned characteristic is illustrated by the reckless way in which we pass judgments upon things, and especially upon people. No matter if these be far above us; we reproduce, in actual life, a condition of things aptly illus-

trated by the well-known picture "Dignity and Impudence." We strut about in our judicial ermine, and fondly imagine our judgments must command respect,—for ourselves. To be eternally demonstrating that somebody is wrong, is not the best way to put ourselves right. "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again."

You may believe yourself right, in any matter, but that does not justify you in asserting that the brother who differs from you is wrong. He may be, but you do not *know it*. You assume a knowledge you *cannot* have when you pass such judgments. Be content to believe yourself right. Do not assume yourself entrusted with a mission to impress the whole world with the gigantic shadow of yourself. Believe me it is better as it is than it ever would or could be if such a calamity were possible. Try to grasp the fact that you are not an archangel, but a poor human being, and with faults like other men. At least give them credit for good intentions; and admit the possibility of being yourself sometimes mistaken. Remember that when you were mistaken in the past you believed yourself right; and give other men the benefit of the doubt.

Another evidence of the personal equation is our readiness to give advice even when it is neither asked for nor wanted, and often upon subjects we know about as well as a ploughman does the differential calculus. The motive power, conceal it as we may, is the desire to be thought superior; and our advice is intended to impress that portentous fact upon the recipient. Fortunately advice is so cheap and common that, though some people occasionally ask for it, few of these ever seriously intend to follow it,—as advice. Like us they have their little personal equations, and they are really fishing for confirmation of views and opinions already formed, though more or less studiously concealed.

To be able to say "I told you so!" is looked upon as evidence of that superiority which is as the balm of Gilead to the personal self. Indeed, to attain this envied position men do not hesitate to drag their consciences through ways as devious as that street in Damascus which, though called "Straight," is described by Mark Twain as "straighter than a corkscrew though not so straight as a dog's hind leg." There are a good many "ways of the world" which are "called straight" with as little regard to their real nature as the name was to that street.

The personal equation comes very much to the surface in our estimation of moral value in actions which personally interest us. We have, for these, a sliding scale of appreciation somewhat similar in kind to that sliding scale of emotion which determines our sympathy with suffering in exact proportion to its distance. The death of thousands, and all the horrors of war, in China, scarcely affect us. The loss of a favourite dog fills us with concern. We are shocked and troubled by a railway accident near home, a similar accident, with even more appalling details, hardly fixes our attention when it takes place in America. Sickness at home affects us more than desolation and death abroad, and the crowning disaster of our code of appreciation is only reached when anything happens to our precious selves. I think this runs this particular phase of the personal equation to earth, and I leave it there for individual consideration.

Even the best of our emotions are tainted and warped by the personal equation. Take the instance of a mother's love. Surely, one is tempted to say "This is the most unselfish thing on earth!" Is it? Does the mother love the child for its own sake, or because it is hers? It used to be a favourite device with writers of fiction to bring this feeling into play as a means of recognition between long separated parents and children. The parental or filial instinct, as the case demanded, was supposed to be there, even though all other means of recognition were eliminated. No one ever heard of such a case in real life, to my knowledge. Parents love their children far more for their own (the parents') sakes than for the children's. They may not think so; may, indeed, indignantly deny it. But the fact remains. It is always because they are their own that they think so much of them. The most precious, perhaps, of their possessions, but still *possessions*.

As most people will disagree with the above I may be permitted to go a little deeper into this class of feelings. Is it true the mother believes her sick child will become an angel, and live in unending happiness and glory, if its soul be liberated by death? Why, then, does she do all she can to prevent this? She knows its lot in life *must* be far worse than heaven, at its best; and she knows, also, that the average lot, to which perhaps the child, if it live, is certain to succeed, might almost be called hell in comparison. And yet, "She cannot bear to part with it!" That sentence is the key to the problem.

I know that out of this, perhaps the most selfish of all human instincts, there sometimes flowers the most beautiful and unselfish devotion; that the more it is tried the more it is transmuted, till it blossoms into glorious motherhood. But that is not the average, and it is about average human nature I am speaking, not exceptions.

Another aspect of this parental business is worthy a few words. It used to be a maxim of unquestioned orthodoxy that he who spared the rod spoiled the child. Things are different nowadays than they were, say a hundred years ago, but yet there are plenty of "pious" parents who take stock in that old maxim. Even those who do not work their families on such strict lines still indulge in a fair amount of "punishment." To all such I would like to address a question or two. When your child has disobeyed you, do you chastise it to make it better, or because you are annoyed? If the former be your reason, then perhaps it would be better to wait until you have cooled down before you chastise the offender. Could you do it in cold blood? If you could, I am sorry for you.

You are anxious to see your children well-dressed and "well-behaved." Would your anxiety be so great if you knew they would not be recognised as *your* children? Through the whole piece are not your thoughts dominated rather by the thought that the children are *yours* than by a real impersonal wish for their welfare? If they had been lost to you in their infancy, and came under your notice in after years, without suspicion on your part, or theirs, of relationship, do you mean to say you would still have all those cares for them you now believe you have? And yet, if your belief be founded on fact, this ought to be so!

Take another glaring example of the personal equation—Love! (as it is called). Does the lover really mean that he

would make *any* sacrifice to secure the happiness of his loved one? Not he! He draws the line at himself. (Remember, I am taking average humanity, not exceptions.) Convince any lover that the happiness of his prospective bride would be better secured by her marrying someone else (as in many cases is only too probable), and ask him his views about "giving her up" and furthering the suit of "the other fellow"! What do his professions mean? Simply a desire to secure what he is pleased to believe will be a most valuable possession. He will make sacrifices to get it proportionate to the value he sets on it.

I am quite prepared for the charge of cynicism, and even abuse into the bargain. Some may protest in one way, some in another, against what I have urged. Might I be permitted to suggest that, after the first ebullition of resentment is over, those who disagree with my statements should give reasons more cogent than their unpalatableness? Strange as it may sound, I take no pleasure in probing into the hidden springs of human life in this way. But I want the truth. I want to know if my general conclusions are true. I don't care two straws for abuse; but I am thankful for argument.

In investigating this subject of the Personal Equation we have had to probe far below the surface of many a fair-seeming appearance. Under all those which made for "Separateness" we have found the personal self. Glorify the family idea as you will, exalt the household gods; but so surely as these tempt you with the promise of a little personal oasis in the great desert of human existence, so surely are they the creations of that "Shadow Self" which lives its little life of phenomenal pleasure, and vanishes at last into nothingness and night. You close your doors against your brother in the street; you flatter yourself your little haven is blessed; but the silent fingers of fate are weaving into the web of your destiny those strands of Selfishness your home-life spins.

How, then, are we to alter all this? That it needs altering, and radically, must be apparent to all who have sought and found the truth under the delusive mask of appearances. We cannot have true brotherhood under existing conditions. Those things we value most are the very things which prevent it. Perhaps all that can be hoped for just yet is that people's eyes may some day be opened to the truth and they may see things as they are. When that day comes there may be witnessed the first tentative experiments after a truer mode of life. At present it would be mere waste of words and argument to even suggest the way.

W.A.B.

Is Theosophy for Children?

THEOSOLOGY is Divine Wisdom, we are told; Theosophy is the truth underlying all the Sciences, Philosophies, and Religions of the world. Theosophy is no new thing, but as old as humanity itself, and has been more or less dimly sensed and given out partially to those who had ears to hear by a philosopher here and a mystic there all adown the ages.

We have got to discover this Truth (of things as they are, not only as they appear), we have got to answer the

Sphinx's Riddle, each man for himself, sooner or later. This is the purpose of our many earth-lives, this is why we are here at all, and only in so far as an earth-life serves that purpose is it of any value.

But how can we get at this priceless treasure, the Truth of things as they are? Is there anyone to show us the way? Those there are, I believe, who have trodden the path before us, and who, from the fuller light they have attained, send back hints to their younger brothers as to how to find the Way to Truth. These hints are to be found in the philosophies and religions of the world. These hints to those groping their way in darkness seem, at times, to the searching soul, to shine forth luminous, to reflect the very light of Truth itself. "Know thyself!" is one such hint—for "The Self in the heart of each is the Self and heart of the universe." But *how* to know the Self? Not only by bringing our intellects to bear on ourselves and the phenomena about us can this be done. "To know the doctrine ye must live the life," said one great Teacher. "Self-Knowledge is of loving deeds the child," says another Scripture. So, though a trained intellect may be useful as an aid to the attainment of the Divine Wisdom, though, in fact, every power of body, mind, and soul we may possess can well be brought into requisition to help us reach the goal, all these will be of no avail if we are lacking in Love, Brotherhood, Charity.

Theosophy, then, has its ethical as well as its intellectual side, and though the ethical is the most important, both may well go hand in hand, the one aiding, balancing, supplementing the other.

These considerations give us, I think, a clue to the answer to the question we have to consider: "Is Theosophy for Children?" Can children get any glimpse of the Divine Wisdom, or is the whole of it of so abstruse and metaphysical a nature that it is quite out of the reach of any except the trained, highly developed, philosophical minds? Said one Great Soul who came to earth to unveil for men some of Nature's hidden secrets, "I thank thee, oh Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight." And again, "Except ye be converted and become as little children ye cannot enter the Kingdom of Heaven." In "The Voice of the Silence" it is written, "The pupil must regain the Child-State he has lost."

It would appear, then, from these utterances, that there is something in the "Child-State" which makes one not less but more responsive to the whispers of the Divine Wisdom. A little child's innocence, his purity, his simple faith and trust in those about him, provided he is lovingly dealt with; his freedom from conventional notions, his intuitions, unsmothered by the materialism so rife about us; his free play of imagination, of fancy, of realistic pretendings; all these form soil which may be made rich and fruitful by wisely, and not with too great a lavishness, sowing therein seeds of the ethical, moral, spiritual teachings of Theosophy.

Thus far I have used the term Theosophy in its widest and deepest meaning as the Truth underlying all things, but the word has come to be used in a somewhat more

restricted sense, designating the special teachings given out through the agency of H.P.B., A.B., and others; hints of truths lost sight of lately by the Western world, but afresh presented to-day to save us from the Materialism into which we were falling. No new truths are these which the S.D. opens out for us, but old, old truths in a new garb. Not by any means the complete truth either do they claim to be, but only suggestions by the aid of which we can, if we will, with our own efforts, get a few steps nearer to Divine Wisdom.

This presentment of Truth has its intellectual side, which should be an aid to its ethical and spiritual side; and before considering further the bearing of the latter (the ethical and spiritual aspects of Theosophy) on the education of children, let us consider for a few moments, first, whether any part of the philosophy of Theosophy, *i.e.*, the more strictly speaking intellectual teachings, are likely to be understandable to the mind of a child.

As a child's mind expands it thirsts for knowledge, it puzzles its little brain about all sorts of problems, and looks to those who are with it to help in their solution. Many of the problems we are ourselves, perhaps, trying to master. I think we ought to take advantage of these questionings, to regard them as intellectual hunger, which we must try to satisfy, or, better still, to encourage the child to think over for itself. But it is, on the other hand, unwise to dogmatise to children on life's mysteries, to pose to them as infallible encyclopædias. Better is it, so it seems to me, to take the child as early as possible into our confidence, to say frankly we "Don't know," if we don't, and to suggest that he and we together will try to solve the riddle.

But if the teachings of the Esoteric Philosophy, as given out in the writings of H.P.B. and others, appeal to us as true and have helped us materially to solve some of life's most puzzling problems, is there anything in them we can pass on to a child? I think there are certain simple elements in Theosophy, underlying root principles, which a child can very early begin to grasp, and which, when even partially understood, must necessarily help towards the formation of an honest, healthy, manly, self-reliant, tender and sympathetic character—and this is surely the type of man we could do with more of.

Let us consider shortly just three of the fundamental teachings of Theosophy and their adaptability to the understanding of children. The Complex Nature of Man, Karma, and Reincarnation, we will look at for a few minutes in this connection.

1.—First, the Complex Nature of Man: Probably no one would advocate giving a small child a long philosophical disquisition on the Seven Principles of Man and the Universe, and expect that to give him any notion of Theosophical teaching. Our method would be a more natural one than this, *viz.*: to draw his attention, as way opens, to some of the different aspects of Man's Nature, to point out to him that he has Life, say, in common with the plants and animals; that he experiences pleasure and pain, love and hatred, in common (in varying degrees) with animals, that there is that in him which is not his body, which thinks and plans and devises; that, further, there is a something he is conscious of at times

which makes him feel unhappy when he has done wrong, even when no one else knows it, and a sense of satisfaction when he has done right. But we need not do all the pointing out, the child will do it for us often, sensing the truth it may be by his own intuition, or, at any rate, showing that he understands something of it.

In the *Spectator* for December 8th, 1894, was quoted a pretty remark made by a little girl four years old, showing that she had some understanding of man as, at any rate, a two-fold being, and also seemed to realise that man was not his body—one step this, at least, to the understanding of Man's Manifold Constitution. The little child was walking with her father "through the village cemetery, when, pointing to the graves, she asked wonderingly, 'What are those for?' Her father, somewhat puzzled what to say, answered, 'They belong to the people who have gone to heaven.' 'To the angels?' 'Yes.' 'Ah!' commented the little one, 'that is where they have left their clothes.'"

2.—Now let us consider the teaching of Karma and its adaptability to the understanding of a child. The law of Cause and Effect is to be seen working everywhere around us and opportunities are constantly occurring for our pointing out to the children, whether in "set" object lessons, or science lessons, or ordinary conversation as way opens, that "Action is always equal and contrary to re-action," that effect always and everywhere follows cause. The law of Karma, as manifesting on the physical plane, is indeed the fundamental basis of all science, and all practical knowledge about anything, and in material things nobody denies it; we take it as a matter of course and so do the children. If we train them naturally they readily learn, directly and indirectly, that this universal law on the physical plane also holds good in matters mental and moral; that the world they live in is not a world of chance and chaos but of harmony and order. They learn, if they are encouraged to face and conquer their own difficulties in their childish pursuits, that no achievement is gained without effort, that Knowledge can be had only by application; and further, in things moral, by the exercise of wisdom in our treatment of the children, by "helping Nature and working on with her" we can help them to feel in their own experience, and point out to them, as opportunity occurs, that wrong-doing always, sooner or later, produces suffering; and, on the other hand, that if they do right, they will inevitably reap the reward of happiness and contentment; that loving thoughts, loving words, loving deeds, help Nature's law of harmony; but that thoughts, words, actions of hatred produce discord, and, for harmony to be restored, re-action on the discord-producer (in the shape of suffering) is inevitable. This is, practically, the law of Karma, understandable in its simplest aspects to all.

But, in the too common treatment of children, by our lack of wisdom and patience and sympathy, we are apt to blind their eyes to the natural working of the law by resorting to arbitrary and impatient methods of punishments or threats. If, for example, we meet anger by anger and impatiently whip or shake a child for being in a temper, we only intensify the anger vibration, and produce further discord and suffering, both for ourselves and the child. Our duty may be at times to help adjust matters by inflicting punishment, and we may teach the law of Karma by studying carefully that

the punishment is as much as possible the natural outcome of the fault. But, if we see no other way to cure a fault which we think serious than by resort to artificial punishment, we should, above all things, see to it that such punishment is given, on our part with tenderest love and pity, and without the least vestige of resentment or ill-will. Thus only can we be to the children true Karmic agents, and do our part to teach them the Law governing the moral universe that "Hatred ceaseth not by hatred at any time, hatred ceaseth but by Love."

Given fundamental teaching and training of this nature, it would not, I think, be difficult for a child gradually to grasp the principle that he has his future in his own hands, that his present is his own making, that the universe being under unerring law, the forces he sets in motion now will re-act on him for good or evil in the future according as his words, deeds, thoughts are, or have been, good or evil now and in the past. That, further, in this present life he is reaping the reward or punishment of thoughts and deeds in past existences, and that now he has it in his power to further make or mar his character and conditions not only for the remainder of this particular earth-life, but for an eternity of lives in the future.

3.—Now as to the doctrine of REINCARNATION.

If this be truly a law in Nature, it would be only natural to expect that children would not find it difficult to understand—that is before their minds are imbued with our Western notions of the fresh creation of a spirit for each new body. As a matter of fact, several instances are to be found recorded of children who remember, with more or less distinctness, their past life. A small boy I know, before ever the people about him had taken up Theosophical ideas, persistently over and over again insisted that he had been a man once and was a soldier. And truly, unless we accept some such hypothesis, the child is certainly an anomaly. Born into a Quaker family, peace-loving to a degree, and all brought up to regard war as one of the greatest evils and curses of mankind, yet nevertheless, spite of such surroundings and the discouragement any warlike propensity has had from all sides, from his infancy almost the child has evinced a perfect passion for soldiers and mock implements of war. Nearly every game he initiates has something to do with a battle. With bricks given him a fort is manufactured or a cannon, a stick picked up immediately assumes, in his imagination, the functions of a sword, or a dagger, or some such deadly weapon.

With regard to Reincarnation, it would surprise many people how very readily children take up the notion and regard as a matter of course what seems to many of their elders a most difficult thing to understand or believe in. To give a simple instance: One of my small nephews was, in play, pulling rather too vigorously for my comfort at my finger. I called out, "Oh, please don't—if you pull my finger off, you know I can't very well get a new one." "No," said the little five-year-old meditatively, "Auntie couldn't get a new finger until auntie dies and grows up quite a new body."

So much for the possibility of even very small children being able to understand something of the simple elements of

the intellectual part of Theosophical teaching. For the rest of the time at our disposal I want us to consider whether Theosophy is for children in a rather more indirect way; that is, whether some little grasp of the principles of Theosophy on the part of parents and educators will throw some light for us on how best to promote the ethical and spiritual well-being of the little ones.

1.—Theosophy helps to emphasise for us a fact which all true educators have recognised, that each child has an individuality of its own, comes into the world with characteristics of its own, with certain distinctive faculties, moral, mental, and spiritual, which, through the child-body, are seeking for expression.

Theosophy shows us that these characteristics, these faculties for good or for evil, are self-made; that the child has brought them with it from former earth lives, and that it has been attracted to this earth life and to these particular surroundings, because just here and with just those people to aid it amongst whom its lot is cast, it can (if it will) learn certain lessons essential for the soul's development and perfection. Said an earnest, truly-devoted teacher to me the other day, one most anxious for the well-being of the little ones under her care, "If Karma and Reincarnation be true, it is no use trying to mould the children's characters." No, I don't think it is any use; and, if we try to do so, we are almost sure to be bitterly disappointed. A child's character is not a dead, inorganic thing, like a piece of clay, to be moulded into whatsoever shape we will, but a living entity, with powers of inherent growth and self-formation, and our aim, as parents, as guardians, as educators, should be, not to mould it into *our* pattern, but to provide for it, to the best of our ability, a healthy atmosphere, mental, moral and physical, and wholesome nutriment, by partaking of which it may healthily develop from within and mould itself. When we come to think of it, doesn't it really seem the height of impertinence to attempt to mould anybody else's character! We don't want the children to be poor or even excellent copies of ourselves, or to shape them into our patterns of ideal perfection. "Every child is a Thought of God," said the great mystic and educator, Friedrich Froebel. Our aim should surely be to give opportunity for fullest expression of that Thought to stimulate the child to be its Self, its best Self.

One important thing, then, that Theosophy teaches us, in our dealings with a child, is to recognise and to respect the child's individuality.

2.—Secondly, Theosophy makes us feel that one thing of immense value to be gained from earth-life, is the perfection of a man's character *by himself*, by his own efforts, and therefore the comparative inutility, so far as the formation of a child's character is concerned, of inculcating what one might call an artificial morality, that is of forcing him to be good by artificial influences, by threats, or bribes, or punishments, or because from some reason (though he very much wants to) he dare not be otherwise. Such "goodness" is of no value at all,—it will vanish, so soon as the restraint is withdrawn and probably reaction set in very much in the opposite direction. A child must be himself and make his own choice for better or worse sooner or later. No goodness is of any real value, or a genuine part of a man's character that he

does not freely and consciously choose for himself, no punishment is therefore of any value in the formation of character that does not stimulate in the child a desire and determination to do better, not only for fear of the punishment but for the happiness which a good conscience brings.

This question of arbitrary punishments is a very difficult one, and one that I do not feel at all competent to dogmatise about, but it often seems to me that, as a rule, punishments serve largely to force back, to dam-up, so to speak, energies seeking to find expression, and that must break out again probably with re-doubled vigour later. Hence the bitter disappointment of many a loving devoted parent whose son, let loose from a carefully guarded orthodox home, has turned out so different from the ideal they had pictured for him. But how otherwise than by punishment can we help to train children to conquer their faults and weaknesses? There doubtless are other means which whenever possible we should use in preference to checking or smothering their energies by punishment or artificial restraint, and I will venture to suggest a line of thought which may throw some light on the matter.

When we come to think of it all sin is *misdirected energy* and our aim in dealing with children should be to direct their energies into right channels rather than to attempt to kill them out by force or smother them by restraint. For example, ambition, misdirected into personal channels may become selfish Greed, Theft, (direct or indirect) or, at any rate, the attempt to attain for self at the expense of other selves, wealth, or power, or fame; on the other hand, Ambition rightly directed may be transmuted into a mighty force for helping on the progress towards perfection of the human race. Love, misdirected, becomes selfish Passion, but spiritualised and rightly directed becomes unselfish devotion to the highest interests of another, universal Brotherhood, culminating in Divine Compassion. Again warlike propensities, misdirected, display themselves in cruel strivings of the personal self for the mastery over its fellows, tyranny over the weak by the strong; transmuted into a moral force these same warlike propensities may be of great value in the strife of right against might, in the subjugation of the Lower self by the Higher.

One way in which we may help a child to eradicate a fault is to encourage him by all means in our power to exercise the opposite virtue. For example, if a child displays a tendency to meanness and selfishness I think we should aim to inculcate by stories, and otherwise, the beauty and the more permanent happiness to be gained from generosity and unselfish acts, we should give him every opportunity of exercising generosity, show him that unselfishness is expected from him—sooner or later the better self will work and he will learn to choose the higher pleasure of unselfish service in place of the lower one of grasping all for himself. A like remedy may be applied to untruthfulness, this I will illustrate by an example and so perhaps make my contention clearer. The following story appeared in *Lucifer* for August, 1893:—

"There was a schoolmaster who did not believe that moral training could be accomplished by force. One day a boy brought a note of excuse for his lessons, professing to be written by his father, but really written by himself. What

did the teacher do? Did he say, 'You have told a lie, you are a disgrace to the school'? No, he did not. He said nothing but put the note in his pocket. After school he called the boy up and told him to do his lessons. He looked surprised but said nothing, and did the lessons. Conscience had begun to act. Then the teacher, still saying nothing about the note, kept it for a fortnight, and at the end of that time, called the boy up after school, gave him the note and told him that he was to go into the schoolroom by himself, and write on the back of the note the name of the person who had written it, and that after that he might leave the note in the schoolroom and go home. Presently the teacher went into the schoolroom and found the boy had written, 'I wrote it myself, it was a fraud.' So by a little patience and forbearance the boy's conscience triumphed, and he would not be likely to commit a similar 'fraud' again."

3.—Very early in our dealings with children do we see developing in them the dual nature—the God and the Brute striving for the mastery. The Brute Nature displays itself variously—with some children in violent or sulky tempers or perhaps in a tendency to meanness or deceit or cruelty. This Lower nature Theosophy helps us to realise is not the real Self of the child—the Real Self is the God in him which sooner or later has got to learn the lesson of controlling and bringing into subjection the more or less unruly body of flesh in which He is incarnated. The question is can we help the process? If we cannot rightly mould a child's character, can we at least do something during his childhood to strengthen the True Self, can we help the child to make fit his instrument for the battle of life, to become a conscious co-worker with the God in him in the struggle between good and evil? I think we can do a little. Fairy tales can be used to great advantage to this end, and allegories as the children grow older. Many children, especially the very little ones, love to live in a fairy-world of their own imaginings, supplemented by the suggestions of their elders. They like to think, for example, that when there has been a struggle for the mastery and they have conquered, say, a little temper which was rising, or given up something to another which they very much wanted for themselves, they have thereby helped the Good Fairies in brightening and making more beautiful their Fairyland, or getting rid of some noxious weed the naughty Fairies had sown in the Fairy Garden. And it may be that the little ones in their imaginings are nearer the truth than some of us prosaic, materialistic elders suspect. "Heaven lies about us in our infancy" but alas "shades of the prison-house begin to close" all too soon it sometimes seems "around the growing boy."

Another way in which we can help the Divine in the child to get control is by expecting and demanding strict obedience. See to it that our commands are few, and not of an arbitrary nature, but only such as with the utmost compatible freedom, are necessary to conduce to the well-being of the child and to the comfort of the rest of the household. As a rule it is, I think, better rather to suggest a line of what we think to be right action than to command it, so that a child may, whenever possible, consciously choose to do even something which seems distasteful to him, because he sees we wish it. When this is unavailing and a command is necessary, it is, I think, of the utmost importance that obedience be insisted upon. But the responsibility is a grave one, because the

command given should be so wise that the child should recognise that the breach of it is a sin against the Higher Nature in him. Our insisting that a command be obeyed should therefore mean that we put the strength of our will on to the side of the child's true Self and so help it in its self conquest; but the child should always, when possible, be made to feel that his best Self has conquered, not we, and, rightly managed, that is really the case.

Further to help the child to give the Divine in him the upper hand, we must necessarily ourselves have faith in that Divine in him and in a perfectly natural way appeal to It and expect It to respond. Theosophy helps us to have this faith. A study of the various religions and of human nature in their light helps to convince us of this "perpetually verifiable fact in human nature"—"the Power which makes for Righteousness"—"the Light which lighteth every man that cometh into the world." Very early does it begin to manifest itself in child-life, if we are on the watch for it, on the watch for it not in order to foster it into an abnormal growth but to provide for it, as far as we are able, healthy conditions that it may grow naturally and do something in this earth-life to illuminate and to elevate by itself the lower nature.

Of the early manifestation of this Divine nature in him Theodore Parker gives the following incident of his own early childhood:—"When a little boy in petticoats, in my fourth year, one fine day in spring, my father led me by the hand to a distant part of the farm, but soon sent me home alone. On the way I had to pass a little 'pond-hole,' then spreading its waters wide. A rhodora in full bloom, a rare plant in my neighbourhood and which only grew in that locality, attracted my attention and drew me to the spot. I saw a little spotted tortoise, sunning himself in the shallow water at the root of the flaming shrub. I lifted the stick I had in my hand to strike the harmless reptile; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like; and I felt a disposition to follow their wicked example. But all at once something checked my little arm, and a voice within me said clear and loud, 'It is wrong!' I held my uplifted stick in wonder at the new emotion—the consciousness of an involuntary but inward check upon my actions—till the tortoise and the rhodora both vanished from my sight. I hastened home and told the tale to my mother and asked what it was that told me it was wrong. She wiped a tear from her eye with her apron, and, taking me in her arms, said, 'Some men call it Conscience, but I prefer to call it the Voice of God in the Soul of Man. If you listen and obey it then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear, or disobey, then it will fade out little by little, and leave you all in the dark and without a guide. Your life depends upon your heeding this little voice!' She went her way, careful and troubled about many things but doubtless, pondered them in her motherly heart; while I went off to wonder and to think it over in my poor childish way."

4.—That the whole nature be made responsive to the Divine in us, that body, mind and soul become fully illuminated with spiritual light Theosophy helps us to recognise as the great purpose of our existence here on earth. But it also makes us realise that to attain this end, or to make even a few steps to its attainment in our earth life, the healthy

development of every part of the nature is of great importance. So that in our dealings with a child, it is our duty, (until he attains full conscious responsibility and control) to the best of our ability, to supply conditions for the healthy growth of his physical body, of his mind, of his will. With the ulterior purpose more or less clearly in view it is, however, important that we do not too early try to force religious truth or the higher morality on the child before he is ready for it or while it means little or nothing to him.

Religious dogma, Theosophical dogma is, so it seems to me, of little or no value except in so far as the child seems to hunger for it, to respond to it when given, and apparently to some extent at least assimilate the teaching. Therefore, though the Psalms of David, for example, or the Church Collects or the Voice of the Silence or the Bhagavad Gîtâ may seem ever so beautiful and desirable for us, the best basis for a religious life is by no means necessarily the storing of a child's memory with passages from these. That most children do delight in committing to memory texts and passages from devotional and ethical books, when they are not unwisely and unduly forced upon them, is a fact I have often noticed. That we should be prepared to provide them with this food for the spiritual nature is therefore part of the religious duty of a Theosophist who has children to care for. But it is equally a religious duty to see that the child's physical nature is healthily nourished, to see to it that suitable food is provided for the growing needs of the intellect, and perhaps of almost paramount importance is the training we should aim at giving to the child's *will*, that we should do our utmost, that is, to encourage in him concentration, determined effort to conquer any obstacles he may meet with, whether in his work or play. What the obstacle is matters comparatively little; that he should overcome it by his own efforts, whether it be small or great, is of transcendent importance in the formation of character. A wise guardian or educator will therefore not often set a child a more difficult task than, with reasonable exertion, it will be possible for him to master, because the mastering of one difficulty gives strength and confidence to conquer the next, whereas continued and oft-repeated failure to attain the required perfection is apt to paralyse effort. Though also, indeed, many important lessons are learnt by children, as well as their elders, by occasional failures.

By wise guidance and not over much interference, the helping of a child to develop harmoniously every part of his own nature, his body, his mind, his will, is, I have said, a religious duty of every Theosophist who has children to care for. Because thus may we help to prepare a fit instrument for the Divine Ego to work with, both now (with the more or less unconscious co-operation of the child personality) and later, when the time comes in the child's future history, for that mysterious process to take place known in the Sacred Books as the New Birth, the awakening to the Self.

I have no doubt many of you have been thinking while you have been reading this paper, (if you have I heartily agree with you) that it is a comparatively easy task to theorise and to lay down excellent methods and principles for the training of children, but a much more difficult task to put them into practice. It is indeed, and we may well often cry in despair, "Who is sufficient for these things?" feeling ourselves such imperfect instruments; and I for one feel devoutly thankful that we have many, many earth-lives before us to

attain the perfection after which we are lamely striving, both for ourselves and the children. But still, however often we may be conscious of failure in our ideals whether in self-discipline, or in our duty to the little ones, it is well that we should have a high ideal to strive after, and it is helpful to remind ourselves, and each other, occasionally, of certain broad principles Theosophy is helping us to grasp, which may aid us in obtaining our ideal and in dealing more wisely with the children. So in conclusion, let me shortly state the principles I have tried in this paper specially to formulate.

1.—That the one purpose of earth life is experience to be assimilated by the Immortal Ego and transmuted into Divine Wisdom.

2.—That this can only be attained by the individual's own efforts, by the development of a strong, true, tender character, and that therefore artificial morality forced on a child from without is of no value.

3.—That a child comes into the world with a character of its own, self-made in former lives, and that our place, as educators and guardians, is to provide healthy atmosphere and nourishment, mental, moral, and physical for the child to imbibe, that thereby the good in the self-made character may be strengthened, the so-called evil be transformed into good.

4.—That, in the words of Edward Carpenter, "There is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it has mastery over a man."

5.—That therefore self-mastery is essential for the attainment of wisdom.

6.—That the Self which must have the mastery is ultimately the Self in all, the Divine in each.

7.—That finally and above all *Love* is essential to the attainment of Self-Mastery. Love is the Key of the Path to Self-knowledge, to Divine Wisdom. Love is the law on which the universe is built. A breach of the law produces discord, misery, pain; in fulfilling this law is permanent happiness, harmony, peace, alone to be found. So that the carrying out of the injunction "Little children love one another," which is the first step in Theosophy, is also essential all the way along the line, until the Immortal Ego now ensouling the child we may help to train shall, in the process of the ages, attain to "the measure of the stature of the fulness of Christ" and perfected love fulfil itself in Divine Compassion. And it may not be amiss for us to remember sometimes that the Ego incarnating in the child under our care in this particular earth life may be far away nearer this goal than we are ourselves.

LOUISA SHAW.

Theosophic Basis of Christian Dogma.

By Two Students.

IV.—THE MISSION OF PAUL.—(Concluded.)

THAT which the earliest disciples could not understand, and which Paul quickly seized upon with his keen spiritual intuition and developed to its ultimate issues with

all the resources of subtle intellect and powerful eloquence, was that the Master of Nazareth illustrated in his life and interpreted in his teachings certain great facts of experience in the upward evolution of humanity, and in particular these:—

1. That there are latent in every "Son of Man," and waiting to be unfolded, divine possibilities of spiritual life and progress.

2. That every "Son of Man," Jew and Gentile alike, may become truly a "Son of God" by unfoldment of these latent divine energies.

3. That the Master of Nazareth was such a "Son of God," and in his own person, and by his own life, shows us the way to "the Father," or the divine plane of consciousness.

4. That we cannot of ourselves rise to that divine plane of being, or even become conscious of the spiritual capacities within us, unless the Divine Love and Compassion manifests itself, descends to the level of our sinning, struggling humanity, and by its sacrifice evokes an answering love in our hearts to be the motive power of a new life.

5. That this critical moment of response to the Divine Love is the "birth" of the soul into the new life.

6. That the new life is one of gradual assimilation to the nature of the Master, so that a Master, or Christos, shall be born and grow within us—no metaphor, but a fact of life, a psycho-physiological process of human development.

7. That they who have experienced this Spiritual Alchemy, this transmuting power of the Divine Love, will, in their turn, be moved by love and compassion to help their brethren, and become in their degree and according to their capacity Saviours of the race.

This, in briefest outline, is Paul's rendering of the Master's message, the "good news" which he carried through the Western world, his Theosophy, the "heart" of his teaching; nowhere in his writings to be found fully formulated and set forth, but everywhere implied, scattered here and there throughout his Letters, and easily gathered up by one who has "eyes to see" and "a heart to understand."

Like all great Spiritual Teachers, he adapted his teaching to his hearers. There is a marked rise and fall in the level of his Letters. Like his Master, he divided his pupils into grades, according to their spiritual advancement, viz.: (A) Sarkics, or "babes in Christ" (1 Cor. iii.); (B) Psychics; (C) Pneumatics; and declared that "the deep things of God," i.e., the "Mysteries of the Kingdom," or the "Secret Doctrine" of the Master, could only be discerned by the Pneumatics (1 Cor. ii. 6-15). We shall see presently on what these distinctions were founded.

There are many passages in Paul's writings in which one who is familiar with the terminology of the Gnosis can discern the Initiate, e.g., 1 Cor. ii., 6 (cf. Philip iii., 15), "We speak wisdom among the perfect," where the Greek word translated "perfect" (*teleios*) is that applied to initiates

into the Greater Mysteries. The title of "master-builder" (Gk. *architecton*), which he applies to himself in the same Letter (iii. 10), will be commented upon later, as pointing in the same direction. And with this must be compared a passage in Eph. ii., 19-22, where similar imagery is employed. A knowledge of the "Brothers of the Shadow," which none but an Initiate in those days could have possessed, is clearly shown in Eph. vi. 12.

He attributes (Colos. iv., 8) his imprisonment to his having dared to speak openly (Gk. *lalessai*), even as guardedly as he did, of "the mystery of the Christos."

These few passages, taken at random from his Letters, are sufficiently suggestive to provoke further examination. If it excites surprise that the indications of the Gnostic Teacher are not more clearly marked, let it be remembered (A) that in those days all writing on such subjects was carefully veiled; (B) that Paul's Letters were addressed to large bodies of disciples, many of whom would certainly not have received, or been capable of profiting by, the higher teaching, and (C) we do not know to what extent erasures or alterations may have been made in the Letters by editors or transcribers of later date, many of them, doubtless, hostile to the Gnosis. Sufficient indications, however, remain to enable the student of Theosophy to see in Paul a teacher of that Wisdom-Religion which, in all ages, has been the true foundation of the spiritual life of the world, whether recognised as such or not.

Some of these may here be pointed out, very briefly, as our limits demand, though there is matter for a bulky volume on the subject:—

1. Anyone who puts aside pre-conceived notions, and tries to get at the heart of Paul's teaching in his letters, must, we think, perceive that undue stress has been laid upon some of the less important aspects of it, with the result of obscuring his main thesis. Like his Master, he makes Love the central point of his teaching, the grand motive power in this latest religion of humanity. Every letter thrills and throbs with this glorious Evangel. Love of God and man, and direct access to God through the Christos, this is the one essential. All else—church, creed, sacraments—are non-essential; merely means to that end. The magnificent Hymn of Love (1 Cor. xiii.) must ever remain classic while any literature of the West survives. But it is the keynote of the Letters throughout. See, e.g., Gal. v. 14, Eph. iii. 17, Philip i. 9, Colos. iii., 12-14, 1 Thes. ii. 12, iv. 9, 2 Thes. i. 3. If any may share with John the title "Apostle of Love," surely it is Paul.

2. His theology is of the broadest. He recognises, as does our Theosophy, the three aspects of Deity as taught in Monotheism, Polytheism, and Pantheism (Eph. iv. 6, 1 Cor. viii. 6, Acts xvii. 28, &c.)

3. A careful examination of the Letters will show that his Christology, and doubtless his whole body of teaching, grew and developed with his own interior development and increasing light. His most characteristic view of the Christos is that of a spiritual principle of the inner man, the source of life and light. (Gal. i. 16, iv. 19, 2 Cor. v. 16, Colos. i. 27, iii. 3.) Or again, in a wider application, as the Logos

(Colos. i. 15, Eph. iii. 8.) He distinguishes between Christos and Jesus (Eph. iv. 29).

4. He teaches most unequivocally that the body of man is the shrine and vehicle of Deity. (1 Cor. iii. 16, 2 Cor. vi. 16.)

5. In his Psychology he adopts the threefold classification of the principles constituting the nature of man, viz.: Body, Soul, and Spirit (1 Thes. v. 23), but evidently intends these to cover the same ground as the sevenfold classification of the Esoteric Philosophy. For in 1 Cor. xv. he speaks of a soul-body (Gk. soma psychikon) and a spirit-body (Gk. soma pneumatikon), while the material organism is styled "the flesh" (Gk. sarx). Here Pneuma represents the Higher Triad, the Divine-Spiritual part of man; Psyche, the Personality or Lower Ego, the whole "Astral Man," comprising the second, third, and fourth principles according to Eastern Theosophy, and Sarx is the outermost sheath and vehicle of the other principles, or the Body. The threefold grades of discipleship—Sarkics, Psychics, and Pneumatics—correspond with this Trichotomy, indicating the highest plane to which such disciples were severally open.

6. His doctrine of the Divine Order in the Kosmos is also in line with the Esoteric Philosophy. The two aspects of the "Good Law," Justice and Love, Retribution and Compassion, are duly balanced. We have seen how he enthrones Love above all in the scheme of things, and he can do this just because he recognises that the law of "even-handed justice" is the truest manifestation of Love. Love desires the perfection of the whole man—Spirit, Soul, and Body—and this can only be attained through assimilating the fruits of experience of all kinds, both what are called "evil" and what are called "good." Man, he says, must be "perfected through sufferings," and one equal law is dealt out to all alike, "Whatsoever a man soweth that shall he also reap" (Gal. vi. 7); in short, the Eastern doctrine of Karma.

7. His teaching with regard to the "ages," or "cycles," (mistranslated "world" in the A.V.) is somewhat obscure, but it can, at least, be seen that he recognised the present age as the "Dark Cycle" (Kali Yug of Eastern Philosophy), when he spoke of "the rulers of the darkness of this age" (aion)—Eph. vi. 12—and looked forward to a coming age of Light, in which the Christos shall be the ruling Principle, and to a yet further point, the end of the "ages," when all things, even the Lord of Light, shall return into "the bosom of the Father" (Maha Pralaya), so that the Supreme God (ho Theos) "may be all in all." (1 Cor. xv. 25, 28.) Probably the ordering of the minor cycles (Kairous), as also the distribution of the races and sub-races, is alluded to in his speech upon the Areopagus. (Acts xvii. 26.)

It may be noted that the same speech contains a statement of the Brotherhood of Humanity, exclusive of all such limitations as race, colour, creed, &c., which is sufficiently explicit, and is in sharp contrast with the "men of Israel" and "the God of Abraham, Isaac, and Jacob," beyond which the thought of the Judean Apostles cannot soar.

Finally, it must be observed that if Paul accepts in any sense a "historic Christ," and we believe that he does, though he evidently regards the "historic" view as of quite

secondary importance, and perhaps more of a hindrance than a help in many cases (2 Cor. v. 16), he is careful to emphasise repeatedly the typical or representative character of the life and death of the Master, that he is the Ideal man, the great Exemplar of humanity, and that we have no part in him save only in so far as we live, die, are buried, and rise again with him in a mystical sense, which his life, death, burial, and resurrection foreshadowed. This is "the Mystery of the Christ" to which he alludes so frequently in his Letters. The earliest "historic creed," so called, was probably an amplification of this idea by Initiates of a later date.

Conscience.

WE need not trouble ourselves with the dictionary definitions of Conscience. They are about as clear as such definitions usually are; but are practically useless in helping us to understand anything about the nature and the source of it. For the purposes of this paper we must be content to get along with such ideas about conscience as average humanity has of it, leaving, for subsequent comment, the formal definitions of Webster and the dictionary makers in general.

Perhaps by the time we have completed our investigations into its nature and the modes of its manifestation, we may be able to formulate a definition for ourselves. In the meanwhile the general notions regarding conscience will do to proceed upon. What we wish to get at is some definite knowledge about that "inward monitor" which seems to tell us when we are wrong; and which, we think, approves or disapproves our conduct.

There seems to be in the Animal Kingdom something similar to what we call "Conscience" in the Human. Notably is this the case in domesticated animals,—and especially in dogs. If we closely observe very young children we shall find, I think, a close correspondence between what seems to be conscience in them, and those similar expressions in the Animal Kingdom to which reference has just been made. We appear to have, in fact, the twilight of conscience in the higher animals, its dawn in early human childhood, and the full sunrise only after the child has reached its seventh year.

Before dismissing these preliminary indications of conscience—the promise of its subsequent appearance—there are one or two facts of interest and importance which may profitably detain us. It will seem a strong statement, but I believe it is a true one, that this twilight and dawn which in the animal and the young child herald the rising of the Sun of Conscience are sufficiently different in source and expression to warrant their exclusion from the manifestations of "Conscience" proper.

Careful analysis of those actions of children and domesticated animals which seem to be due to a *latent* Conscience, brings us always to the general fact that the motive is the fear of punishment or the hope of reward. What we refer to conscience in them would be more properly and truly regarded as indicating the *potentiality* of Conscience, rather than as proofs of its actual presence. It is a correspondence,

on a lower plane, to what Conscience is on a higher one. I know that some writers profess to find in Conscience no more than this "fear of punishment and hope of reward"; but so far as responsible human beings are concerned that statement needs much qualification and extension before it would be a reliable definition. Such a "Conscience" would indeed "make cowards of us all"; but the world is no stranger to facts which prove, most clearly and incontestably, that conscience can make the hero and the martyr, and thus give the lie to the utilitarian definition.

It is one of the first of the general facts in our study which strikes us that there should be so marvellous a difference in a person's cowardice or heroism dependent upon the force of his conscience,—its approval or disapproval. That which when it condemns may unnerve the strongest, may, when it approves, exalt the timid and shrinking to the doing of deeds before which the world stands amazed.

Another general fact, which has its sad lesson for us, is that with the vast majority Conscience seems to decline with years. "At length the man perceives it die away, and fade into the light of common day." This fact, with which we are only too familiar, finds full and clear explanation only in the light of theosophic teaching; and, a little further on, we may be able to shed that light upon it. For the present it may be stated as one of those things which any true explanation of conscience must account for.

Again,—it is noticeable that conscience is not infallible. One person's conscience may approve what another's may condemn. Two people, equally conscientious, will take the opposite sides of a question, and may conscientiously act in quite different ways. Our explanation of Conscience must cover this fact also, and account for it.

We know that what is called the "Standard of morality" varies for time and place, and sometimes for circumstance also. Things might be said and done with an easy conscience by an Englishman a century ago which could not be done now without strong conscientious pangs. People in China have scruples many of us would think ridiculous; and, in fact, the "standard of morality" not only varies geographically, it differs between different sects and classes in the same country. The Quaker, for example, as conscientiously objects to *all* war as the churchman may applaud an armed resistance to invasion.

The bearing of this standard of morality upon the main question is so important that unless we have clear ideas about it we may get hopelessly entangled in the facts, and find no way through them to a knowledge of what conscience is. The key to "morality" is in its derivation. The word comes from Latin *mores*, custom; and strictly speaking, that is moral which is customary. Incidentally it may be mentioned that "ethics" is derived from a Greek word meaning the same thing as the Latin *mores*. Thus we are prepared to see in that standard of morality, which exercises such almost irresistible sway over the manifestations of Conscience, only the customary or habitual mode of living and thinking common to the country or sect in which a man may find himself.

But Conscience not only approves or disapproves our motives and actions, it is the source of religion in us. It is

the Delphic Shrine whose oracles determine our beliefs. What we call our intuition is the Pythoness who sits on her mystic tripod and tells in strange language the secrets of life. In this connection the facts of the basic unity of all religions, and their varying symbolisms, are of extreme importance to the true understanding of what conscience is.

How, then, are we to explain Conscience? What is that Inward Monitor who seems to speak in such different languages to different people in different times and circumstances, and places? How are we to account for all these differences if Conscience be a true guide? Why is not my Conscience the same as yours? And, what is the meaning and purpose of this inward voice, its value in the evolutionary struggle? These are questions which go to the root of the matter; the understanding and answering of them will depend upon that knowledge of himself which is the essential basis of all true wisdom in any man.

It is evident we cannot accept the purely utilitarian view of Conscience,—that it is the fear of punishment or hope of reward, because men and women are every day doing from conscientious motives what they know will bring no reward, or risking punishment in response to the promptings of the Inner Voice. It might be urged with some show of reason that the punishment and reward are referred to a future life, and that it is to alternating hopes and fears connected therewith we owe our Conscience. But this theory, plausible as it seems, falls to the ground before the patent fact that men and women who have no such hopes or fears are still conscientious. Indeed it is in such people we sometimes find Conscience most pronounced.

The fact that the manifestations of Conscience seems to obey a law of growth, being practically latent in the savage and becoming more and more fully developed as we ascend the scale of civilization, has tempted many thinkers to regard it merely as an expression of the evolutionary impulse,—a development of those faculties of which we see the first faint signs in the brute creation. There is sufficient truth in this view to give it great plausibility though, like most half-truths, it is, as usually stated and accepted, most erroneous. The slightest descent into details from the broad platform of fact upon which the theory is based will shew at once how unreliable is the whole superstructure.

Neglecting, for reasons which will be obvious very shortly, the fact that there is practically no difference in the "Conscience" of the children of civilised and savage parentage,—between the scion of the English aristocrat and papoose of the Red Indian,—we may any day convince ourselves that conscientiousness does not proceed *pari passu* with culture. Some of the most dangerous denizens of civilised countries have far less Conscience than the most despised savage, and of these the most cultured are the worst. So patent is this that we are almost tempted to go to the other extreme and say that culture destroys Conscience. As a matter of fact it neither develops nor destroys, necessarily. There is no necessarily causal connection between the two.

Failing any other sufficient explanation we are compelled to adopt the Theosophic teachings, as to the nature and constitution of man, if we would gain any intelligible and satisfactory knowledge of what Conscience is. No other teachings of which I have heard will cover all the facts,—

least of all, explain them and reduce their apparent chaos into order and law. It would be out of place, and a trespass upon the patience of the reader, to attempt to sketch, even in outline, that theory of human evolution with which all students of Theosophy are now familiar. But I may be permitted to accentuate those teachings upon which a clear understanding of Conscience depends.

(To be concluded.)

The Duties of a T.S. Lodge.

IT is impossible to lay down strict lines which will apply to lodges generally, for as the character and duties of individuals vary, so will the functions, and proper manifestation of their duties vary for each lodge. It grows as the flowers grow, and the realisation of its duties evolves concurrently with its development. If any definite lines were laid down, and an attempt made to force its activity along them, it would almost certainly be found that the scheme would break down, and the energies of the lodge would show themselves in channels following the lines of least resistance. If a lodge is to be effective the fetters controlling its manifestations must be as few and simple as possible. It must have freedom to develop according to its individuality.

One of the principal functions of a lodge is, I think, by means of the rythmical harmony of action and interaction among its members to become a living entity, a spiritual vortex functioning on the planes corresponding to the Three Objects of the T.S.—Spiritual, Intellectual, and Psychic.

As with man, so it seems to me the most important duty of a lodge, is to *know itself*. One result of this Self Knowledge will be its particular mode of manifestation, and this comprises a recognition of its true position in relation to its parent, the T.S., and its brother and sister lodges. It should endeavour to realise thoroughly the full meaning of the three objects for which it professedly came into existence and give effect to them, both inwardly and outwardly. Like the tree, it will be known by its fruits; and the crucial point is arrived at in examining into the question as to what those fruits should be. This examination culminates in the question: How does, or how ought, a lodge to interpret and carry out our Three Objects, and so manifest the true spirit of Theosophy?

The First Object concerns the moral and spiritual duty of man to humanity, and its *modus operandi* cannot be discovered by intellectual argument. Appreciation of its true meaning evolves with individual development. Its operation can only be felt, it cannot be described in words. I do not think it either right or proper to attempt to lay down any lines of duty for a lodge in regard to the First Object. It is probably the one which should be the last talked about and the most acted upon.

With regard to the Third Object, this seems to resolve itself into a study of practical psychology, and owing to the many difficulties and dangers of collective experimenting in *psychism* it is, I think, a subject much better left to individual research, and, as our lodges are at present constituted, no

set lines of duty can be laid down for them in regard to the Third Object.

It is in the Second Object that the T.S., or, at any rate, the European Section of it, seems to be devoting its energy and manifesting its greatest activity, as shown in propaganda and the study of Theosophical literature. With regard to this, it seems to me to be a duty of the greatest importance for a lodge to discriminate between (A) promoting the study of Aryan and Eastern literature, &c., and (B) advocating a distinct system of philosophy such as that given by H.P.B. in the *Secret Doctrine*. There is a difference between the two; and, speaking from personal experience, I have found a great temptation to allow the latter to overshadow the former. In this lack of discrimination lies the opening for the establishment of a Sect—a fatality we are all most anxious to avoid.

Propaganda is, technically speaking, not a lodge matter at all, for it only concerns individual belief. But as most of us are concerned in propaganda along similar lines, it may not be out of place to mention it. Our duty in this matter is, I think, to discover and adopt the most efficacious methods. Weekly or fortnightly public meetings have their advantages and disadvantages. They form a useful training school for those who take active interest in them, and they may set a few people thinking for a short time. But, on the other hand, they use up a large amount of active energy which might, perhaps, be devoted to more effectual work. Our energy is limited, and the question is to focus it most effectively. It is the duty of every lodge, and of every group of propagandists, to find the answer to this question in its own experience.

E. J. DUNN.

An Adaptation.

ROMANS 2.

WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest dost practise the same things. And thinkest thou, O man, that judgest them that practise such things and doest the same, thou shalt escape far-reaching, unerring Karma?

For while many of those thou judgest are scarcely responsible, upon thee has arisen the bright light of Theosophy, and increased knowledge has brought increased responsibility.

Behold we are called Theosophists. We are members of the T.S., and we glory in its liberty. We are students also of the esoteric philosophy, and are convinced of the profound truths therein contained. Some of us have undertaken the responsibility of teaching others, and perhaps look upon ourselves as lights that lighten the surrounding darkness.

We, therefore, who teach others, do we teach ourselves? We who proclaim Universal Brotherhood, are we ourselves brotherly towards those with whom we have daily intercourse?—to our family, our dependents, our workmen, or those from whom we buy and to whom we sell. We who preach so persistently the supreme importance of Truth, is

it Truth that we desire to prevail, or our own conception of it? We whose motto is, "There is no Religion higher than Truth," is Truth more a badge with us to put on and off, than a living principle in our lives? Are we true ourselves—genuine, sincere, transparent, and desiring the reality often concealed by its appearance?

We who meditate daily upon Love, does its warmth cause our hearts to glow with good-will towards others, or is it only a "noble sentiment"? We who approve tolerance and disapprove of dogmatism, are we ourselves tolerant of the differences of opinion of our Theosophic brethren? and do we habitually think about our agreements rather than our differences—recognising our and their "personal equations" in order to bring our higher natures close together?

We who talk of the Higher Triad and the Lower Quaternary—of the Triangle and the Square—are *we* living for the higher or the lower? Are we letting our light shine, or hiding it under words and head-knowledge?

For knowledge verily profiteth if it be put into practice; and beautiful sentiments ennoble if manifested in the life; but, if not, our condemnation is greater. If we know these things happy are we if we do them—not otherwise.

For he is not a Theosophist who is only so outwardly, neither is Theosophia, Divine Wisdom, only a knowledge of the Seven Principles, the Seven Vehicles and States of Consciousness, Seven Material Planes, Seven Rounds, Seven Races, Seven Globes; or of Esoteric Buddhism, the Secret Doctrine, and the "Voice of the Silence." But he is a Theosophist who is one inwardly; who makes this Divine Knowledge a power in his life; who speaks no evil, no! nor listens to it. Who reverences his conscience as his king. Who endeavours to maintain a constant struggle with his lower nature by keeping his mind fixed upon the higher, and so raises the self by the Self. At the same time he is charitable to the weaknesses of others, and helpful where he can give help.

And Theosophy is in the heart, in the spirit-likeness to Christ or Buddha, whose praise is not of men but of God.

H.A.S.

Gleanings.

The great heart of humanity remains the same; but the intellectual type of the age is changed. . . . In the midst of this ever-changing panorama there must always remain one supreme and fundamental fact, viz.: Error is mortal, and cannot live for ever; Truth is immortal, and cannot die.—*H. C. Pedder.*

The instinct which impels us to seek for harmony in the truths of science, and the truths of religion, is a higher instinct and a truer one than the disposition which leads us to evade the difficulty by pretending that there is no relationship between them.—*Duke of Argyll.*

That which cramps, binds, and warps the body out of its natural proportions is fatal to any real spiritual progress,

because it correspondingly inharmonises the action of the Odylie sphere. For this reason alone India, Chaldaea, and Egypt adopted the loose flowing robe.—"*Light of Egypt.*"

To use wisdom no external ceremonies and conjurations are required. The making of circles and the burning of incense are all tomfoolery and temptation, by which only evil spirits are attracted.—*Paracelsus.*

If we could hold on to a thought, we would be able to create. But who but the enlightened can hold on to a thought? Are not the illusions of the senses continually destroying that which we attempt to create? Men do not think what they choose, but that which comes into their mind.—*Hartmann.*

Some are so close and reserved as they will not show their wares but by a dark light, and seem always to keep back somewhat; and when they know within themselves they speak of that they do not well know, would, nevertheless, seem to others to know of that which they may not well speak.—*Francis Bacon.*

A wise man scorneth nothing be it never so small or homely, For he knoweth not the secret laws that may bind it to great effects.
—*Prov. Philosophy.*

There is, doubtless, a different reading of the world present to the mind of the man of science, and to the soul of the poet and the prophet; the one spelling the order of its phenomena; the other the meaning of its beauty, the mystery of its sorrow, the sanctity of its cause. But seeing that it is the same world which faces both, and that the eyes are human into which it looks, we can never doubt that the two readings have their intrinsic harmonies, and that the articulate thought of the one will fall at last into rhythm with the solemn music of the other.—*J. Martineau.*

If we are to know anything clearly we must be released from the body, that the soul by itself may see things by themselves as they really are.—*Socrates.*

The divine spirit is to the Soul what the Soul is to the body.—*Plutarch.*

In Babbitt's "Principles of Light and Colour" it is demonstrated that each ray of colour has a certain therapeutic influence on the human system: Blue acting soothingly on the circulation of the blood; Red stimulating; Yellow acting as a purgative, &c. He gives some interesting examples of correspondences between the colours and medicinal qualities of certain flowers, plants, drugs, &c., with the action of the above-named colour-rays.—*Hartmann.*

I must leave the matter-of-fact people to mistake shadows for substances, to confound the symbol with the thing symbolised, to realise metaphors, to convert allegories into true histories, and to misunderstand the character and genius of the ancient Oriental writings, which are so strangely judged of according to standards of other times and other countries.—*Sir W. Drummond.*

In order to penetrate the mysteries of God they (the Chaldaean sages) first sought out the mysteries of man, and

then formulated a complete science of correspondences.—
"Light of Egypt."

That which is past is gone and irrevocable; and wise men have enough to do with things present and to come; therefore they do but trifle with themselves that labour in past matters.—*Francis Bacon.*

O how good is it, and how it tendeth to peace, to be silent about other men, and not to believe at random all that is said, nor eagerly to report what we have heard.—*A' Kempis.*

Science ascribes to natural causes what theology ascribes to supernatural ones. According to this view, the calamities with which the world is afflicted are the result of the ignorance of man, and not of the interference of God.—*Buckle.*

LIVERPOOL LODGE.

TIME TABLE.

April 4—	"Mohammedanism and Sufism"	Prof. BARAKAT ULLAH.
" 11—	"Swedenborg's Theosophy" (Part I.)	Mr. H. M. SAVAGE
" 18—	"Hinduism"	Mr. R. JEVONS
" 25—	"Natural Ethics"	Mr. W. B. PITT-TAYLOR

MANCHESTER CITY LODGE.

TIME TABLE.

April 11—	"Missions to the Heathen"	C. CORBETT
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Meeting at 7-30 p.m., at 9, Albert Square.

SOUTHPORT LODGE.

LECTURE LIST.

April 5—	Paper—"The Potency of Thought"	W. JONES
" 12—	Readings from "The Voice of the Silence."	
" 19—	Paper—"Some Mystics of the Past"	H. CROOKE
" 26—	"Secret Doctrine" Class.	

ATHENE LODGE (Bradford).

TIME TABLE.

Council Chamber, Mechanics' Institute, Wednesdays, 8 p.m.

April 10—	"Precept and Practice"	E. J. DUNN (York).
" 24—	"The Occultism of Shakspeare"	EDITH WARD.

LEEDS LODGE.

25, Park Square, Mondays, 8 p.m.

April 1—	"Buddha and Christ"	LOUISA SHAW (Harrogate).
April 29—	"Revolt of the Personality"	W. A. BULMER.

Meetings for Members—Sundays, 6-30 p.m.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS.—Sunday Evenings 7 o'clock, No. 1 Club Room, People's Hotel. Papers and Addresses will be given as under—

April 7—	"Our Motto—Truth"	JOHN A. JONES, B.A., B. Sc
" 14—	"Our First Object—Brotherhood"	LOUISA SHAW
" 21—	"Barriers to Brotherhood"	HODGSON SMITH
" 28—	"Caste"	W. A. BULMER

LODGE MEETINGS on Fridays, at 7-30 p.m., in No. 5 Club Room, People's Hotel.

SECRET DOCTRINE CLASS on Saturdays, at 8 p.m., at 99, Franklin Road.

MIDDLESBROUGH LODGE.

TIME TABLE.

April 2—	"The Training of Children"	Mrs. HUDSON
" 16—	"Theosophy and Labour"	C. HOGGETT
" 30—	"Zoroastrianism"	B. HUDSON

Classes for the study of "The Voice of the Silence," at 7-45 p.m. on Tuesdays, April 9th and 23rd.

Meetings held in the Lodge Room, Co-operative Hall, Corporation Road, every Tuesday, at 7-45 p.m.

Particulars of other Classes may be obtained from the Secretary.

Northern Lodges & Centres

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

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The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

2. To promote the study of Aryan, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.

3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W., or to any of the Secretaries of Lodges or Centres.

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The Editor's Remarks.

I have always maintained, and in spite of much appearance to the contrary I still believe that to be a Theosophist does not mean to part with your commonsense. One of the appearances to the contrary, to which I refer, is the abuse of the term Occultism. Like "that blessed word Mesopotamia" this is made to cover much that is not in it,—that it doesn't really mean; and that is, in fact, directly opposed to its true meaning. In short, it is often displayed as the badge and symbol of a good deal of nonsense.

It the matter went no further than simple folly it would be bad enough; but whenever we find "Occultism" used as a means to fetter the intellect and establish a new sacerdotalism, more dangerous and degrading than the priestcraft from whose tyranny human thought has only so recently freed itself, it becomes the duty of every free man to denounce it. There is no deadlier foe to all human progress, mental, moral, and spiritual, than authority in matters of opinion. If we would work out our salvation we must be above all things "free thinkers," in the best sense of the term.

I, for one, will be no neophyte in any Temple of Mystery at whose threshold I am asked to leave my reason and don a robe of blind and unquestioning obedience. No good being

would ask, nor would any sensible being give such abject servitude. And yet, if I mistake not, there is growing up a school of "Occultism" whose methods and teachings, if they grew unchecked, would establish a superstition more dangerous and more degrading to humanity than any that have disgraced the annals of the past. And, worse than these, the hierophants of the new delusion would, from the very nature of their rule, cast a deadlier blight upon progress than any priestcraft of the older sacerdotalisms.

Taking the definition given by H.P.B. in her *Theosophical Glossary*, that occultism (occult science) is "the science of the secrets of nature, physical and psychic, mental and spiritual," we see very clearly that a man may be an "Occultist" without being conspicuously good. He may have knowledge which he misuses. And hence it is not enough that we should know him to be an occultist before deferring to his guidance, we must know *what kind* of an occultist he is. He may know a few of the "secrets of nature," and that knowledge may make him all the more to be avoided as a source of possible danger to us. We must choose our "occultists" before deferring to them; and in that choice there is only one safe rule, which is embodied in the old saying that "a tree is known by its fruits."

There is a consideration of some value, which seems to be too often lost sight of by the anxious enquirer into arcane philosophy, and that is, how, in the name of common prudence, can he tell whether any man is an occultist or not? Is he to take it on the mere assertion of people, who, for all he knows to the contrary, may be as utterly unfit to judge as he is himself? And, when he has found his occultist, how is he to know whether he is one to be followed or avoided? In fact, he needs to be an occultist himself before he can have any safeguard against delusion. Under these circumstances it seems that the only possible course for a sane man to pursue is to wait until he knows, and not go blindly to what may prove his mental and moral slavery.

The history of all delusions and superstitions establishes the fact that the most deluded and the most superstitious are always the most cock-sure that they are right. One would

have no cause to blame them for this if they had been content to let their own convictions determine the measure of their own service. But where they made themselves a nuisance and an evil was in assuming that the beliefs of other men must be like their own, or be false. And that is exactly the tone taken by those "occult" schools of to-day against whose pretensions I am speaking. No one wishes to disturb them in their unquestioned right to think as they please; but against their attempts to dominate the thoughts of others, there must be arrayed the stern and unflinching opposition of every man who values intellectual liberty. Let them worship their little tin gods, and welcome! But see that they establish no despotism of opinion.

For my part, I see no essential difference between the blind followers of *any* authorities. There is nothing to choose between credulity at *any* shrine. If we granted, for the sake of argument, that one Teacher (with a capital "T") was right, it wouldn't make his followers any better or wiser than the equally blind and credulous believers in another Teacher, who was wrong. Only so far as you *really* know is there merit or demerit in your acts; and blind faith in anything or anybody is a thing which deserves pity rather than admiration. We cannot help admiring the man who in anguish of spirit breaks with the old dogmas and creeds of his forefathers rather than forswear his allegiance to what he believes to be true. He is true to the Inner Light, so far as he can sense it. He follows that Light wherever it may lead him. Is it likely to lead him away from Itself to mere reflections in other men?

It almost passes human patience sometimes to be told, as bolstering up some piece of absurdity, that it is vouched for by "So and So," "who is a Great Occultist!" Just as though a piece of folly, or an untruth, could be forced down one's throat by such means! There only is one question of any vital moment to ask in all such matters, and that is not "who said it?" but "Is it true?" And the truth or falsehood of anything is never determined by the "authority" which utters it. Some of the grossest absurdities and most mischievous delusions that ever cursed humanity have been vouched for by the most exalted authorities. The final court of truth in any man is, and can only be, in that inner temple of his own being which is illuminated by the "Light which lighteth every man that cometh into the world." The criterion of truth is in yourself, or it is nowhere for you. If you cannot find it there you may rest assured no one else can give it you.

A good deal of this running about after Occultism and Occultists is due to that fatal error which constantly deludes men with the hope of "reaping where they have not sown, and gathering where they have not sowed." They want results they have never earned. That they come under the spell of delusion, and end in an abject mental slavery, is largely the result of a greed to possess, as the price of their freedom, what seems to them an enviable and almost god-like power. How the gods must laugh when they see these aspirants! And yet it is pitiful, too; one longs to break the spell of their delusion and help them to shake off the dominion of that "shadow self" which is luring them to their own destruction.

Faith is a great thing, and one of the most cherished of human faculties, provided it be *reasoned* and not *blind*.

Blind faith, whether in priest or "Occultist," will lead only to a man's undoing. Where we cannot, it may be through ignorance, attain the one, let us not be guilty of the madness of rushing to the other. Strive to remove the ignorance which shuts out possible vistas of heaven, but do not use it as the corner-stone of a superstructure of folly which must inevitably shut out all glimpse of heaven from your eyes. Be content to know you are ignorant, and remove that ignorance by legitimate labour—gain knowledge by experience. Don't tempt fate by "rushing in where angels fear to tread."

If it were not that men are so unutterably vain there would be less need to warn them against the dangers of "Occultism." Their vanity blinds them to their own utter unfitness for forced development. The attractions of Psychism, for example, are more than their poor brains can resist. Undeterred by the patent fact that stronger and better men than they could ever hope to be, have fallen victims to its all-powerful delusions, the prize is too much for their greedy eyes to resist, and they enter upon a course which has but one ending.

I have been blamed because I have spoken disparagingly of the Third Object of the Society. Every word I have said I stand to. Of course I am only giving my own opinion, but that opinion is decidedly antagonistic to any fostering of psychic experiments. And this, not because I doubt the "psychic powers latent in man," but because I believe in their existence. In my opinion, they are better "latent" in men as they are at the present day; and if the Fifth Race is to avoid the catastrophe of Atlantis it will leave them latent. Let them develop normally, and as the results of a true life they will be a priceless possession. Force them into monstrous growth, and they will prove a curse more awful than "occult dabblers" would care to contemplate.

Awaken!

DEDICATED TO THE FEW.

THE grand truth, which so few understand and so few are willing or able to grasp, is that Divine Wisdom does not consist in the acceptance of some opinion on the strength of a belief in the respectability of this or that person; but in the true understanding itself. No one can be "converted" or persuaded into being a Theosophist, if he is not already one in his heart; no one is a Theosophist because he blindly believes what H. P. Blavatsky or any other authority says; neither is he a Theosophist whose opinions are based upon circumstantial evidence, external appearances, logical deductions, or reasoning. He alone is a true Theosophist in whom the truth is a living and conscious power, and who does not need to draw inferences, because he sees and knows the truth itself, the truth being the essential part of his own constitution.

Theosophy is not a theory, but a living power; and "occult instruction" does not consist in high talk, elegant speeches, effusion of gush, and the telling of wonderful stories; but in spiritual unfoldment and growth, in the expansion of heart and mind, in the awakening to a higher

state of existence, in the realisation of the unity of all, and in the practical realisation of the ideal of universal brotherhood and harmony.

The truth is always self-evident as soon as it is realised, and he who realises it requires no other proof of its existence; to know the truth we must become conscious of its existence unless we awaken to the consciousness of its presence all our theories and opinions will constitute no real knowledge of truth. Unless our Soul awakens to the realisation of its own Divine Wisdom, all our speculations about the nature of divine mysteries will be as useless as a description of a paradise in the moon.

What must we do to enter into that higher state of consciousness? The answer embraces the sum and substance of all religious and philosophical teaching; it is a science which, for its acquisition, requires ages of instruction and experience during many incarnations. Nevertheless, the answer may be given in a few words: "To enter into a new state of consciousness we must relinquish the old one; to enter into the waking state, we must cease to be asleep." This, surely, no one can do by his own power, no more than a corpse can cause itself to be alive, or an unconscious body make itself conscious. It can be done only by the power of the Master, the Higher Self, which dwells within and beyond the terrestrial self, and whose consciousness and state of existence is of a quite different kind than that of the mortal personality in which it abides and which it overshadows. This, our own god, is the Master, and if we cannot enter within the sphere of his consciousness, which is our own higher self-consciousness; if we cannot enter his Kingdom of Heaven, which is our own highest region of feeling and thought, all our "Theosophical" learning and philosophical speculations, even if we know the whole of the "Secret Doctrine" by heart, will be nothing but like the threshing out of empty straw, containing no fruit.

How can we know the Master and enter into his sphere of consciousness? Surely in no other way than through the door of Love. Love is the power that links together not only worlds but also the Master and the disciple. If we wish to approach the Master we must approach Him unselfishly; in loving Him we learn to know Him, for Divine Love is the beginning of Divine Wisdom.

Love attracts; doubt repulses. If we love the Master, He will be attracted to us in spite of our personal imperfection, while the most moral, pious, and virtuous man, who does not love the Master, will not be attracted to Him. Not an assumed selfish morality and goody-goodness, but unselfish Love is the highest law. The love of God, the realisation of divine harmony, is the beginning of real Knowledge; for as the disciple advances in love to divine wisdom, he will approach the Master. The Master's image will become a living reality within the disciple's soul; the Master's power and consciousness will become the power and consciousness of the disciple, and the Master become identified with him. In such moments of unification the disciple *is* the Master himself, and what the disciple does will be done by the Master through him.

And what has been said about the instruction received from the Master, the divine Higher Self, whose voice not

everybody is able to hear, is also true in regard to the instructions that come from the influence emanating from the great souls of those spiritually awakened and illumined persons whom we call the "Masters" or the Adepts. The "chela" who loves his Master unselfishly becomes ultimately identified with him; partakes of his consciousness, his perceptions, his thoughts, and his knowledge, even if the physical body of the Master is thousands of miles away, and if he has never seen his Master in his physical form. Nor does the Master select his disciples according to their worldly respectability and erudition; but only according to their qualifications in unselfish love, which is in itself the indispensable link of harmony that connects the Master with his disciple.

Many claim that they are seeking the Master, while in reality they do not seek *Him*, but only the profits which they expect from Him. They never think for a moment of becoming one with Him in divine love and self-knowledge, they doubt Him and keeping their eyes closed to the light, ask for internal proof of the existence of that light, they fancy to be adepts themselves and dispute the teachings of the Master if they do not agree with their own narrow prejudices and pet opinions. They even ask, by what right the Master is entitled to teach, and ask to be shewn his certificate for establishing Him as an authority in which they may blindly believe. They have no love and no real knowledge; they only wish to be amused and have their scientific curiosity gratified, and as divine love is the only key that unlocks the door for the understanding of divine truth, the door of the sanctuary remains for ever closed to them. A *holy* science can never be taught to the unholy, and no one is holy unless he is in possession of love, which is selflessness.

Truth does not rest on proof, it is self-existent, its understanding rests upon its recognition and needs no other support; the understanding does not depend upon proof, but the proof is not possible without the true understanding. The true understanding is real knowledge, it is the true love itself; because true love enlightened by wisdom is the recognition of the true Self.

Many are chosen, but few are the elect. The elected few are those who have succeeded in overcoming their own prejudices and superstitions and the argumentations of their animal brains by the power of the recognition of truth; those who neither blindly and foolishly accept a doctrine on the strength of the supposed respectability of the person from whom the information comes, nor reject stupidly all that goes beyond the narrow horizon of their understanding. The elect are those who have the true spiritual understanding, that can be given by no man, but comes from the spiritual recognition of divine law, which is divine Love. Those who wish to know the Master must love Him, not as one would love a cow; for the sake of the milk and butter received from her; but as one loves his father and mother or the immortal part of one's self. To the true disciple the Master *is* his father and mother, nourishing him with His own spirit, illuminating him with His own light, feeding him with the substance of His own soul, entering into *Communion* with him, communicating to him His own nature and life.

Where there is love, there is truth; he who doubts the Master will be doubted by Him, but to him who loves the

Master as his own Higher Self, and proves his love by his works, the Master will give Himself to him with all His possessions. Therefore it is taught that love is the greatest of all commandments. The apostle Paul says, "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity (Divine Love) I am nothing."

Whether or not anyone has come into possession of divine love, and attained at some moment or other unification with the Master, is a subject which cannot be proved or disproved by any external evidence; it can be known only to the faithful disciple himself, and to him who through the mouth of wisdom speaks "arise and embrace me with thy whole being, and I will shew thee wonderful things."

FRANZ HARTMANN, M.D.

Conscience.

(Concluded from p. 48).

Theosophy distinguishes very decidedly between what is called the *personality* and the *individuality*. The true Ego in man, the Immortal Thinker, ensouls the body with its subtle sheaths, and, as a result of this, there arises that sense of personal existence—of a self separate from other selves,—which causes the personality to recognise itself as "I." "Attracted by the vividness of the material life-impressions, swayed by the rush of Kamie emotions, passions and desires, attracted to all material things, blinded and deafened by the storm-voices among which it is plunged, the personality is apt to forget the pure and serene glory of its birthplace, and to throw itself into the turbulence which gives rapture in lieu of peace."*

It is this illusory, personal self, the shadow of the real man, which is conscious of the daily routine of earth life. But behind it always stands the Immortal Thinker whose task it is to redeem it and draw it to at-one-ment with Himself. Conscience is the response of the personal self to the promptings of the Immortal Ego whose warnings and encouragements bring to it unhappiness or peace. It is the Voice of the Higher Ego striving to make itself understood within us. If this be so, and if, as we are given to understand, the Higher Ego "is unconditionally omniscient on its own plane," how comes it that the Voice of Conscience differs so in different people? That it does differ is notorious, and we must be prepared to make plain the reasons for these differences.

The method of human evolution will show us the reasons. "Through thousands of generations the Immortal Thinker toils at his mission of leading the Animal Man upward till he is fit to become one with the Divine. Out of a life he wins perchance but a mere fragment for his work, yet the final Astral model is of a type a little less animal than the man, whose life-work is therein embodied, and when he came into earth-life. On that slightly-improved model will be moulded the next man, and from him, at death, is obtained an Astral mould which is again a little less animal, to serve for the next physical body; and so on and on, again and again, generation after generation, millennium after millennium; with

many retrogressions constantly recovered; with many wounds slowly healed; with many failures gallantly made good; yet, on the whole, upward; yet, on the whole, forward; the animal lessening, the human increasing; such is the story of human evolution, such the slowly accomplished task of the Ego, as he raises his charge to Divine Manhood."*

Accepting the above as a true statement of the method of evolution, we see at once that no two persons are likely to be at exactly the same stage on the upward journey. There may lie the gulf of unnumbered centuries between the point at which one stands and that to which another has attained—even though both may be living under similar physical conditions and at the same time. The personality of the one may respond easily and readily to the voice of the Inward Monitor; that of the other may find it difficult to respond at all. And yet the more advanced of the two may be as far below the goal of ultimate perfection, Divine Manhood, as the other is below him.

When we consider that the whole thing turns on the *interpretation* by the personality of the inner voice of Conscience, we shall see how important the last statement is. Not one of us can say he interprets that voice aright. Its language is, more or less, an unknown tongue to us all. Its still whispers are only faintly sensed by us; they are too often drowned by the imperious murmurs of the personality which we can never wholly silence. Hence our interpretations differ; not only because of constantly-changing attitude in the listeners, but because of their very nature; one responding readily, another with difficulty, to the voice of the Inner Self. But we must not forget that the most advanced among us is far, very far, below the ultimate goal. The mere facts of our being what and where we are, are significant proofs of this.

If we attempt to follow, in imagination, the wondrous pathway of human evolution, as indicated above, we may picture it as a gradually-increasing power in the lower self to distinguish between the promptings of its own nature and the voice of its Higher Ego. In all the stages of that evolution the differences are marked by the amount of this power of *discrimination*. The "still, small voice" may be the same in the hearts of all, but perchance not one of us can read its message aright, unmixed with personal pleadings. Here we see the nature of the influence exerted by that "standard of morality" to which reference was made in the earlier portion of this paper. We make no effort to eliminate chords that vibrate in harmony with those around us, though the superposition of these may completely change the nature of the harmony which is sounding deep down in our inmost being. In this will be found the reason for all those differences of conscience which we find in time and place. This is why the Turk may conscientiously loathe what the Englishman loves, and *vice versa*.

The reason why Conscience seems, in so many instances, to get less "tender" as the years go by, need not delay us long. That "light of common day" into which the brighter and purer radiance of an earlier and truer life seems gradually to be merged is unmistakably the false light of mere personal existence. Just in proportion as a man gives

*Seven Principles of Man: Annie Besant.

*Reincarnation: Annie Besant.

himself up to self, and the gratifications of his selfish nature, does this "light of common day" become the only light within him; "and if the light which is in you be darkness how great is that darkness!" The personality becomes less and less responsive to the voice of the Divine Ego, until at last Conscience exists for it only as a name.

The fact that we find such close correspondence between what stimulates conscience in the very young child and those indications of a similar nature in the higher domesticated animals becomes understandable in the light of the teaching that the Immortal Ego does not completely ensoul the human being till about the seventh year. Before that time its overshadowing influence will be similar in kind (though different in immediate source) to that less individualised cosmic power which is able to manifest in the more-highly developed brutes. In the brute we have the twilight, in the young child the dawn which, in the latter only, bursts into bright sunrise after the first septennate.

This consideration will aid us in understanding why, before that sunrise, what corresponds to conscience is completely utilitarian—the fear of punishment and the hope of reward. It is the product of an energy directed towards the development of the personality, fitting it to become the instrument of the Ego; thus necessarily referring its actions to its own development, irrespective of its fellows. It is an outermost wave of the great emotional impulse which in passing downward into matter becomes more and more separate, differentiated, to reverse the method, and make for at-one-ment in its re-ascent into spirit.

I referred, just now, to those chords deep down in us which vibrate in harmony with our surroundings, but which modify and alter the true harmony of our inmost being, which prevent us interpreting aright that Voice of the Silence which all may hear, though so few of us ever attain the condition necessary to even sense it. It is the sound of those chords of the pseudo-conscience which makes possible all the differences in conscientious actions and beliefs, and it is this, not the true conscience, which "doth make cowards of us all." The promptings of the Higher Ego cannot conceivably result in cowardice or remorse. They may tell of a fault, but only to stimulate to renewed effort; they may prompt to heroism, but never to cowardice. It is the "lower self" which keeps in constant vibration those dissonant chords which prevent the true harmony being heard.

From the very fact of its being the voice of the Immortal Thinker striving to redeem Animal man and make him one with the Divine, we have the explanation not only of the universality of the religious sentiment, but also of its fundamental unity under all the different modes of its expression. In all religions the things symbolised are the same; in all there is the aspiration of "personal" man towards his "Father in Heaven," who speaks to him in the voice of Conscience.

W.A.B.

Notes from the Secret Doctrine.

THE Occultist accepts revelation as coming from Divine yet finite beings, called Primordial Man, Dhyan-Buddhas, Dhyan-Chohans, Rishi-Prajâpati, Elohim, or Planetary Spirits.

Occult science recognises Seven Cosmical Elements, four entirely physical, and the fifth (ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. They will, however, appear as presentments during the sixth and seventh Races of this Round, and will be known.

The "germ" of the universe differentiates into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They adjust and control evolution, embodying those operations of the One Law which we know as the "Laws of Nature." Each group of these Dhyan-Chohans has its own designation.

Matter is the vehicle for the manifestation of Soul on this plane of Existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a trinity synthesised by Life, which pervades them all.

There is a mysterious yet ever-present Personage about whom legends are rife in the East, especially among the Occultists and students of the Sacred Science. It is he who changes form yet remains ever the same. It is he who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is the Nameless One who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "Great Sacrifice." For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary watcher remain at his self-chosen post? Why does he sit by the fountain of primeval wisdom, of which he drinks no longer, as he has naught to learn which he does not know? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion, though but a few Elect may profit by the Great Sacrifice. It is under the direct silent guidance of this Maha-Guru that all the other less divine teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early humanity.

The "Gods"—the Dhyan-Chohan Host—neither collectively, nor individually, are proper subjects for divine honours or worships. All are entitled to the grateful reverence of humanity, however, and man ought to be ever striving to help the divine evolution of ideas by becoming, to the best of his ability, a co-worker with Nature in the cyclic task. The ever-unknowable and incognisable Karana alone, a Causeless Cause of all causes, should have its shrine and altar on the holy and ever-untrodden ground of our heart—invisible, intangible, unmentioned, save through the "still small voice" of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their souls (Matt. vi. 6), making their spirit the sole Mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an Absolute Divine Principle in Nature. It denies Deity no more than it does the sun. It has never rejected God in Nature, nor Deity as the Absolute and Abstract Ens. It only refuses to accept any of the Gods of the so-called Monotheistic religions, Gods created by man in his own image and likeness, a blasphemous and sorry caricature of the ever-unknowable.

Thoughts.

HE who seeketh after "that better part which shall not be taken away from him hears the voice of the Christ Spirit within his heart saying, "Feed My Lambs!" At first it is that still, small voice which only he can hear who hath ears to hear; but as he listens the silence throbs with the unvoiced command, every heart-beat pulses it through the man, until his whole being feels and knows the message.

In the stern struggle of life the man hears his Master's voice saying, "Come unto Me!" Then they who were his friends and acquaintance, even those who were nearest his heart will mock him,—they take up arms with the adversary against him; and his heart is dissolved in pain, his very soul wears within him.

As the battle of life rages around us, we see that others fight as well as we. Each has his adversary. And we call aloud to these others, but they answer us not; perchance they know us not. Sometimes one turns to us and mistakes us for his adversary; and in blind fury we fight each other. The weak uses his puny strength against his brother, the blind causes the blind to stumble. Oh! the pity of it.

Each holds the light of his own knowledge before his eyes; and, dazzled by its illusive rays, thinks he alone lives in the light. But the true light is One,—it is Love Eternal. Its rays descend not on any man alone, but on the evil and the just alike.

In the battle of life all may be victors. Yet be not too joyful over vantage won. Many times doth the Adversary draw away that he may take us by surprise. Be ever watchful. Beyond all *know thy enemy*, and never underrate his powers. For neither where thou thinkest thyself strongest nor weakest will his arrows fall; but surely where thou lookest not. Be ever watchful then on every side. Be fully armed, and let thy armour be of love, thy weapons kindly deeds.

And if, after many years, thou hast conquered at last, prepare to lay aside the glories of thy victory. Go thou to the Master's feet, lay thy armour on His altar. And He shall give thee robes whose warp and weft are of thy own spinning. The saffron robe will clothe thee. Thou art become a priest.

And now thou wilt learn the larger love. No more must thou oppose thy brother's threatening sword. Deep in thy breast his blade may find its home, yet love alone must follow keenest stab. In thy heart shall burn a flame which

is thy life; and in that flame all weapons urged against thee shall dissolve. And, looking into the hearts of men thy brothers thou wilt perceive in each that fire. In some it leaps to heaven; in some it is but a spark, and in others, alas; there seems but smoke. These last are more than others for thy love, and they shall wound thee most.

Therefore "so let your light shine before men that they may see your good works and glorify your Father which is in Heaven." So shall you be true shepherds of His flock. Forget not, however, that ye are yet "a little lower than the angels" though you be the very ministers of God.

Being shepherd, it may chance thy Master has need of thee at reaping time. Wouldst thou do angel's work? Then hear! From dawn to gloaming thou must toil, thy only aim to "gather in." Not thine to sort or pick thy sheaves. The reapers take both wheat and tares;—gather thou thy load to thy bosom and bear it to the Master's feet.

On the mountains there be many shepherds, each with his flock, and each his knowledge of their wants, his shepherd-craft and weather-wisdom. Yet know thine own, nor deem him wrong who works not by thy rule. The Master set him there to watch. Do thou thy part. Tread thy path strait, nor seek to force another to thy pace. Yet it mayhap another ask thy aid, which thou must give, not of thy craft, but as the Master wills.

Thus thinking on the life of love I offer you the thoughts of one who fain would learn to love.

O. D.

Our Rules and Constitution.

AFTER a very careful study of the Rules and Constitution of the T.S., with a view to their amendment and improvement, I have decided to lay the following considerations before my brother members. It is quite possible, indeed it is probable, that many of them will "wonder at my presumption." These, of course, will be of those who don't know me,—those who do, will not wonder at all. But, seriously, this question of revision is a most important one. It is pressing for solution; and a strong sense of duty to the Society compels me to take the risk of being charged with presumption, or with anything else it may please adverse opinion to lay to my charge.

We may thank our present Rules and Constitution for it that there seems no way out of the present deplorable war of sentiments, save by revolution or schism. The Society stands in danger of being strangled by its own red-tape. And, as pointed out in another place, the "perpetual curacy" business is at the bottom of the mischief. The thing is bad in principle; and no personal considerations should allow a Society like ours, with its Motto and its avowed Object, to do a wrong thing under the pretence of a good motive. We have no right to bind the future to accept anyone of our present choosing, unless we are prepared to guarantee our choice. The very best of men to-day may not be the best a few years hence; and even a term of seven years seems to me too long to impose upon the Society the possible mistakes of enthusiasm or apathy.

In another matter, too, our Rules sadly need altering. All the elaborate red-tape providing for the expulsion of members seems farcical in a Society founded upon Universal Brotherhood; whilst the provisions for the trial and impeachment of officers have been proved by recent events to be as useless as they are unnecessary. If we accept Brotherhood in all its truth we must consent to know a brother even in the man we may think to be criminal.

It is also a little bit curious to find provisions made for honorary distinctions of various kinds, in a Brotherhood where all might be expected to give gladly, and look for no reward,—least of all for tin-pot decorations and badges of merit. We don't want any honorary degrees for "persons eminent for their contributions to Theosophical knowledge"; and if "persons of distinction and learning" cannot "furnish information of interest to the Society" without cardboard recognitions as "Corresponding Fellows," the Society might save its dignity, and let the information slide.

Perhaps it would be better if the Society, as a whole, had a more direct voice in such important matters as the Election of President and the amendment of Rules and Constitution. As things now are these, and most other things, are practically in the hands of the General Council. The transfer of these powers to a General Convention, meeting once every four years, and representing all the Sections, seems advisable. Whilst the votes of the Sections at such Conventions could be determined and controlled by the "resolutions" of their own Annual Conventions, immediately preceding the General Conventions.

The very wide powers enjoyed by the General Council make the suggestion to add to their weight a most natural one. This could be very easily effected by increasing the number of Vice-Presidents, who should only be such *ex-officio* and by virtue of the fact that they held office as Presidents of Sections. This suggestion covers the abolition of the office of Vice-President, except as above, and the creation of Presidents of Sections.

Finally: We are constantly reminded that "Anyone who accepts the First Object of the Society, without reservation, can become a member." Supposing this to mean that acceptance of the Second and Third Objects is not essential, it would be as well to make that fact plain on the face of our Constitution.

I have, therefore, to submit for the consideration of the Society the following proposals for Revision of our Rules and Constitution:—

(A) To distinguish between the "Objects" of the Society as indicated above.

(B) To abolish all life offices.

(C) To make the Presidential term four years.

(D) To do away with all honorary distinctions.

(E) To strike out all provisions for impeachment or expulsion of members.

(F) To abolish the Vice-Presidentship, and to substitute *ex-officio* Vice-Presidents who shall be elected Presidents of Sections by the Annual Conventions of those Sections, and hold office for one year, being eligible for re-election.

(G) To transfer to General Conventions of the whole Society, meeting once in every four years, the following powers:—

1. Revision of Rules and Constitution.

2. Election of President.

(H) To strengthen the General Council by the addition to it of the *ex-officio* Vice-Presidents.

In submitting the above I may say that, personally, I am quite content to go on under the present *regime*, and that only the fact of threatened revolution and schism has driven me to interfere, in the hope that my suggestions may prove the means of averting such calamities. I have no personal *animus* against anyone or anything in the matter. If the Society proves content with things as they are, then so am I.

Fraternally,

W. A. BULMER.

Eaglescliffe, Yarm, April, 1895.

Gleanings.

Theosophy is not the acquirement of powers, whether psychic or intellectual, though both are its servants.—*Gems from the East*.

There dwelleth in the heart of every creature the Master Ishwara—who, by his magic power, causeth all things and creatures to revolve, mounted upon the universal wheel of Time. Take sanctuary with him alone, with all thy soul.—*Bhagavad-Gita*.

All ages of a nation are leaves of the self-same book. The true men of progress are those who profess at their starting point a profound respect for the past.—*Renan*.

If you regard Nature with a tender awe,—with a thoughtful delight, she will breathe through you the Divine Spirit, and open to you the secret door to her mysteries. Will you turn her into a corpse, and dissect her? She will have her revenge on you. By false scents she will keep you at arm's length, and by illusory surface-appearances she will mislead you, so that your profane soul may not come near to her vital centre and sanctuary.—*John Pulsford*.

No one can attain Nirvâna by merely drifting on the stream of evolution.—*Mohini Chatterji*.

Among thousands of men, one perhaps strives after perfection; and even among those who strive after perfection perhaps but one knows me truly.—*Bhagavad Gita*.

To obtain the knowledge of self, is a greater achievement than to command the elements or to know the future.—*Gems from the East*.

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself.—*Gems from the East*.

✦ The



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The Editor's Remarks.

AMONG the suggestions I offered last month for the simplifying and improvement of the Rules and Constitution T. S. not one was of greater importance than the proposal "to strike out all provisions for the impeachment or expulsion of members." I would now like to add a few remarks bearing more or less directly upon this "expulsion" question. Of course it is clearly understood that I am giving my own opinions, and that no one else must be held responsible for what I may say. But those opinions are given earnestly and honestly. It rests with the reader to accept or reject them at his own good pleasure.

It is generally admitted that the Rules and Constitution *do* need improvement. As they stand they are more suitable for a Section or a Branch, than for a world-wide organisation. We require clearer recognition of the principle of autonomy in the Lodges and the elimination of as much red-tape and officialism as possible. An official should be appointed to *serve* the interests of the Society, not to govern it—his only power the power to help. But above and beyond all this, there should be nothing in the Rules and Constitution inconsistent with the great ideal of Universal Brotherhood which is the very foundation-stone of the Society.

We are not likely to come to any reasonable decision as to what should or should not be provided for in its rules unless we have clear ideas as to what the Society is or should be. If our deliberations are determined by narrow or "parochial" ideas we shall defeat in our legislation the all-embracing idea on which society is founded. In what follows I will try to give my own views as to what I consider the society is, or should be, and attempt to shew the nature of what the "expulsion" idea is, and its probable effect if embodied in the Rules.

The title "Theosophical Society" is somewhat of a misnomer. It is not a Society; but a Federation of Societies. Nor is it a Sect; but a Federation of Lodges, each of which is in itself a Theosophical Society and more or less of a Sect. Unattached members are the stray units who have not as yet (from lack of opportunity or inclination) made the practical attempt to join others in forming a nucleus of brotherhood under the constitution of the T. S. It remains for these "members at large" to find or form the lodge in which their aspirations will find actual expression. Under the ægis of the Society they may keep alive their aspirations; but until they bring them down to the working level they are not likely to do much towards realising them.

Taking this view, I see no harm in the possible exclusiveness of Lodges. Human imperfection and weakness make it necessary for men to join only with those in harmony with themselves in their attempts to realise brotherhood. Viewed from the higher stand-point of Universal Brotherhood, such is no doubt a confession of weakness; but so long as there is complete toleration of other people's views and opinions it is a step in the right direction. A sect has its uses; and T. S. Lodges will almost inevitably have to pass through the Sectarian stage of evolution. Each lodge makes its *particular* effort to form a *nucleus* of brotherhood; and the T.S., as a whole, should be the *general* expression of that fact. Time, circumstance and condition will always prevent it being more than this. Only in its Lodges can its ideal be even partially worked out,—the Society at large keeping alive the spirit of universal tolerance.

If the Society is the general expression of the particular efforts of its branches to realise its First Object, it becomes immediately clear that that Object, and it alone, is and can be the *only* condition of membership in the parent body, which embraces all sects but is not sectarian. Recognising the human weakness which finds in sect a convenient, and perhaps necessary support, the T.S. only demands of its members that they accept its First Object.

Thus we can tolerate, even if we do not approve a spirit of exclusiveness in the Bye Laws of a Lodge, or the conditions of a sect, which would be utterly absurd in the constitution of the Society as a whole. For, the moment any other condition than acceptance of its First Object is insisted upon, that moment the T.S. ceases to be "irrespective of sect" and the very statement of its own constitution would condemn it. No matter how large a majority approved the restriction, its imposition would change the very nature of the Society, and introduce a principle of exclusiveness which would inevitably warp its growth and narrow its sympathies until its fatal work was accomplished. The Theosophical Society would, in that case, crystallise into a sect,—a refuge for "professors" and bigots.

Except as the embodiment of the Theosophical movement the T. S. has no meaning for me. Take away its universal character, and you rob it of its only right to exist. Make membership in it depend upon anything beyond acceptance of its First Object, and you degrade that object into a contradiction and an absurdity. Expel for any cause, and you introduce a principle into its growth along the lines of which it will degenerate into a sect. You cannot tamper with separateness and avoid its natural results. If you need "badges of separation" wear them in your lodges, and be content to bear the consequences of your own weakness. Take the responsibility of your own acts, and do not fasten upon the Karma of the Society the incubus of an evil principle.

Of all excuses for "expulsion" that which professes a desire to protect weak members against an evil influence is the worst. Surely members are not children or imbeciles that they need such interference? Can they not think and judge for themselves? Do not let us be tempted to make our duty (?) to them the cover for our desire to punish someone else. If we see what we think is a danger, we should no doubt warn others against it. We woud do them much good by forcibly trying to prevent them going into it. The true man must face and conquer evil. He is not evolved by keeping temptation out of his sight. Let him be tempted. Warn him if you will; but most likely he will only gain his experience by constant failures. He will never gain it by being treated as a child who is too weak to face, or even know it.

We ought to distinguish more than we do between a man and his acts. Condemnation which is personal is always bad. We may very properly disapprove methods, but we go too far if we condemn the man himself. We assume a knowledge of him and his motives which utterly transcends our ability; and, what is more serious, we run very great risks of being mistaken and passing false judgments. We are ready enough to believe that other people are fallible;—when shall we learn that we are fallible also?

It is undeniably true, as pointed out in *New England Notes* for April 27th, that "The unity of the Theosophical Movement does not depend upon singleness of organisation, but upon similarity of work and aspiration." This great movement will go on, even if the Sectarian spirit should prevail and the T. S. lose its pride of place as its chief expression. Theosophical Societies may become untheosophical, but the truth cannot die. Our duty is to Theosophy, but not to its custodian for a single moment after that custodian by voice or act proclaims itself false to its trust. I owe allegiance to Theosophy,—and to the T.S. also, *as long as it is theosophical*.

Thos. Muse, F.T.S. of 9, Eden Terrace, Carlisle, has recently issued a most useful little pamphlet giving just the kind of information an ordinary enquirer into Theosophy is likely to want. It is published at the modest sum of one penny; and I daresay Bro. Muse will be prepared to supply lodges on the usual terms for taking a quantity. I have seen a little of propoganda work in my time, and my opinion is that the *Popular Introduction to Theosophy and the T.S.* fully justifies its title.

The Revolt of the Personality.

IN a previous paper* the attempt was made to shew the difference between the *personality* of a man, and his *individuality*,—the former evanescent and changing, the latter eternal and changeless. Speaking generally, we may take the personality to be synonymous with the "lower self," and the individuality as the true man, the "Immortal Ego." Perhaps these synonyms, which are sufficiently accurate for practical purposes, may assist to a clearer understanding of the subject.

That fact in human life to which it is the object of this paper to draw your attention, and which I have termed the Revolt of the Personality is of sufficient importance to demand more than a passing notice. In one form or another it is responsible for the failure to which all great efforts after human advancement are usually condemned. For it is a lamentable fact that every great movement for the uplifting of the race, for the amelioration of the conditions of human life and the establishment of a better order of things always seems to have had in itself, from the commencement, the elements of decay. Religions, for example—no matter how true their source and pure the life and doctrines of their founders, inevitably drift towards a dead formalism in which truth lies buried under an imposing superstructure of folly.

And what is true of Religions is true for all other great movements to realise in actual life the conditions of an ideal humanity. Started, it may be, under the impulse of the purest motives, every movement for the elevation of mankind or for the amelioration of the conditions of its existence, has followed, or is following, a course of secular degradation. Originally the arena of the sternest self sacrifice they become the happy hunting grounds of sordid self-seeking,—the "chant" of the martyr as it echoes through the centuries passes through endless variations into the "cant" of the hypocrite.

*The "Personal Equation" N.T. vol. II., No. 17.

It is one of the most cherished beliefs of our day and people that our "civilisation" represents a distinct advance towards a higher humanity, and that between us and those whom we are pleased to call "barbarians" and "savages" there is fixed the great gulf of a superiority which is due to centuries of improvement. But there are not wanting amongst us thinkers who see below this imposing surface of merely material prosperity; and who are sadly and sorrowfully compelled to admit that whatever may be our superiority in matters mental and physical, we shew no such superiority, as a race, in those things which make for true humanity. Indeed, in many things, we are far below those we affect to despise. In no country of the world is the lot of the poor so abject and hopeless as it is in England and America, or any of those countries which are foremost in civilisation. And anyone acquainted with the inner workings of "business" will soon come to recognise that slavery may exist in reality where it is banished in name. Nineteenth century civilisation is pre-eminently a "making clean of the outside of the cup and the platter"; and it has marched to material conquests over a dying spirituality.

One of the most interesting facts of embryology is that which traces in the evolution of the individual an epitome of the evolution of the race. A similar thing is noticeable in the period which elapses between birth and maturity,—the person passes rapidly through stages corresponding to those which have marked the growth of the nation in which he is a unit. And in the average specimen of our European civilisation we are able to follow, as he passes from youth to maturity, that decline of spirituality before a growing selfishness, which has been the distinguishing feature of our growth towards material prosperity and physical supremacy.

Fully appreciated, this fact shews unmistakably the importance and the value of self-knowledge, as enabling the individual to estimate the nature and strength of those forces which will surely be allied against him in any attempt to reach a higher level of spirituality than that which is normal to the average humanity amongst which his lot is cast. He will know, by a study of the history of his race, what tendencies, at present unlooked for and unsuspected, are certain to develop as he passes onward through life; and a contemplation of what he sees around him will help him to understand what he may expect to find in himself. The causes which have driven Western civilisation along the lines of a growing materiality and a more and more aggressive selfishness, are being repeated daily in the life history of its individual units, so that from childhood to old age the man passes rapidly through those changes which have marked the career of his nation. These causes which make for separateness and selfishness are in our very being; they are the heirlooms which our "personalities" hold from the centuries that are past. By self-knowledge we can understand and appreciate causes which are the persistent enemies of all that is good; which turn charity into a mockery, and religion into hypocritical self-seeking.

Urged by the record of our previous lives into incarnation among a people whose characteristics most nearly express our own, we find the personality we develop under these conditions driven by its very nature and its surroundings to develop along the national lines. The moment we attempt to check its career towards what seems to our intuition an

objectionable fate, it revolts, and upon the issue of this Revolt of the Personality depends, very largely, the direction of our subsequent career—for that life at any rate. Up to that time the personality has been practically master; and if the individual fail then to subdue it, having once had his eyes opened to his own slavish existence, he closes the door that leads to the pathway of liberation, and postpones, it may be for centuries, his attainment of freedom from that "wheel of change" on which the vast majority now lay bound and in suffering.

Sooner or later in the life of each of us there comes a time when the individual, the immortal Ego, makes a special effort to assert himself. Usually it happens that the opportunity so chosen is one in which, under some great trial or sorrow, the power of the personality—the lower self—is lessened. At such times the spiritual insight is quickened, and the utter frivolity of most things before regarded as important, becomes apparent. Aspiration after a truer and better life results, and an effort is made to bend the Will into closer harmony with that view of the reality of things which the awakened intuition points to as the truth.

Then comes the struggle! No sooner does it feel the restraints of the new order of things than the personality revolts. The man feels and knows that if he would perpetuate his temporary enfranchisement, and rise through the vistas of being that lie between him and the glories of his ideal, he must conquer the personality or enter again upon the old life of slavery, with the added ignominy of knowing himself a slave who might have been free had he dared.

It would be difficult to exaggerate the importance of these periods in life, or grasp the far-reaching effects of moments when, in meeting this Revolt of the Personality, we decide to fight or to submit. They are the turning points of lives; and on the weakness of seconds may depend the misery of years.

Although it is the *usual* it is not by any means the *exclusive* experience that this Revolt of the Personality is led up to by the aspirations consequent upon disillusionment through pain and sorrow. It would certainly seem that at such times and under such conditions the chances of success are in favour of the Individual; for the power of the lower self is weakened, and under the supreme efforts of the immortal Ego it may be brought into proper subjection. But it frequently happens that the struggle is precipitated by what, on the surface, seems to be the mere force of intellectual conviction; and the issues of the personal revolt which then ensues are largely influenced by the character of the causes which, indirectly, precipitated the crisis.

One great difference, perhaps the most important as it is undoubtedly the most noticeable, between the conflict with the lower self brought about by adversity, and that which seems to come in logical sequence on intellectual conviction, is the part played in it by the mind. The soul that is brought to aspire after a higher life by the forces of pain and adversity tends to act more spontaneously under the impulses of the controlling individuality; whilst he who has come to the "parting of the ways" by intellectual effort alone may find his mind in secret alliance with the lower self. The tendency of the first is to the "heart doctrine," of the last to the "eye doctrine."

Hence it is that degradation and decay so soon become apparent in the history of religions. Initiated by those who in trial and suffering had their faith purified and ennobled, they come to be *established*, and intellectual conviction, the result of authoritative training, determines the allegiance of those who follow. The biassed mind leads the unfortunate individual through bye-paths of words, and leaves it in a hopeless labyrinth of creeds and professions. In that labyrinth the unbappy soul loses the Ariadne thread which linked it to the Higher Self, and is lured to its own undoing by an *ignis fatuus* of personal salvation.

A little consideration will show us the way in which creeds become the allies of the lower self, and aid it in its revolt against the awakened Individual. No matter how broad the teachings of their Founders, we find in all creeds a narrow selfishness utterly at variance with the nobler teachings of the Religion they disfigure and parody. Take, for example, any of the great sections into which Theology has split the Christian dogmatism. In all of them we find the note of "personal salvation." To the orthodox Christian all else is subservient to the safety of his immortal soul. Thus tainted at the fountain-head with the heresy of Separateness, the cardinal sin of selfishness, we need not wonder at any subsequent development of this original bias in the minds of the sectaries.

In what has so far been said we have spoken only of those cases where the Revolt of the Personality is met by determination or submission. But this simple issue is of all the least frequent. No doubt some men, when driven by an awakened spirit into the wilderness of temptation, do manfully struggle through life in constant battle thereafter with the unmasked personality. And it is equally true, unfortunately, that others will weakly submit and "sell their birth-right for a mess of pottage." Some few, no doubt, meet the challenge of the personality with defiance, whilst others make unconditional surrender; but most people temporise.

The *temporisers* probably form the great mass of average humanity; and the ways in which they meet the Revolt of the Personality and seek to evade direct conflict are many and various. Perhaps the most common is by bargaining, under the delusions of some soulless creed, for a *portion* of their allegiance. In all that affects outward observance they the more readily take arms against those natural instincts which they confuse with the things to be avoided, because, when that outward observance is along the ordered lines of recognised conventionality they gain a certain meed of respect or even applause. They become pious, and live in the odour of sanctity! The creed has done its fatal work, and their enslavement is more cruel, though less apparent, than before. For, as of all frauds the worst is a pious fraud, so of all delusions a pious one is the most complete; especially when it is allied to a sense of personal superiority.

Another method of the *temporiser* is to deal with those habits he sees are wrong or mischievous, on the "tapering-off" principle. Suppose, for example, alcoholic excess be the thing to be conquered. Instead of meeting the thing firmly your temporiser bargains to be let down easily. He will take less and less, and gradually escape the dominion of the habit! Now, of all the ghastly farces in life, this "tapering off" method is the worst. It may be

that here and there a man may succeed in it, but where one succeeds thousands fail. There is only one way to meet the Revolt of the Personality in whatever form it comes, and that is to accept the wager of battle, and fight in grim earnest to the end. It is the simplest if the hardest method; but few people care to take it—they will temporise instead.

It will readily be seen that the whole issue of the revolt depends upon the will. And unless people get much clearer ideas as to what the will is they are likely to keep up the average ratio of submission. To *say* a thing is not to *will* it—you must actively *desire* it, for "Will is desire in action." If you find that the secret desire of your heart is contrary to the professions of your mind, you may rest perfectly assured that your will is not in accord with your mental resolves. And that is the principal reason why Self-Knowledge is absolutely essential if the Revolt of the Personality is to be met with any prospect of a happy issue. It is this secret, and often unrecognised *desire* which is, far more than any result of your thinking, your *real* attitude to the personality, which determines your action and gives strength to temptations. It is the very essence and root of the personal self, and until it be reached and changed all your efforts after a higher and truer life will be mere idle vapourings. You may build imposing structures on the sands, and while things are fair and the skies are smiling they will *look* very imposing; but when the rains descend and the floods come your fine edifice will fall, and you be left, cold and shelterless, to the mercy of the wind and the storm. See to it, then, that your foundations be secure and that your house is built upon the rock.

W.A.B.

Womanhood.

BY LOUISA SHAW.

The woman's cause is man's: they rise or sink
Together, dwarf'd or godlike, bond or free.

Here Tennyson strikes the true note in one of the most pressing problems of our time: the place of woman in the State and the extent to which, in the bonds of conventionality Society has made for itself, each woman should have the recognised right and opportunity of developing fully and freely her own innate individual powers, without the stinging epithet "unwomanly" being applied to her.

A "womanly" woman cannot be made "unwomanly" by freedom to live her own life and do the work she feels herself best fitted for, nor can an "unwomanly" woman be endowed with true womanliness by bondage to artificial laws, whether of the State or of Society. As well speak of cold heat or dry water as of a true woman being unwomanly because she chooses to spend her surplus time and energies in athletic sports or intellectual culture rather than in society small talk or merely artificial accomplishments.

But a better day is dawning. A quiet, persistent, resistless force towards the uplifting of the status of woman is steadily making way; and before that force the artificial bonds, by which women have enslaved themselves and have

been enslaved, are rotting and falling off. Woman is beginning to be conscious of her powers, and man to appreciate the companionship of that half of the human race which he has too long been pleased to regard as "almost an angel but inferior to him."

The freeing of woman from her bonds is but typical of a deeper movement of our times, in which the reign of cold intellect and materialism, on the one hand, and of ignorance and emotionalism on the other, are giving place, slowly but surely, to the reign of the intuition, to a recognition of the divine in man, and of our spiritual origin and destiny.

In Dr. A. Kingsford's "Perfect Way," and in many mystical and allegorical works, man is often referred to as the Will, woman the Soul of humanity; man as the Intellect, woman the Intuition. This does not mean, of course, that physical woman, as we know her, is literally "all soul" and man "all mind," because, as we well know, both mind and soul are the possession of man and woman alike, and some men have more of the soul element than most women, and some few women are endowed with more mind than most men.

But what I understand the mystics to mean is rather this: that what we see happening on the physical plane here is (according to what is known as the Law of Correspondences) a mirror, so to speak, of the conditions in the higher, subtler planes of nature. Viewed from this standpoint, "Woman is analogous to Soul, and so the degradation of Soul" mirrors itself as "the degradation of physical woman, and causes suffering, pain, discord to both man and woman alike." The true emancipation of woman can, therefore, only be fully brought about by changing the conditions in the higher planes of our nature, by purifying and training and then giving heed to the Intuition as well as the Intellect, and thereby "raising the whole of humanity to a knowledge of their spiritual nature."

Woman is to the human race what Intuition is to the individual. "If she be small, slight natured, miserable, how shall men grow?" says Tennyson. Similarly if the Intuition is dwarfed, cramped, and allowed to spend itself only on trivialities, not only does it suffer but the intellect as well. Ignore the intuition, smother it, treat it as an inferior, let it not have free healthy scope, for lack of its guiding light the intellect makes sad blunders, mistaking the material for the only real, and imagining that that only is true which is capable of logical proof.

But Tennyson's Intuition (the Woman in the Man) taught him better than this. In the "Ancient Sage" he says:—

Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one.
Thou canst not prove thou art immortal, no
Nor yet, that thou art mortal. Nay, my son,
Thou canst not prove that I who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven; wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!

And now leaving metaphysics and mysticism, let us each try for a few moments to picture in our minds what to us

means *Ideal Womanhood*, and then consider how best to bring about this state of things in ourselves and others out of the very imperfect specimens we have and are.

We probably all have a mental picture more or less clearly defined of our Ideal Woman; we women, the ideal we are each striving to attain; you men, the woman of ideal perfection you would fain meet (if you have not yet been so fortunate as to meet her). In detail our ideals would probably differ very widely. In main features there are three essentially womanly characteristics which none of us would surely be perfectly satisfied without, in our ideal woman. Purity, spirituality, love—these three we shall all demand. Strength may, or may not, be essential. Intellect?—well, some men much prefer that to be conspicuous by its absence.

(I read of one young man lately who, in enumerating the "virtues" (?) he would require in his future wife, said:—"She must be perfectly ignorant and a bigot; she must know nothing and believe everything. I should wish to have her call to me from the adjoining room, 'My dear, what do two and two make?'")

But to complete my ideal woman, these two qualities—strength and intellect—are almost as essential as the other three, because required to supplement and balance them. It is largely because these have been regarded as non-essentials, because healthy robustness and mental capacity have been despised rather than encouraged in a woman, that false ideals of womanhood have arisen, that ignorant innocence has been allowed to stand for purity, blind faith and religious emotionalism to be mistaken for spirituality. And so to keep up these false ideals, which are but mock semblances, deceptive shadows of the true ones, bonds have been made to woman's development which it is now the bounden duty of us women, for our own sakes, but still more for the sake of humanity as a whole, to break through.

Many of the best men are ready and willing and longing to help us in our task. Others are saying, "Women don't want to be free; they prefer their bondage without responsibility rather than freedom with it." And in not a few cases it is true. Some women do—so did many of the African slaves.

Purity, which must be taken in its broadest sense, mental, moral, and physical, and so as including not only honour and chastity, but desire for and transparency to truth; spirituality, protecting and self-sacrificing love, strength and intellect, these I would then submit as essential characteristics of the ideal woman. But surely I have omitted a very important element; no man's ideal woman would be quite complete without Beauty. But now think of it. Given Purity, Spirituality, Love, Strength, and Intellect, surely Beauty could not be lagging far behind; and, moreover, a beauty more than skin deep and not decreasing with advancing years.

Just here I cannot refrain from giving the most telling and graphic description of Ideal Woman I have ever come across. It is by Walt Whitman, in his "Song of the Broad Axe":—

Her shape arises!
She, less guarded than ever, yet more guarded than ever,
The gross and soil'd she moves among do not make her gross and soil'd,

She knows the thoughts as she passes, nothing is concealed from her,
 She is none the less considerate and friendly therefor,
 She is best belov'd, it is without exception, she has no reason to fear
 and she does not fear,
 Oaths, quarrels, hiccup'd songs, smutty expressions, are idle to her as
 she passes,
 She is silent, she is possess'd of herself, they do not offend her,
 She receives them as the laws of Nature receive them, she is strong,
 She, too, is a law of Nature, there is no law stronger than she is.

And what a strength there is in the very presence of such an one to stem the tide of human passions. How clumsy, how inadequate seems the resort to physical force or external law compared with the restraining force a noble soul, whether man or woman, brings to bear in quelling angry, evil passions.

An incident in the life of Lucretia Mott, one of the brave women who worked hard for the abolition of slavery in America, well illustrates this.

It is related of her that "at the celebrated trial of Daniel Dangerfield, a fugitive slave, Lucretia Mott remained all through the long hours of suspense by the side of the prisoner. The trial and the court-house were watched by two crowds, both in the greatest anxiety and suspense, one hoping for the release, the other, and by far the larger and more dangerous, hoping for the condemnation of the man. At last the long trial ended in victory for the right. Daniel Dangerfield was declared a free man, but the authorities of the court thought it would be impossible to get him away in safety through the angry pro-slavery crowd without an escort of police. Their fears were found to be groundless, for when the doors of the court were thrown open and the slave walked out a free man, Lucretia Mott, the aged Quaker lady, was by his side; her hand on his arm was a sufficient protection, and he passed through the angry crowd in safety."—"Eminent Women of Our Times," by Mrs. Fawcett, p. 230.)

What was it that made this possible? Not the will, not the intellect, least of all the physical strength, of Lucretia Mott! No, it was the *soul*, the essentially womanly part of her nature, which had found a fuller expression than with most of us. Intellectual culture she had, strength she appears to have had. These did not hinder; rather, surely, must they have helped, the brighter shining the more perfect unfolding of the soul, the "Woman" in her.

In trying to picture to oneself an ideal woman, and, for purposes of comparison, follow up with the ideal man, it is rather surprising to find how similar after all are the two conceptions, the differences are but on the surface—physical, not moral, or mental or spiritual attributes.

Mr. Higginson tells us, in a capital little book called "Common Sense About Women," that in a certain first-class girls' school in New York City, the older girls were one day requested by their teacher to write out a list of virtues suitable to manly character, which they did. A month or more later, when this occurrence was well forgotten, the same teacher bade them write out a list of womanly virtues, she making no reference to the other list. Then she made each girl compare her lists, and they all found, with surprise, that there was no substantial difference between them. The only variation, in most cases, was that they had put in a rather vague special virtue of "Manliness" in the one case and

"Womanliness" in the other. Let us examine thus the "womanly" virtues we have broadly suggested.

Purity, spirituality, protecting and self-sacrificing love! Surely these are as much essentials in the ideal man as in the ideal woman; and, in the man's case, we should all be quite agreed that the picture would be incomplete if not supplemented by strength and intellect. We have, perhaps, come to consider purity and spirituality as specially womanly characteristics, strength and intellect as more absolutely essential to man; but when we see the manly virtues combined with the womanly, purity with strength, spirituality with well-balanced intellect, and the character completed by the divinely human quality of boundless compassion, self-sacrificing love, then we shall have the perfect human being—the human being who would be equally perfect as a man or as a woman; and in contemplating him or her the question of sex would sink into the background. Such is the conception many Christians have of the ideal Jesus—perfect man and perfect woman. Such may we each become in the process of the ages when, by oft-repeated incarnations as man and as woman, learning the lessons to be learnt from the temporary limitations of each sex, and by self-conquest overcoming these and other limitations consequent on material life, we too are each and all made perfect by experience and by suffering. Meantime, in the process of human development, natural limitations consequent upon sex, and the duties and privileges arising therefrom in individuals of each sex, must necessarily exist. These we would not ignore; what we do object to is the imposing of artificial limitations on *all* members of the so-called weaker sex *just because of their sex*, in addition to the natural ones which in any given individual may or may not be there. For by the imposition of these artificial limitations, and the consequent subjection of women, both sexes have suffered and the progress of humanity is delayed.

To quote Tennyson again, speaking of man and woman—

Not like to like, but like in difference,
 Yet in the long years liker must they grow;
 The man be more of woman, she of man;
 He gain in sweetness and in moral height,
 Nor lose the wrestling thews that throw the world;
 She mental breadth, nor fail in childward care,
 Nor lose the childlike in the larger mind.

—*The Princess*.

This is quite in accord with the teachings of the Secret Doctrine and of many of the Mystics. But these go still further and teach that the difference in sex is not a permanent thing, either in the individual or in the race, that it is a stage that has to be gone through for the gathering of experience, but that it had a beginning in time and will have an end in time. The early races of mankind (such is the teaching of the S.D.) before we attained our physical forms, were ethereal beings, first sexless, then gradually descending into material form, became androgynous, until the physical form fully asserting itself in the third root-race, the separation into sexes took place, each having their special functions to fulfil, and the Ego having distinctive lessons to learn in its several incarnations in both sexes at different times. Now we are in the fifth root-race, we have passed the most material point of the cycle of evolution, we are on the upward trend of the arc towards spirit again, and if we would put ourselves in accord with the evolutionary process, by slow, but sure, degrees we must help the true Ego (which

has in itself the potentialities of both sexes) to assert itself, and to bring the physical body into subjection to its behests. Then, as the material forms in which we incarnate become again more refined, more spiritualised, we shall find that taking place which Tennyson foresaw—"The man be more of woman, she of man." Then, in the long ages to come, a still higher state of spiritual advancement is in store, when the distinctions of sex shall entirely disappear, and with the added experience gained from lessons of suffering, of happiness, of grief, of joy, the man-woman shall become fully self-conscious, a spiritual being, as the angels of God.

(To be concluded.)

North of England Federation T.S.

THE N.E.F.T.S. assembled for its Seventh Conference at Harrogate on Saturday, May 11th. Nearly all the Lodges and Centres were represented, and about 65 members attended the meeting.

The chair was taken by Mrs. Besant at 8-30, and the meeting, after formal business, was opened by a short address on the state of the Theosophical Society in Australia, New Zealand, and India, visited during the past year by Mrs. Besant.

She gave a most encouraging account of the great interest in Theosophy found in Sydney and other places at the Antipodes, the audiences at lectures and enquirers' meetings showing growing appreciation of the ideas put forward and much attraction to the Movement.

The condition in India also is hopeful; but considerable re-arrangement of organisation appears to be necessary to meet the requirements of the several nationalities, languages and religions. In India five Centres are wanted, and at present there are only two, so that the work of organisation requires considerable attention. But as the life of the Movement seems to be vigorous there, in spite of the natural indolence of some of the races, there is good hope that the Society will go on and prosper.

The meeting then gave its attention to the subject of Theosophical Propaganda, opened by

Miss WARD, who spoke on the importance of the Theosophical Life as being the most effectual propaganda. That as thoughts create actions, so we should each one keep our thoughts on the cause we have at heart. When we have got that idea of being thoroughly in earnest, methods of one sort or another will occur to every one of us. Not the same methods in every case. Working in with others is often the best way of spreading our ideas.

The discussion was continued by Messrs. Dunn, Corbett, Firth, Thomas, Dyer, Miss Shaw, Messrs. Ward and Savage, Mrs. Binks, Mrs. Lees, and Mr. Rust.

Mr. CORBETT then introduced the second subject, namely: The Constitution of the Theosophical Society. He went carefully through the emendations suggested by Mr. Bulmer, and expressed approval of them as far as they go, but

advocated the abolition of all rules, officers, and constitution for the whole Society, advising that each Section should have its own rules only and be perfectly autonomous, the bond uniting the several Sections to be not one of law but of love and co-operation.

Some discussion ensued, and a general feeling of desire for more freedom of constitution, if it could be obtained without loss of the ties binding us to our foreign brothers, was expressed.

After tea and chat, the Federation re-assembled at 6-30 to hear and discuss an address on "Brotherhood, True and False," by Mrs. Besant.

She began by defining Brotherhood as "Love and Service," and for valuable service "Wisdom" is required, otherwise the love and service are often wasted. The next point is that Brotherhood implies inequality. Brothers are not all alike: some are older, some are younger, some wiser, some more foolish. It implies the idea of a family in which the older have distinct duties to the younger, and amongst these duties is that of self-sacrifice, the duty of standing between the weaker ones and their difficulties and dangers, making the welfare of the family supreme, and being prepared to suffer themselves and put themselves aside in order that the welfare of the weaker will not be involved. Thus, in the Lodge of the great Brotherhood, the wisdom gained is to be used to help the ignorant, the strength for the protection of the weak.

We see in the Divine Life two aspects, infinite compassion and changelessness of law. Sometimes these appear to be incompatible, but they are essentially one. For it is far better that a soul should suffer than that it should be saved from suffering and left in ignorance, which means double suffering in the time to come. Compassion fails to be compassion when it allows anyone to be wrong whom we are able to enlighten.

Then comes the question of the duties of those who are placed in positions of responsibility in a Brotherhood: rulers of men, judges, administrators of law, employers of labour. Such have often to use repressive measures, to give pain, but it should always be done with the feeling of compassion and love for the erring one, without any desire except for his good and that of the Brotherhood. Let us suppose for an instance that one of us is in a position of responsibility, a position in which his acts will influence numbers of people, that such a person knows someone is robbing. What ought to be the action of this responsible person? If you have no feeling of anger, of antagonism, of resentment, of hatred; if you take action with a desire for service, and inspired by love, if your love is not only to those whom you would guard, but is also to the person whom you would try to prevent from heaping up Karma against himself, then surely the act is not unbrotherly. But if personal feeling and resentment come in, the act is unbrotherly.

After citing actual instances where serious harm to the Society would result if certain individuals were not prevented from pursuing erroneous and wicked lines of action, she showed that it is far more unbrotherly to allow the continuance of actions that would alienate thousands from

the Theosophical Society, than to expel a member, or withdraw the charter of a Lodge, if by such action the alienation could be prevented. The Society is not a Universal Brotherhood, but a number of people trying to form the nucleus of a Brotherhood, and to do this we have to evolve brothers. The movement is one for human service, in which people shall be drawn together that they may evolve qualities that will make them ultimately the brothers of mankind. It must be built up on perfect compassion and changeless justice.

We must be exceedingly careful as to our duty towards opinions, not to outrage public opinion. We must take every prejudice into account, and must consider not what we want to do, but how best to help people to look at things from a larger standpoint.

If we are to be brothers, it is not merely a question of defining in words what is called brotherliness. You may be unbrotly in advancing a brotherhood. Unbrotherliness delays the work of the Theosophical Society. What we must watch is our own souls. The Society is made not of actions but of souls, and if the soul be brotherly the error in action is but small. Judge yourself and the motives that are influencing your actions. You will very soon see that Brotherhood is made not by action but by *being*.

There is no sign of growth in the mere evolution of astral faculties; there is no sign of growth of spiritual life in the mere gaining of intellectual knowledge; there is no sign of spiritual life in seeing colours or being able to throw out light. The spiritual life shows itself in strength, in great serenity, in compassion, in perfect balance, in a feeling that all are yourself, and that there is no difference. When you see that coming out in a person's life, there you may be sure the spiritual growth is proceeding, and if you find your way into touch with a Master—and understand there is no way of doing it save by the inner growth, which makes you like the Master—then the only proof of contact with a Master is in the life of the disciple, and, where that proof is absolute, nothing can fail to be proved.

Much interesting and valuable discussion and exchange of thought as to the limits of brotherly action in cases of wrong-doing ensued, and the meeting separated at 8-30 with a strong feeling of harmony.

On Sunday Mrs. Besant delivered two lectures in Harrogate to large audiences.

HARROGATE LODGE.

TIME TABLE.

PUBLIC MEETINGS.—Sunday Evenings 7 o'clock, in No. 1 Club Room, People's Hotel. Papers and Addresses will be given as under:—

June 2.—“Fire Worshipers”	BAKER HUDSON
9.—“Our Third Object”	EDWD. J. DUNN
16.—“Thought Forms”	MARY POPE
23.—“States of Consciousness”	W. H. THOMAS
30.—“The Occultism of Shakespeare”	EDITH WARD

LODGE MEETINGS on Fridays, at 8 p.m., in No. 5 Club Room, People's Hotel.

SOUTHPORT LODGE.

During June the Subject of Study will be “The Ocean of Theosophy.”

The Southport Lodge meets every Friday evening, at No. 31, Chapel Street (over Unsworth's shop), where friends and enquirers are always very welcome. The Chair is taken at 8 p.m.

MIDDLESBROUGH LODGE.

TIME TABLE.

June 11.—“Evolution”	G. J. HENDERSON
25—	J. A. JONES

The Meetings are held in the Lodge Room, Co-operative Hall, Corporation Road, on Tuesdays, at 7-45 p.m.

Alternate Tuesday evenings devoted to the study of “Death, and After.”

Sunday evening Lectures:—

June 9.—“Theosophical Society and its Work”	W. H. THOMAS
16.—“Elixir of Life”	J. A. JONES
23.—“An Old Norse Fairy Tale”	B. HUDSON
30.—“Cause and Effect”	MISS MACKINNON

Northern Lodges & Centres.

With Names and Addresses of Secretaries, from whom inquirers may obtain full information on application.

BRADFORD:—Jno. Midgley, 35, East Parade, Baildon, Yorks.
 BRADFORD (Athène):—Miss Ward, Eldon Buildings, Bradford.
 BOLTON:—C. H. Hassall, 76, Peel Street, Farnworth, nr. Bolton.
 DARLINGTON:—Mrs. Downie, 46, Victoria Embankment, Darlington.
 EASTERN:—W. A. Bulmer, Eaglescliffe, Yarm.
 EDINBURGH:—G. L. Simpson, 152, Morningside Road, Edinburgh.
 GLASGOW:—J. Wilson, 151, Sandyfaulds Street, Glasgow.
 HARROGATE:—Mrs. Bell, Dunelm, Franklin Road, Harrogate.
 HULL:—H. Ernest Nichol, 19, Louis Street, Hull.
 LEEDS:—Mrs. Lees, 5, Roseville Road, Leeds.
 LIVERPOOL:—H. Milton Savage, 18a, South Castle Street, Liverpool.
 MANCHESTER:—Mrs. Larmuth, 24, Eccles Old Road, Pendleton, Manchester.
 MIDDLESBROUGH:—G. J. Henderson, 28, Sussex Street.
 NEWCASTLE:—Jno. Wilson, 123, Hamilton St., Newcastle-on-Tyne.
 REDCAR:—W. H. Thomas, 14, Teresa Terrace, Coatham.
 SHEFFIELD:—C. J. Barker, 503, Intake Road, Sheffield.
 SOUTH SHIELDS:—Mrs. Binks, 15, Argyle Terrace, South Shields.
 SCOTTISH:—A. P. Cattanach, 67, Brunswick Street, Edinburgh.
 SOUTHPORT:—Herbert Crooke, 19, Windsor Road, Southport.
 WAKEFIELD:—W. Dickenson, Jr., 66, Providence Place, Thorne's Road, Wakefield.
 YORK:—Edward J. Dunn, Kelfield Lodge, near York.

The Theosophical Society

AND HOW TO JOIN IT.

THE objects of the Theosophical Society are:—

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To promote the study of Arya, and other Eastern literatures, religions, philosophies and sciences, and to demonstrate its importance.
3. To investigate unexplained laws of nature, and the psychic powers latent in man.

Anyone who accepts the first object of the Society, without reservation, can become a member. The rules of the Society, and all information, can be obtained by writing to the General Secretary, Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N. W., or to any of the Secretaries of Lodges or Centres.

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The Editor's Remarks.

THERE is in most men a wonderful facility for finding holes in other people's coats, combined with an utter unconsciousness of any need to scrutinise their own garments. The average man also takes so kindly to laying down rules for his neighbour's conduct that he leaves little time for the regulation of his own. His genius for government seldom reaches the dignity of self-government; he would much rather control his brother than himself. He is loud in asserting his rights, but silent about his duties. Indeed, it is usually only his neighbour's duties that he troubles about. He gets virtuously indignant if these be not performed to *his* thinking. He practically asserts it as *his* right that his neighbour should perform what he is pleased to call that neighbour's *duty*. His charity begins at home—and stops there. He becomes a *governing* animal.

The "governing spirit" has been the evil genius of many a promising institution. It has asserted its baleful influence in religions professedly based upon charity, and has introduced into them envy, hatred, malice, and all uncharitableness. It crept into the T.S. under the guise of judicial inquiry into the acts of a brother member, and it has resulted (so far) in forcing what the Chief Officer of the T.S. calls an

"Act of Secession" on the American lodges. Rather than sacrifice an assumed right of compulsion or expulsion, it promises, if it be not exorcised, to bring about permanent schism where there should be closest union. For months past the best energies of the Society have been diverted from their legitimate work into courses as foreign to its cardinal doctrine as they are destructive of that true human sympathy in which alone that doctrine can ever find practical foundation. This "governing spirit" wants exorcising.

In other words, the Theosophical Society must be constituted on lines of sympathy and love; the barbarisms of compulsion and expulsion must be made to disappear never to return, if the T.S. is to be, what it is professed to be, the embodiment of the Theosophical Movement commenced by H. P. B. in 1875. It is not on official ties that the union of the T.S. depends, but on similarity of aim and object. There is a great difference between what may properly be called the "Constitution" and the "Rules" of the Society. To my mind, the action of the American lodges was no breach of the Constitution T.S., it was a revolt against Rules which were being used to bring about a result they strongly objected to. They are now under the same Constitution though different Rules. To adopt a different form of organisation is not to "secede" from the T.S., *if* we regard the T.S. in its living reality and not as a thing of red-tape and paper.

Organisation is a changing affair, altered to suit the varying needs of the Society from time to time; and so long as the Americans hold those principles on which the Society is founded, and which alone can be properly called its Constitution, I must recognise them as fellow-members—all official declarations to the contrary notwithstanding. For, after all, organisation is only the mode of the Society's existence, it is not the Society itself. This remains the same under all manner of forms, and any paper Constitution which does not recognise this is false to the basic principle on which the Society is founded.

What is wanted by the union which the Society should express is not the power to control but to help each other; not government but sympathy should be the basis of its

rules. The mere fact that friction results as soon as a rule is put in action is a pretty certain indication that that rule is a mischievous one—inimical to the welfare of the Society. And the present so-called "Secession" of the American lodges is only the result of the friction which followed the attempt to bring an individual member under the operation of rules which vested in a majority powers it ought not to possess.

If the Rules of the Society do not recognise the inalienable right of members to govern themselves as best they may, but attempt to bring "all sorts and conditions of men" under one stereotyped form, these Rules sadly need altering. If they stand in the way of union they must give way. The Constitution should be limited to principles, and only those Rules should be approved which will most effectually allow these principles to be carried out. The *soi-disant* Society will fail, and fail conspicuously and disastrously, to justify its use of the word "Theosophical," if it cannot make its borders wide enough to include every Branch and Section which has the same aims and objects, whatever their modes of government.

The state of things which has brought the red-tape of the Society so prominently into evidence does not admit of tardy measures of reform. The evil is acute, and the remedies should be as prompt as is consistent with their careful preparation and application. To suggest that we should wait till next year before even discussing them is to invite disruption. If we cannot agree upon the exact amount of the necessary reforms, we can, at any rate, decide upon their nature; we can agree as to the principles upon which those reforms should be framed; and, by registering our approval of these, bring our legitimate influence to bear upon the other Sections of the Society. We can assure our brethren of our sympathy, and hold them to us by the expression of our determination to "keep the link unbroken." We need reorganisation to meet the pressing necessities of the moment, and we need it now, not next year.

I, for my part, repudiate beforehand any action which would pledge the Theosophical Society to disown our brethren in America. So long as they hold to the great principles of the Movement, and differ only in modes of government, they are just as much members of the T.S. as I am. A belief in Theosophy does not carry with it acceptance of any particular code of rules as a condition precedent, and to deny the right of membership in the international body on questions of red-tape and procedure, is to degrade the Society to the level of an ordinary Sect—to forget its living soul in the delusions of a temporary body.

The responsibility which attaches to every individual vote at the coming Convention is indeed a great one. The crisis is far more serious than appears on the surface. If the assembled delegates allow personal considerations to sway them they may live to bitterly repent their weakness. The mistakes of 1895 may darken the Karma of the Society for fifty years to come. Only on principles is there safe resting-ground. We must not be guided in our actions in this matter by the weight of personal influence, but by our honest convictions. No personal loss or gain can balance the clear dictates of duty, and duty to the Society must

always be on the lines of the Society's great teaching—Brotherhood, irrespective of all distinctions.

The right and justice of any particular course must not be determined for us because someone whom we look up to may take that course. We must judge for ourselves, and with what judgments we judge Karma will judge us. To simply follow a leader is to evade a plain duty. Each man's duty in this crisis is determined by his knowledge of the nature of the crisis, and by the measure of his impersonal wish to do right. He cannot shield himself behind any personality; he must face the problem himself; and as he strives to make his action square with the great principle which is the very foundation-stone of our Society, so will his action fulfil the Law.

The Coming Convention.

THE impossibility of my attending the meetings in London, on July 4th and 5th, must be my excuse, if any be needed, for making the following observations here and now. In the Proposed Programme there are three pages of amendments to the General Constitution, T.S., which are preceded by a resolution, standing in the name of Annie Besant, the effect of which, if carried, would be to shelve those amendments, so far as the Convention is concerned. These were suggested by me in April, in the hope that, if adopted as a basis of settlement, they would remove the difficulties which arose out of the judicial proceedings against W. Q. Judge. Since then, however, the action of the American lodges to save their present President from expulsion, by the declaration of their autonomy, has made my proposals practically insufficient for their original purpose. I can, therefore, view the shelving of them with complete equanimity.

With regard to Annie Besant's resolution, I would like to call attention to two important points in which it seems to me to fall short of being satisfactory. In the first place, it removes from the Convention all opportunity for expressing its opinions on the principles of the proposed revision, leaving the committee without guidance as to its wishes; and, in the second place, it practically binds the Convention beforehand to the possible errors of its committee going out in its name to the other Sections. I, therefore, suggest the amendment of that resolution to the following form:—

That a Committee be appointed to receive and consider any amendments to the General Constitution of the Theosophical Society, with a view to making it include all lodges or groups of lodges whose aims and objects are those of the T.S., who desire to have or to retain membership in it, but who are, or may hereafter declare themselves to be autonomous. The Report of such Committee to be submitted as soon as may be to a Special Convention of the European Section T.S., which shall be called for the purpose of considering and approving it before it is submitted to the other Sections of the Society.

However great our confidence in representatives, we can hardly be expected to give them *carte blanche* in a matter of

this kind—to submit in the name of the European Section to the other Sections of the world proposals which the European Section itself might condemn, but which would come before the Indian, Australian, and American Lodges with a fictitious value. I contend that *before* such a Report is given to the world it should be approved by the European Section itself.

About the other portion of the suggested Amendment there will be, no doubt, much difference of opinion. But that such a Committee should have *some* instructions as to the wishes of Convention, to guide and determine its action, there can be, I think, no question. For my part, I am satisfied that a working Constitution *can* be drawn up which will make the Theosophical Society inclusive, as it should be, of all those who are now in danger of drifting away in various directions. To dismiss such a proposal on the ground of its impossibility (as I fear some may be tempted to do) is to shirk the duty of trying to make the Society really and truly a refuge for all men.

Faternally,

W. A. BULMER.

Eaglescliffe, Yarm, 20th June, 1895.

The Pilgrimage of the Soul.

(Report of an Address given at Harrogate, Sunday, May 12th, 1895, by ANNIE BESANT.)

CONTRIBUTED BY K.C.

THE life of the Soul, to those who follow the teachings of Theosophy, is very much longer and a vaster thing than it is to many who hold the more purely western views as to its nature. Some years ago the doctrine of Reincarnation was one more apt to excite amusement in an English audience than anything else. But that phase of thought—if one can call it thought—has almost disappeared. As the minds of men have turned more and more towards the great thinkers of antiquity, it has become evident that not only is this doctrine the most ancient, but that it has been held by the great majority of the really great thinkers of the world—the greatest religious teachers and the most profound philosophers have all taught this doctrine of the continued existence of the Soul and its repeated incarnations. It is only modern philosophy and quite modern religion which have let this teaching slip into the background.

By “the pilgrimage of the Soul” I mean its gradual evolution, the stages through which it passes and the life by which its faculties are developed. If we understand the principles according to which the Soul is developed, we can apply those principles to-day to our own evolution, and in that way create our future.

By the word “Soul” I mean “Spirit which is in process of individualisation.” Spirit implies universality. We speak of the Universal Spirit, and the phrase is a true one, for the divine life penetrates every atom of the universe. But when we come to speak of the Soul, we mean that the individual is formed, that the self-conscious quality is greatly

evolved. And when we come to speak of the Soul in connection with man we imply an evolution, as man, of those individualised entities who are conscious of their difference from all that is around them. They can be conscious of their own existence and of the divine existence. They can slowly and gradually develop and unfold their faculties, until at last they become not intellectual only—which is the great characteristic of the Soul—but add to their intelligence spiritual perceptions, and so become capable of conscious union with the Divine. From our standpoint that is the goal of Evolution.

Sometimes we say, quoting an ancient Scripture, “The universe exists for the sake of the Soul.” This means that the universe was brought into manifestation that souls might be evolved; that when the period of manifestation was over there might be a number of individual existences capable of knowing God, capable of union with God, capable of sharing the consciousness and the bliss of the Divine Nature.

How does the individual begin to be? Looking backward at the slow growth of material existence we have learned from Theosophy that in past cycles of Evolution all the matter of which this world is composed has passed through different stages of evolution. All the atoms which now enter into different combinations have in the past entered into all the combinations of the three lower kingdoms—the mineral, the vegetable, and the animal—and the atom in that slow course of evolution has developed powers of combination. This is the evolution of materials; the materials thus became more plastic, the ultimate elements became capable of entering into more and more complex forms.

We allege that man has not evolved from the Animal Kingdom directly, in the Darwinian sense, but that the materials of which man’s *body* is builded have gained greater powers of combination among themselves by passing through these lower stages; and so there is this general evolution from vegetable to animal, and from animal to human. Thus, though there be not absolute evolution of form, there is this evolution of materials.

According to the teaching I am putting before you, the outer tabernacle of man was evolved before it was possible that the Soul should come; and the process is one of considerable interest because, in many ways, it throws light upon the evolution now proceeding in the Animal Kingdom—especially in the development of intelligence in the domestic animals.

Besides the physical body of man, there is the Astral or Ethereal body—necessary to bring all electric and magnetic forces into touch with the physical material. Interpenetrating every molecule of the physical matter, it enables the vital electricity to cycle through the whole. By means of the astral body and the life forces the physical body is built. They draw the physical molecules together, and build them into form. But, in addition to these two bodies, the ethereal and the physical, we have the body which feels—“the body of desire.” This third body is sensitive to pleasure and to pain. It is built up of sensation, in the most general sense of the word. It is not the physical eye that sees, or the physical ear that hears. In a somnambulist the physical eye

is perfect and yet there is no sight. Something more than the physical and astral organs is wanted, and that is the "body of desire." It is that which feels, and which is placed in connection with the physical body by means of the nervous system.

Now the building of these three bodies belongs to the lower nature. This stage of evolution went on for a very long period, and it is the building up of that part of man which he has in common with the animals, which also have their physical, astral, and sensation bodies. And here we trace the first starting-point of the Soul's evolution. Always in nature the germ of higher evolution is suggested in the form of the evolution next below it. Each higher stage is, so to speak, evolved in germ in the lower stage of matter. And, as you trace evolution, you will be able to notice just the beginnings of the higher stage. In the higher types of animals you will see developed the germs of mind—a certain amount of perception, memory, and a certain very elemental amount of reason. In the domestic animals this power of reason is a great deal more developed artificially; wild animals have little that can be called reason. Animals are able to receive impressions from without, and respond by what we call "feeling." In that is the germ of mind.

Now the whole of the lower side of Nature may be spoken of as the *mother* side; and by that I mean the nourishing side. Look through Nature and you will find two great principles at work; one gives impulse, the other nourishes impulse and builds it into the individual. Call these principles "active" and "passive," or call them life-giving and nourishing; and, if you speak of them where sex is developed, call them male and female. Without co-operation of both these principles no new form comes into existence. The mother side of nature develops within itself a germ of feeling, by the power of sensation, by answering to the impulse coming to it from without.

In order to make clear the next stage—that junction which gives birth to the individual we call the Soul—take this illustration. If you pull a flower to pieces you will come to a central organ. Split this open and you find an ovule. Within this you will find a minuter object, and within this a "nucleus," and within that again another, still more minute. We need go no further. Take the nucleus. That nucleus is the germ of the future plant; without the nourishing material no new plant can develop. But that nucleus never will develop unless some impulse come to it from without. The plant needs a second line of development—the pollen, or male element. And when the germ from the pollen comes into contact with the germ within the ovule it gives rise to a new individual, which is nourished within the female part of the plant. You will see presently how this will throw light upon the origin of the human soul.

After this building up of the three bodies of the female part of the evolving human entity, there is developed within them the germ of the soul, the nucleus of feeling, which has in it the germ of consciousness, in that it answers when an impression is made upon it—though it has not *self*-consciousness. We can see how self-consciousness also is to be brought into action, by the analogy of nature. The stimulus must come along some other line of evolution, and must

have been evolved in a past universe. Souls that have reached perfection and have become great spiritual intelligences, co-operate in the building of the new entity. From them develop the entities spoken of as the "Sons of Mind" in some scriptures. From these come, as it were, vivifying germs which, coming into contact with what was evolved in the first stages of evolution, form the beginning of the human soul. "Sparks," they are called, thrown out from the Flame. Notice how in the Bible this point is marked. In Genesis we are told that man was formed out of the dust, which is an allegorical way of saying that lower Nature gave the body of man. God breathed into his nostrils the breath of life, and man became a living soul—that is putting into a couple of phrases what I have been working out stage by stage.

I said that the higher animals might throw some light upon the process. This is what I meant: In the animals is developed the germ of soul, the side which nourishes, the power of sensation. Take one of the higher animals and keep it continually with yourself. What is the result? The animal comes into contact with intelligence far beyond its own, which acts upon that germ of mind. It is a ray of mind thrown out to fertilise it, and the result is that in the domestic animal you get an artificial evolution. In technical phrase, you "throw out a spark" from yourself which develops the germ in the lower animal and, under the play of your intelligence, evolves a mind and a reasoning power which seem almost incredible. This is not a particularly good thing for the lower animal, or for the human being that causes it. I throw it out as an illustration to show how reasoning comes into existence.

Let us take up again this baby-soul in man. That is really the word that describes it. The individual now begins to be; and within this form which has been slowly developed, this human tabernacle of flesh, there is the individual,—in a very embryonic state, but capable of further development. In the course of its pilgrimage it is to develop mental and moral faculties, until it reaches human perfection. The first stages are necessarily slow, because all it can do at first is to receive impressions from without, through the body of sensation. It has to relate these impressions to its feelings of pleasure and pain, which it experiences but does not question. When this has been repeated over and over again, it will begin to connect the outside object and the inner sensation; and thus will be produced its first *thought*. The result of this recognition will be the seeking of objects that give pleasure, and the education of the soul begins as the result of that seeking.

The soul goes out towards the object that has given it pleasure, it shrinks from that which has given it pain. It *remembers*; and this beginning of memory is the beginning of a faculty in the soul which is to be one of its great characteristics in its later evolution. It remembers past conduct; that is, it makes a mental image by which its path is guided. The Aborigines of Australia illustrate this elementary stage of soul-evolution. The government gives them blankets to preserve them from the cold, but the great difficulty is to get them to keep the blankets. They will keep them in the evening, because they feel the cold; but in the morning they will part with them for almost nothing. Here we have mind in a very elementary stage, and the

illustration will enable you to understand the state of all souls when they begin their pilgrimage. They must evolve the faculty which will enable them to connect successive experiences. The soul does not do that in one life. When the body dies and drops away from it, it has not made all the progress possible on this earth. You and I have faculties which these Australian aborigines do not possess.

After remaining out of the body for a period of assimilation, during which it digests the experience it has gathered in its earth-life, the individual soul comes back. It comes back with a memory somewhat more developed, and is born among a somewhat higher race of men. Here experience is gained by which the mental faculty is somewhat further developed, and when the soul again passes through death it assimilates these higher experiences and comes back to earth once more, with them as innate qualities. A child born to English parents shows definite mental characteristics,—powers of observation, of memory and of reason which develop very rapidly. Instead of beginning at the beginning, so to speak, it begins with certain mental faculties as innate or inborn qualities. If the aboriginal Australian and the European child were both equally new born souls,—if both have come suddenly into existence by the fiat of God—then we cannot but wonder why they should be so exceedingly different in their characters. If all souls are newly created at birth this must be a terribly unjust world! But if the souls are in process of evolution, then you can understand that the souls that have started comparatively lately on their pilgrimage will have gone far less distance along the road. There is no injustice, for all are advancing. All, in time, will acquire the same capacities; and they will acquire them with a rapidity proportionate to the efforts they put forward. Perfect justice is at the heart of the world. No son of man is treated unfairly.

This pilgrimage of the soul is a fact in nature, and by a little study of the races we are able to understand how progress in it is made. We find in studying what is called "occult science" that we only see effects here, not causes. We find that when the soul is at work,—when it is thinking—it is occupied in moulding very subtle matter into form. So that every thought really is a form. And when man by training has developed higher powers of sight he is able to see thoughts, by seeing the forms which thought causes. If a person is thinking, *e.g.*, an angry thought, that thought is recognisable by the form which appears in the mental atmosphere or *aura* of the man. It is there distinguished by colour more than by shape. Science tells us that colour is caused by vibrations in the ether,—the vibrations themselves are not colour, but are translated into colour by the perceptive faculty. Suppose you have an angry thought; it sets up a lot of vibrations in the ether, and if you had developed the power of seeing these you would be conscious of etheric vibrations which you would call red.

Wherever the soul is active it is producing forms in very subtle matter which remain in the mental atmosphere round every one of you; and the building up of character is done by this thinking of the soul, and by the persistence of the forms so made. Man quits this world carrying with him the character he has made by his thinking. It is, as it were, a body of the soul in which he will continue his existence while he assimilates the experience he has gained during his

earth-life. The richness of the heaven of the soul will depend on the harvest it has gathered during the life that has closed. If that life has been an animal one, if the attention has been turned to trifles, he will have a meagre experience to carry with him, and he will come back for his next life very little advanced. But if his life has been noble and his efforts great, his advance will be proportionate. He will reap according to what he sows. There are no such things as natural "gifts,"—there are only earnings. You can be what you will. Nature will withhold nothing if you choose to pay the price.

Every one who gains knowledge gains it for the race. This is the truth of brotherhood. No soul can grow without raising with it the whole human race; no soul can stumble without sending a shock throughout the whole human brotherhood. As the soul grows it learns wisdom, it learns power, its receptive energy increases, and the burden of the world presses more heavily upon its shoulders. With every growth of insight and knowledge, more and more the burden of humanity presses down upon it. That is the destiny of the Master, and that is the truth that underlies the doctrine of sacrifice,—that each soul bears the common burden and gives back common help. As we grow we become more and more divine, we become more and more sharers in the common destiny; until the perfectly self-conscious soul becomes one of the world's saviours, one of the channels of the Divine Life, by which that life spreads over the human race.

Womanhood.

BY LOUISA SHAW.

In the Apocryphal New Testament—the Epistle of Clement, it is related that Jesus in answer to the question put to Him, "Lord, when shall Thy kingdom come?" replied "When two shall be as one, that which is without as that which is within, the male with the female, neither male nor female."

But meantime?—before we reach this ideal perfection of the all-round, fully developed human being—while owing to the difference in physical form, in sensitiveness of physical organisation—most members of each sex have necessarily their own particular duties, their own particular privileges, and therefore their own particular natural limitations. How can we best help, what practical methods can we use for developing the ideal woman out of the very imperfect specimens of womanhood we are and have at present?

The bettering of the status of women does to a very great extent, I believe, rest with us women ourselves. I believe it is H.P.B. who said:—"The woman must first become herself, must free herself internally in mind and heart, before she can take her rightful place in external life. When she has done so she will not need to *force* her way, for she will find her true sphere and place by natural development. The outer ever follows upon and reflects the inner."*

Review of Hertha, *Lucifer*, July, '89.

But men can and must help us in attaining our true freedom, as we also can help them by its attainment. One step in the right direction, so it seems to me, is that we should all learn to recognise the fact that difference of sex is a temporary thing not a permanent—and that furthermore a woman is first and foremost a human being, secondarily a woman; that man also is first and foremost a human being, secondarily a man; that as we seek to impose artificial restrictions on the humanity of either by dwarfing natural innate powers which are seeking to find expression, because forsooth the occupation is “unwomanly” or “unmanly” (as the case may be) we are retarding the progress both of the individual and of the race.

It used to be considered “unwomanly” for a girl to learn Latin or Mathematics, however much she was endowed with natural gifts that way—that she should play cricket or run races was quite unpermissible and quickly stopped by the quenching epithet “unladylike.” Said Sidney Smith, voicing a wide-spread sentiment of his day, but surely in one of his sarcastically merry moods “If women are permitted to eat of the tree of knowledge, the rest of the family will soon be reduced to the same aerial and unsatisfactory diet.”

Now, however, all this is changed. University careers are open to women, though not yet all the honours and emoluments thereof and, strange to say, spite of all nervous forbodings the Girl Graduates of Girton and Newnham have, so far as I can learn, no greater tendency to starve their husbands or neglect their children, than the mothers who have spent their young womanhood in ringing the changes on novel reading, fancy working and party going. Mrs. Fawcett says very truly I think:—“True cultivation of the understanding makes a sensible woman value at their real high worth all her womanly duties, and so far from making her neglect them causes her to appreciate them more highly than she would otherwise have done.”

In physical exercise too, women and girls are beginning to be allowed freer scope—but here again men are a little chary with the honours and emoluments gained by success. There is an amusing case in point which Mr. Higginson relates—“Common sense about Women,” page 56. “There is a story in circulation that a certain young lady has ascended so many Alps that she would have been chosen a member of the English Alpine Club, but for her misfortune in respect to sex. As a matter of personal recognition however, and, as it were, of approximate courtesy, her dog, who has accompanied her in all her trips, and is not debarred by sex, has been elected into the club. She has therefore an opportunity for exercising in behalf of her dog that beautiful self-abnegation which is said to be part of woman’s nature, impelling her always to prefer that her laurels should be worn by somebody else.”

But for the honours and emoluments either of being B.A.’s or members of Alpine Clubs we can afford to wait—these men’s sense of common justice will surely give us, when we have so far broken down popular prejudice and false ideals of womanhood, as to prove to them and to ourselves that we are capable of doing work we feel ourselves fitted for without forfeiting that indefinable, subtle, but very appreciable quality which the girls in the New York school called “womanliness,” and the possession of which the cultured,

educated, healthy woman values at least equally with her less cultured, physically weaker sisters.

But there are still many deeply rooted prejudices to break down before women can take their rightful place, and exert fully their proper influence in the affairs of the nation as well as the home, and thereby help to remedy some of the gross evils in the state and in society consequent on the false ideals of womanhood leading to her subjection, which have held place so long. I refer specially to the acknowledged different codes of morality for men and women which have demoralised both, the men (though society winks at their crimes) quite as much if not more than the poor degraded souls who have forfeited their true womanhood by becoming at once their mistresses and their slaves—in some cases almost from sheer necessity (for bread) in other cases alas, from choice. It is at the expense of these poor souls that an ignorant innocence (miscalled purity) has been preserved for many of the sisters and daughters of the more fortunate classes—and that because purity has not been insisted upon as an essential virtue of manhood. It is on these grounds, towards the remedying of these like evils that I think it is so necessary that woman should strongly, quietly, but firmly demand to be recognised as a citizen, as a responsible being in the state, that so she may, not only indirectly but directly, do her share to alter the laws which make the degradation of her sisters so easy, and virtue, purity for some of them, so difficult, nay, well nigh impossible.

I am fully aware that the evils we would combat lie much more deeply rooted than the physical plane, that they are not evils which can be permanently cured by altering the laws in our statute books, that they are in fact but symptoms of conditions in the subtler planes of nature, symptoms of selfish, impure, degrading thoughts and that the only real, lasting remedy lies in changing those conditions, by each one of us, individually, making our thoughts purer, nobler, more loving, more elevating. As I implied at the beginning of my paper, not only these particular evils indicated, but the whole tendency towards the subjection of women means something more than her subjection on the physical plane—it too is but a symptom of causes lying far deeper. It means and has meant the subjection of the intuitional by the passional nature both in man and woman, the subjection of spirituality by intellect. Woman’s emancipation, therefore, which is now being brought about, and which we would fain help to more fully accomplish, is a sure and certain sign of a revolt from materialism—it means a tendency on the part of humanity as a whole to give some heed to their intuitional and spiritual faculties—the former of which at least is, as a rule, less latent (*i.e.* more apparent) in woman than in man. In giving heed to the intuition as well as the intellect, in making each a means of attaining the spiritual, therein lies the method we have at hand for purifying and ennobling our thoughts—the true and only efficacious remedy for the physical evils in which our civilisation is immersed to-day, and which are so appalling to contemplate.

Materialism in science and religion is slowly but surely yielding to other and loftier conceptions, and *pari passu* with this—woman’s day is dawning. That the T.S., this great spiritual movement of the 19th century, should have been founded by a woman is significant, that the most ardent and powerful advocate of Theosophy, and the centre and

soul of the movement (now its founder has passed away) is a woman, is equally significant. That in so many of the forward movements of the day women, both in public and in private, are recognised as co-workers with men and their powers utilised to the full is one of the most hopeful signs of this latter end of the 19th century.

The good work done by the Salvation Army is due largely to the inspiration of Mrs. Booth; the Temperance movement has been very materially helped by the strenuous efforts of Miss Willard and Lady Henry Somerset. That heroic, noble, tender soul, Mrs. Josephine Butler, whose very presence in a room purifies its atmosphere, has, by her innate womanliness in the highest sense of the term, set on foot a much needed reform, which only a pure woman and a strong could have inaugurated. And in less recent times, spite of stronger prejudices than there are now against woman taking part or responsibilities in public matters, H. B. Stowe, Lucretia Mott and Prudence Crandall, helped nobly in the cause of the abolition of slavery.

All this goes to prove that, though it is true that woman's sphere (as a wife or mother at any rate) is the home, and that home duties and ties for those who have them are the highest and most sacred while they last, that need not prevent those who have not such ties (and even those who have) from using what leisure they may have from their primary duties in bringing the much needed womanly faculties to bear on the wider interests of the outside world, and withal remain a true woman and a loving, devoted wife and mother.

Far be it from me to advocate that all women who are wishing to help humanity should go out into the public arena as speakers, writers, or reformers—only those whose duty and whose power lies in that direction. Others of us may help even more efficaciously by that dynamic power of thought I have spoken of, in a round of unobtrusive and apparently trivial duties. But let each woman see to it that she find her *own* work, and when found, even if social prejudice is against her, let her quietly, firmly and persistently *do it* and—do it well. This is the only way to break down artificial barriers, and to destroy false ideals of womanhood, by women doing their duty, unwomanly though others may regard it, and bringing to bear on each such duty her own true womanly nature.

If our chief aim is to leave the world a little better than we found it, above all things it is important for us, both men and women, to realise that external deeds are of little value compared with the internal thought or motive which prompts them—if these be pure and strong and unselfish, if what prompts us to action be an intense desire to help our fellows, then, though our acts may appear insignificant and we may apparently fail in what we set out to accomplish, our labour will not be really in vain—subtle forces will have been set in motion by our thought which shall make virtue easier and vice more difficult. George Eliot seems to have had an intuitional knowledge of this theosophic teaching in *Middlemarch*. Dorothy says "I have a belief of my own, and it comforts me.....that by desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the Divine power against evil widening the skirts of light and making the struggle with darkness narrower."

Here is an indication of the path whose end is Spiritual knowledge and therefore the true emancipation of woman, of the soul, and the final attainment of that ideal manhood and womanhood combined in the perfect human being, of which Jesus Christ is by many of the mystics regarded as a prototype "when two shall be as one, that which is without as that which is within, the male with the female, neither male nor female."

LOUISA SHAW.

Notes upon the President's Executive Notice.

By N.C.

1. In regard to the present Constitution and Rules it may be observed that the fundamental idea of the T. S. is Universal Brotherhood—this is as it were, the soul of the Society. Around this soul has gathered from time to time an organisation or "body," (call it "Sthula" if you like) which by its very nature must be adjustable, cannot be fixed, and, hence, we have rules for our conduct not containing within themselves the boundaries of our action but being the expression of that which it is thought will meet most needs for our direction.

2. Each Fellow of the T. S. who is sincere, having a ray of the Soul idea in his mind and heart, conforms wholly, or in part, to such rules; but we may well understand that his conforming does not add to or take from that factor of his life which is here called the ray of the Soul-idea, and it is by this the writer understands the President's remark, "indisputable right" to mean the right of the individual, as also of any group of individuals, to conform or not to such rules.

3. Now the Lodges forming the American Section have acted within their "indisputable right," as pronounced by the President Founder, and what is called their "Secession" and re-organisation merely shows that the "Sthula" through which this Soul-ray of theirs manifests has taken from the realm of matter—otherwise forms and conditions—certain material after illuminating other material which according to their needs has become useless. May we not, therefore, ask with the Apostle Paul, are they not also of the body (in this case the T.S. as a movement)? For you will remember that "if the ear shall say: Because I am not the eye, I am not of the body, is it therefore not of the body?"

4. Thus we may understand that neither diploma, branch charter nor section charter really constitutes association with the T.S. as a Universal Brotherhood, but *unity of aim and purpose*, viz.: to form the nucleus of such a Brotherhood, *does*; for in that unity of aim is perceived the one soul animating the T. S., and all members, branches and sections that do not manifest this soul-likeness are as dismembered limbs no longer animated by the pulsating life of the body or organism, let them be called by whatsoever name they will.

If this can be accepted as a right conception of membership in the T.S., then the so-called Secession of the American Brethren is in no sense of the word a "Secession," but rather a re-organisation of the form or vehicle by means of

which the real work of the T.S. as a movement can be carried on in their midst, and we shall easily see that with differing modes of expression, officers, rules, and the like, the *link* with the original T.S. can be kept *unbroken*, and "apostolic succession" becomes not merely a matter of history but an actual fact in the life and experience of that which takes on or casts off its "Sthula."

NEW YORK, JUNE 1ST, 1895.

FROM THE THEOSOPHICAL SOCIETY IN AMERICA
TO THE
EUROPEAN THEOSOPHISTS IN CONVENTION
ASSEMBLED, AS "THE EUROPEAN SECTION
OF THE THEOSOPHICAL SOCIETY."

Brothers and Sisters:—

We send you our fraternal greeting and fullest sympathy in all works sincerely sought to be performed for the good of humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated "The Theosophical Movement," which began far back in the night of time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons, or said organisations,—“Its unity throughout the world does not consist in the existence and action of any single organisation, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organisations of Theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organisation for the whole world is the only way to work, would be boyish in conception and not in accord with experience of nature's law.

Recognising the foregoing, we, who were once the body called "The American Section of the T.S.," resolved to make our organisation, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects continuing to be a part of the Theosophical Movement. This change was an inevitable one and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness, and anger existing in other sections of the Theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly free ourselves from these obstructions we made the change in this, instead of in some later year. It is then, a mere matter of government and has

nothing to do with Theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow students and workers in the field of Theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all Theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly conceived councils, or from personalities indulged in by anyone, or for any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true Theosophical work is based. And we could not indulge in those reflections or put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious, and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organisations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favourable reply may remain as evidence and monuments between us.

Yours fraternally,

(Signed) William Q. Judge, President.

Signed—

J. B. Page,	}	Eastern Members of the Executive Committee.
A. P. Buchman,		
C. A. Griscom, Jr.,		
N. T. Patterson,		
J. A. Anderson,	}	Western Members of the Executive Committee.
F. J. Blodgett,		

Gleanings.

I touch not the sore of thy guilt; but of human griefs I counsel thee;
Cast off the weakness of regret, and gird thee to redeem thy loss:
Thou hast gained, in the furnace of affliction, self-knowledge, patience
and humility,
And these be as precious ore, that waiteth the skill of the coiner;
Despise not the blessings of adversity, nor the gain thou hast earned
so hardly,
And now thou hast drained the bitter, take heed that thou lose not
the sweet.

—Prov. *Philosophy*.

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Edited by W.A. Bulmer

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Announcements of the activities of the Lodges in Northern England 1894-5 appear on the last page of most issues.

The Northern Theosophist was discontinued after publication of Vol. II, No. 20, July, 1895. It was succeeded by *The English Theosophist*, also edited by W.A. Bulmer, the first issue appearing in September, 1895.