

A History

... of ...

Theosophy



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A HISTORY
OF
THEOSOPHY.

BY W. J. COLVILLE.

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A HISTORY OF THEOSOPHY.

CHAPTER I.

GENERAL OUTLINE.

In an attempt to compile a brief, popular outline of so vast and far-reaching a movement as Theosophy, it becomes the writer to approach the subject with absolute fearlessness and impartiality; and most of all is it necessary for whoever undertakes to write on so stupendous and universal a theme, to distinctly remember that no limited definition of the word, as applied to the tenets of any special society or school of thought, can possibly do justice to the term.

Theosophists are to be found in all countries and among all bodies of religionists, philosophers and scientists; for though Theosophy may be aptly styled religion itself, or the universal Wisdom Religion, it is in no sense one religion out of many. True Theoso-

phists are Gnostics or knowing ones; consequently they cannot be of the number of those who do not know, but simply entertain variable and doubtful opinions and constantly oscillate between blind belief and equally unseeing incredulity. From disbelief to belief, and again from belief to doubt or even denial, is often but a single short, easy step, but from ignorance to knowledge is a lengthy pathway, and one, moreover, which none but earnest, loyal minds can truly tread.

In very ancient times—we will not undertake to say how long ago—there were men and women on earth far wiser than the bulk of educated people we meet to-day. That such people did actually live and work many thousands of years ago is no matter of conjecture, for their works remain and are to-day the wonder and admiration of the world's greatest scholars. To arrive at an approximately correct view of the state of the world many millenniums since, we have but to examine the monuments of remote antiquity still extant, read such portions of the oldest scriptures accessible to us and compare the edifices and writings

of the wise men of those far off times with the finest achievements of the present hour. What would be the probable result of such a study if conducted in a strictly scientific spirit of unprejudiced research? We should assuredly be confronted with two definite conclusions: First, that Wendell Phillips' lecture upon "The Lost Arts," Ignatius Donnelly's "Atlantis," Marie Corelli's "Ardath," Albert Ross Parsons, "New Light from the Great Pyramid," and a host of other modern publications introducing their readers to scenes of great attainment in all literary, artistic and scientific development among very ancient peoples are founded upon actual fact; and, second, we should be forced to the conclusion that though such great learning actually existed, and such amazing products of advanced civilization abounded in days long antedating the historic period, commencing with Herodotus, the ancient world did not give expression to the democratic form of civilization, to which all modern republicans look forward as the very acme of human development. The American idea of to-day may be in some respects a new idea, and, indeed, the present

educational measures nearly all over Europe are distinctly novel measures, the chief point of difference between the theory of enlightenment in days gone by and the present theory, being that the old idea was essentially aristocratic, while the progressive thought of to-day is purely democratic.

When considering the wisdom of the ancients and their marvelous accomplishments in almost every direction, we are not attempting to prove that the state of the world in times to which we shall frequently refer was higher than at present; but our aim will sometimes be to do justice to the great teachers of ancient days, and while paying tribute to their real greatness explain as far as possible what processes of development led them to the eminences they eventually attained. The two chief causes to be assigned for possession and exercise of wonderful powers commonly called supernatural, or at least supernormal, are—first, natural genius, or singular endowment from birth; second, results of long and often painful submission to initiatory processes.

Remarkable genius from birth is usually referred to

heredity or results of development reached in previous existences. The Oriental mind has always been favorable to the idea of reincarnation, though the western intellect has frequently repudiated it and dismissed it with scornful contempt; but though the Occidental intellect professes oftentimes great distaste for the theory of repeated embodiments on earth of the same spiritual unit of consciousness, it takes not only kindly but enthusiastically to a variety of theories of heredity, many of them extremely repulsive to educated moral sense—especially the doctrine of original sin, which has been the most formidable bugbear in Christendom for at least fifteen centuries. The church of the first three centuries, which embraced the period of the "Fathers," was far more Theosophical or esoteric in its teachings than it became after the days of Constantine and the wide acceptance of many harsh dogmas most of which owe their origin to the fourth century, but to no earlier period. Augustine, Origen and many others of the patristic authors distinctly favored an occult or interior view of every doctrine of religion and of all or nearly all the books of the Bible.

In quite recent times the spirit of the early Christian Theosophists was to some extent revived in the Society of Friends, among the Quietists and other bodies of intuitionists, who waited in silence and repose for inward illumination and refused utterly to submit to the dictates of any prelatical hierarchy.

The three gospels commonly called synoptics are not by any means so distinctly Theosophic in their tone and tendency as the fourth gospel commonly attributed to Saint John. The striking difference between the three preceding gospels and the fourth, is that they (the synoptics) are in style distinctly genealogical and biographical, while it (the Johannine) is mystical and altogether exempt from temporal elements in its commencement, though it apparently introduces historical matter a little later on. In the earliest Christian church there were divisions of opinion concerning the sources whence wisdom could be obtained. Many supposed that to bow before ecclesiastical tribunals and synods was the only way to obtain divine direction, for their previous training had led them to believe it essential to consult outward oracles and sit

as docile students at the feet of learned masters. The Theosophic spirit was directly opposed to the conventional and the sacerdotal, from which it differed as completely as the philosophy of Emerson differs from the theology of Dr. Pusey, or the views of the venerable James Martineau on "The Seat of Authority in Religion" differ from those of the most pronounced Ultramontanist to whom the infallibility of the Pope is the cornerstone of Christianity.

As we are personally acquainted with the birth, as well as with the subsequent history of that much talked of Theosophical Society, many of whose members are devoted adherents to the cause of H. P. Blavatsky, who is supposed by them to be an extraordinary messenger appointed by mysterious Mahatmas or Himalayan Brothers, who are the alleged founders and head of the modern Theosophical movement, we shall not hesitate to contrast the many foundationless claims put forward on behalf of the authority vested in books and teachers, with the true genius of genuine Theosophy, which is living to-day as truly as it ever lived eighteen centuries or more ago.

The so-called Theosophical teachers and leaders of to-day are constantly referring in a very mysterious manner to Masters, of whom they always speak and write with the reverence due to divine beings; but the proofs of the very existence of these masters seem to depend upon the unproven assertions of individuals, who may be mistaken, even though by no means insincere.

It is, however, with the question of masters in general with which we especially wish to deal, referring but incidentally to those peculiar Masters like "Koot-Hoomi," and others of recent newspaper notoriety, who do not seem to carry with them adequate credentials of adepthood. That there are true adepts in the world we thoroughly believe, and we are not prepared to deny even the extremest claims made for their marvelous abilities by those who have the sincerest confidence in their direct participation in the workings of a Theosophical Society; but we do emphatically declare that these true masters are approachable in purely psychic ways, and that their places of abode cannot be arbitrarily located in any special section of

this planet's surface. We will give a few plain definitions of terms often applied to these remarkable men and women—for women equally with men can attain the highest honors—so that those of our readers who are not fully familiar with the real meaning of occult terms, may the better understand all references made to masters, etc., in following articles from our pen.

Master signifies one who has mastered himself; one who by the development of a mighty *will-force* has brought his every appetite into complete subjection to his reason. His passions are his obedient servants in all things, and his body, therefore, responds perfectly to his thought; he is, therefore, no longer subject to the ordinary weaknesses and limitations of humanity.

As we speak of the great masters of musical composition and rendition, and the title granted by universities, Master of Arts, is only conferred after the lower degree of Bachelor of Arts has been conferred; and as Most Worshipful Master is a Masonic title of dignity, granted only to one who has taken many degrees in Masonry and proved himself worthy of distinguished honor in the Lodge, so do we naturally

infer that the origin of the term master, as applied to genuine adepts, was in simple recognition of the heights of knowledge they had scaled, and the dominion they had gained over the elementary forces of nature contained within their own human economy as well as in the realms of illimitable existence outside.

Adept and *initiate* are words of almost the same import, and are, consequently, frequently interchanged with master to designate pretty much the same attainment.

Magician is another word of tremendous significance and invites much investigation on account of its frequent application, on the one hand to those of most exalted and beneficent acquirements, and on the other hand to those who basely pervert their power and work wonders which result in disaster rather than in good to others and themselves.

There are four typical kinds of magic, though but two sorts are usually referred to in popular treatises.

Red Magic is the superlative power exercisable only by such as have passed the ordeal by fire—the last and greatest of the four initiations.

White Magic is all innocent use of psychic force, regardless of the measure or degree of power attained by whoever uses it.

Grey Magic is a semi-rightful and semi-wrongful exercise of the same power, and is used wherever people desire and seek to cultivate psychic energy with mixed motives and for accomplishing dubious results.

Black Magic is simply selfish, soulless inversion of ability, and invariably recoils upon its perpetrator in consequences of intense disaster.

Himalayan Brother (or *Sister*) is a purely poetic, symbolic title, drawn from a comparison of the height of the Himalayan peaks with the summits of lesser mountains.

Whoever has succeeded in gaining a perfect discipline over himself is a master, and whoever is truly a master can, as Professor Van der Naillen of San Francisco truly says in his charming story, "On the Heights of Himalay," project his auric emanation over the entire globe, so that physical contact or geographical nearness to the scene of manifested action is entirely unnecessary.

As we proceed with these essays we shall be able to show how the present movement, known as **Mental Science**, is a direct outcome of the principles inculcated by universal Theosophy (divine wisdom). They are blind, indeed, who, assuming to be Theosophists, evince total ignorance of the very rudiments and foundation principles of Theosophy itself, which are all centered in this one supreme admission.

Man contains within himself all power to regulate the objective universe, the very planets themselves being under direction of spiritual entities, who have learned the law of governing worlds by first obtaining complete mastery in their own micro-cosmic kingdom. The great reality, the Infinite Law, remains forever unalterable; but we, as we come to fathom it, can, through its aid, in harmony with its unalterable dictates, build a planet as easily as most of us can now regulate the petty concerns of our own diminutive households. Human power inside the Law has no limit.

CHAPTER II.

ANCIENT AND MODERN VIEWS OF THEOSOPHY COMPARED WITH THE TENETS OF MENTAL SCIENCE.

Despite some appearances to the contrary, there are so many points of close resemblance between Theosophy and Mental Science, that we trust it may prove both interesting and profitable to all our readers to show wherein these two remarkable systems of thought are in fundamental agreement; though, as may fairly be expected, differences in expression—rather than in fundamental doctrine, however—will be met with constantly during our researches into the teachings special to various differing, though not essentially discording schools and peoples.

In those remarkable books, "Art Magic" and "Ghost Land"—now out of print and extremely rare—published by their editor and translator, Mrs. E. H. Britten, fully twenty years ago, we encounter the same underlying truths running through all their pages,

that students of Mental Science are now eagerly absorbing from the lips and pens of the most radical and outspoken leaders of the new progressive cult.

Though there will always probably be some speculation concerning the legitimate use of the term God, and also of the plural, gods, it is well to remark that ancient as well as modern Theosophists have undertaken to account for all the phenomenal universe on a metaphysical basis, making it ultimately spiritual, not physical; and they have furthermore insisted with the most positive reiteration that man can find divinity only as he unfolds his own nature and comes to consciousness of the truly creative force stored up as utilizable energy within his own being.

Man, according to true Theosophy, is no crawling worm, unless in the very earliest caterpillar stage of his development, out of which he must rise, not so much by passive submission to the action of universal intelligence upon him, as by the force of his own inherent vitality pushing its way out from the embryonic stage of early immaturity, through successive stages of growth, till finally the man becomes a god,

or, in other words, a master, an adept, a hierophant, a red magician or whatever special term best conveys the idea of one who is now sovereign where he was once servant, and who can now control by his own might what was once, in the days of his ignorance, a ruler over him.

All ancient peoples taught of two kinds of wonder-workers—mediums and adepts; and these belong to no one age or country alone, but are to be met with more or less at all times everywhere. It will be necessary for the elucidation of our theme to state plainly the distinction ever made by learned occultists and spiritualists between the two.

Mediums are frequently met with in great abundance among communities of sensitives, especially in religious orders, no matter whether these are connected with ancient systems of religion, whose very names are almost obsolete, or within the enclosure of modern sacerdotal churches. Mediumship of the unconscious, passive type, thrives in a non-intellectual atmosphere, where emotions are stimulated and reason held somewhat in abeyance.

The simple medium honestly describes himself or herself as merely an instrument played upon by unseen and often unknown forces. There is, therefore, always a degree of irresponsibility attaching to a purely mediumistic condition, which strong-willed, wide-awake, intellectual people often greatly dislike.

Adepthood, on the other hand, commends itself with many charms to the strongest-willed and most self-reliant and courageous members of any community, as the claim made for adepts is that they are controllers of forces, not subjects to the unseen. There is, of course, a middle ground which may be fairly taken by any average man or woman of sound common sense between these two extreme attitudes; and it is to the middle ground that we must most commonly appeal at present, because, while the extreme negative position is often weak and dangerous, the extreme positive is quite beyond the *immediate*, though not above the *ultimate* attainment of the rank and file of humanity.

Mediumship, pure and simple, is largely temperamental and constitutional. It does not, therefore, depend very much upon either the desire or knowledge

of its possessors, while the powers of the adept are distinctly due to cultivation, though not necessarily free from natural bias occasioned by inherited proclivities. There is a clear basis of agreement and an easily defined basis for united action among the three schools of modern philosophy known respectively as Spiritualist, Occultist and Mental Scientist; but their points of contact are not disclosed until Mental Science appears as reconciler of the other two, who usually stand frowning at each other, as though fearful lest, if the claims of one be admitted the other will be weakened, if not overthrown.

The present condition of India, no less than that of America or any European country, is anything but ideal; for though there are doubtless companies of highly developed individuals in Hindoostan, Ceylon and Thibet, whose stupendous magical attainments justify their proud title to masters *par excellence*, still these gifted ones have certainly not succeeded in bringing up the rank and file of the Hindoo people to a state of development, where they can throw off the oppressive yoke of the conqueror, and stand free and

strong in the glory of their emancipated manhood and womanhood.

To claim that a very few people are brilliantly and marvelously endowed far beyond the common standard, is of no use as an educator of the masses, unless the doctrine be vehemently emphasized, that every one who desires to reach similar heights is capable of doing so. Mental Science teaches that we can attain whatever we desire, provided only we respect the universal law of attraction, which is essentially changeless, and, therefore, cannot be played with by anybody.

While there is a deep truth underlying the two most prominent doctrines of modern Theosophy—Reincarnation and Karma, the application of these doctrines to the actual state of our present affairs is frequently erroneous and depressing in the extreme. The principal source of the mistake is in a wrong view of Karma, or sequence, which is ever operating, and is thus modifiable at every moment in our career.

If it be true that all persons are not capable of the same unfoldment, is it not equally true that the desires of all in a given direction are not the same?

Only our fundamental root desires are invariably changeless, and these look only toward the three essentials of welfare—health, happiness and prosperity.

A very safe and encouraging view to take of our respective possibilities is that just so soon as we really want anything we are ready to take the first practical step toward getting it; but until a desire for something definite is aroused within us, there is nothing to prompt the impulse of search. In India, where the science and art of astrology are carried to a high pitch of perfection, a horoscope is cast for almost every child, and it is claimed that the aptitudes of the child are thus clearly indicated and his destiny revealed.

It cannot be denied that pessimism and fatalism have cast their baneful shade over the Hindoo race to a large extent, and that is one of the chief causes of the non-progressive condition of the bulk of India's population; but beneath this *debris* of false philosophy the careful student of the Vedas can readily trace a much brighter and far more hopeful faith.

When the Theosophical Society was started in New York in 1875, the objects of those forming it were

easily summed up in what have been ever since the three professed aims of the society; viz.: To promote the sense of universal brotherhood; to study the various Bibles of the world, especially Aryan literature; and to promote the culture of the psychic force resident in man, and to the furthest extent possible express the latent mediumistic gifts, which so many people possess unconsciously.

Since the formation of the society the policy has frequently been changed, and for the past several years a great outcry has been raised against hypnotism, with which all mental healing has been confounded, and many extremely puerile articles have appeared in the accepted organs of the Theosophical movement denouncing Mental Scientists as unrighteous interferers with Karma.

Through a misunderstanding as to what Karma really is, a man of straw has been many times erected in its name, and a veritable Moloch has been produced before which the over-credulous and fearful have bent, and still bend, their knees in prostrate homage.

No one who takes a clear, concise view of Mental

Science teachings can fail to note the consistency of the following propositions, which we respectfully submit to all interested in cracking the Theosophical nut, and answering correctly the conundrum of mediumship.

First—All men are potentially alike as to ability to control circumstances, and have their own say with regard to things about them; but all are by no means evenly developed actually.

Second—Man does really contain within himself the elements of the universe, and is a creative, organizing and disintegrating intelligence, having power over the elements around him exactly to the extent that he has become a self-governing entity, endowed with a majestic realization of power over things, but not over other individuals, for all men are brothers.

Third—The idea of one mind controlling another mind is incorrect. The correct position to take is the sovereignty of mind over all that we call matter, and the communion of mind with mind in co-operative fellowship, tending to the evolution of a state of genuine freedom, where all alike are free.

Fourth—Whenever one intelligent entity reaches a height above his companions, he becomes a radiating centre of helpful force, the inevitable tendency of which is to lift others to share his throne. This truth is beautifully expressed in the words of Jesus, the great initiate and hierophant of Galilee: “I being lifted up will draw all men unto me”; and, “The works that I do (am now doing) ye shall do also.”

There is so close an agreement between the rules laid down for neophytes or candidates, chelas or postulants, in all the Oriental and mediæval treatises, that it is not difficult to believe that all the schools of magic and prophecy on earth have had a common origin, and are, therefore, traceable to a unitary fountain head. Minor differences there are, especially with reference to the varying degrees of stress laid upon the practice of austerities as means of developing occult power.

While the Hindoos have often carried ascetic practices to a revolting extreme, and have considerably perverted their practice thereby, the Chaldeans, Greeks, and in many instances the Egyptians also, held wisely

that a healthy, beautiful, robust body, as well as a well stored mind, led to the fullest and most reliable culture and expression of interior gifts and psychical endowments.

This position is our own; and we are convinced that experience ever proves that while catalepsy and other intense nervous disorders are often accompanied by aberrant psychic demonstration, all really desirable phases of occultism are best encouraged by a life of order and symmetry. The perils of mediumship are only those besetting the weak willed and easily influenced everywhere. While the advantages of an inviting kind of sensitiveness can scarcely be over estimated, it is plain to see that unrestrained susceptibilities to all kinds of psychic influence are anything but desirable; though however we may regret the annoyances to which they subject us, we can never rise superior to them save by strenuously cultivating that firm sense of individual right of sovereignty over all surroundings, upon which Mental Science so powerfully insists.

To simplify occult phraseology and bring the mysterious sayings of such writers as Paracelsus and

Cornelius Agrippa within the comprehension of an average nineteenth-century audience, is not the difficult task which it at first appears; or it is not any longer difficult after one has grasped the fundamental spirit of occult teaching in general, which is that the elements and all contained in them, as well as the sun, moon and stars, are all within one's self as well as in the universe outside the individual. The four principal elements, containing each its special type of elemental spirits, are to be traced within as well as without the human organism; and as no occultist denies the microcosmic theory of man, it is easy to show the direct connection which exists between archaic and mediæval Theosophic teachings and those of the clearest and most advanced of Mental Scientists to-day.

The four elements may be summarized thus: The first and lowest is *earth*, the abode of the gnomes. These correspond to the purely terrene desires of humanity; viz., such thoughts and impulses as look only to the gratification of material desires and the satisfaction of exclusively physical demands.

The second element, *water*, is said to contain undines

or naids. These water sprites are in direct relation with intellectual pursuits, and are man's masters or servants according as he has or has not gained possession of his mental faculties to the extent of making them the obedient instruments of will.

The third element is *air*, the abiding place of sylphs, which are significant of human imaginations, which fly as in a vast expanse of ether between the sky above and the water and earth beneath. Perfect control over imagination is the key to immense power on the psychic plane or in the subjective realm; and whoever has developed in occult directions sufficiently to control his thoughts far enough to determine the nature of his dreams, and regulate all that approaches him during sleep of any kind, is far advanced on the road toward that perfected goal of attainment, which is complete dominion over *fire*—the fourth and highest element, which holds the salamanders, a race of beings directly connected with the interior affections of humanity.

Beyond these four great elements universal ether is postulated by ancient Theosophists as the universal

mother substance, or material of the cosmos, out of which all things proceed, and into which all things must at length return. All Theosophical concepts are essentially metaphysical in the highest degree, but not properly in the bewildering sense in which Heinrich Hensoldt and other recent writers evidently regard them. Man is a representative of the universe, an *omnium gatherum*, and through the law of attraction he is able to draw to himself whatever he chooses, but only to the extent of his knowledge of, and compliance with, the law; otherwise human experiences are incomprehensible and apparently victimized by chance, which has, of course, no existence in reality. It is at this point that Theosophy and Mental Science are completely at one, as all systems must be which are based on the one only solid foundation of acknowledgment of undeviating law and its consequently changeless sway. With the better understanding of mutual positions, which is surely coming, Theosophists and Mental Scientists will see that the leading doctrines of both are the same; and it is only to be regretted that so many pro-

fessed Theosophists allow themselves to be unduly influenced by pretentious leaders, instead of conducting, as they should, original researches in the realm of psychical investigation. The very curse of fear, which must be lifted before true progress is possible, is augmented by the foolish diatribe against hypnotism and the gross misrepresentations of mental healing, which have often debased the writings and injured the speeches of people, who confound things which radically differ in their blind assaults upon everything, which fails to conform to their own pitifully narrow view of what constitutes the sole legitimate domain of mental action; and as some who will read these articles are probably not quite sure of their ground, or clear in their perception of mental healing, we can hardly do better than end this second essay with a plain, brief statement of the common ground occupied by all intelligent Theosophists and Mental Scientists.

There is an inexorable law of sequence called in Sanskrit *Karma*. The operation of this law is identical with Helen Wilmans' conception of the behavior of what she calls in English the Law of Attraction.

Through the working of this law we can become perfect masters of all our situations, according to our knowledge of the law and compliance with it.

A scientific mental treatment respects this law, and in strict conformity with the changeless order of the universe, causes are set in motion which produce inevitably the desirable results sought. There is no other way of gaining and maintaining health on any plane than by working in and with the law. Whatever one knows he may assist others to know also; whatever one can do he can aid others to do likewise; and as we are all bound up together in the warp and woof of brotherhood, and are all interdependently related, whatever state is reached by one causes a vibration to which others can respond. The only way out of bondage to old Karmic effects of an undesirable nature is to set to work to change our own way of thinking, and thus our attitude to all about us, for surely but only thus can we take even the first step on the royal road, which leads at length to the Temple of Adepts.

CHAPTER III.

FLASHES OF LIGHT FROM ANCIENT RELIGIONS—THE ESSENTIALS OF MYSTICISM.

In these days when comparative theology, philology and ethnology are among the most popular, as well as interesting of studies, it is vain to seek to rightly appreciate one system of religion without taking an equally kindly and inquiring glance at all; and though even now the resources of knowledge on this recondite theme may be very limited in the hands of the general public, compared with the almost boundless opportunities for investigation open to the special student, still the generally available information at present extant is amply sufficient to supply the pressing need of the hour, which is, in our judgment, at least, a clear and sympathetic understanding of each other's views, that we may the more readily sweep away the manifold obstacles which yet stand in the way of a complete parliament of nations and federation of the globe.

Religious instincts are innate, and, therefore, ineradicable. They can be wisely cultured and directed, or they can be abnormally perverted and so distorted as to prove banes instead of blessings to society. They have been, and they still are, very frequently distorted; but that is no reason why they should not be intelligently reviewed, and an effort made to direct them into such channels as they would naturally flow in were no attempt made to force them into unnatural grooves.

The two great divisions of religion are commonly styled *natural* and *revealed*.

The former is supposed to be the inevitable outcome of human evolution and observation; while the latter is usually thought of as a special gift from heaven which man, unaided, could not possibly attain.

Though there is a substratum of verity in these definitions, they are far too arbitrary for our purpose. We shall, therefore, endeavor to rationalize somewhat upon the real origin of these alleged two kinds of religion.

Natural religion is not all fear, though there is an element of dread in it. We all shrink more or less in

the presence of a mighty force of any sort, whose power is seemingly far greater than our own, and to the extent that this energy appears before us as a devastating and relentless force do we seek either to propitiate or oppose it. The natural objects of worship among the ancient Egyptians are not difficult to account for, as they are mostly animal, vegetable and other forms in nature, which manifest some exceptionally marked qualities, which man germinally possesses and desires to exercise, but as yet is unable to give freedom to those powers. The bull which was carried in solemn procession on all festive occasions in the Nile Delta was worshiped on account of its great strength, and was astronomically associated with the Zodiacal sign Taurus, which ancient astrologers declared presided over the fecundation of the earth; and as the earth enters Taurus about April 20, and remains in that sign till near the end of May, it very naturally follows that the symbol of this constellation should be, at least, poetically connected with abundance of flowers and fruits, and all the warmth and wealth of approaching midsummer.

In countries where the inhabitants had little means of protecting themselves from the inclemencies of the winter, with its pelting rains and driving storms, they intimately associated the idea of beneficent tutelary divinities with the summer season, while the winter months seemed to them to be under the jurisdiction of most unfriendly powers. This simple, natural religion indulged in by the common people expressed itself in a thousand artful forms, the relics of which are clearly traceable in the multitudinous hieroglyphics, which adorn or deface the almost numberless monuments, pyramids, obelisks and other monoliths, which are now arresting and holding the closest attention of the ever increasing band of archæologists, whose researches into Egyptian, Assyrian and other remains are throwing a broad flood of light upon the evident cradle of Christianity, as well as of Judaism and all the classic religions and philosophies. Who wonders any longer at the worship of Ibis, the sacred bird, when one has paused to consider that birds fly, and we do not? As there is within us an intense desire to surpass our present limitations, we turn adoringly to a

manifestation of power, which, some day, we may equal and transcend.

Anubis, the dog-headed divinity, is no doubt an astronomical figure of Sirius, the bright star supposed by ancient astrologers to specially favor hunters as they pursued the chase; but astronomy and its sister science aside, the very attributes of the dog itself call forth our admiration and our desire to imitate, notably the wonderful instinct popularly connected with remarkably acute sense of smell, for which the canine family is so specially remarkable.

The worship of the cat was probably suggested by that animal's clairvoyance, or singular power to see in the dark, which is a characteristic peculiarity of the feline race.

The river Nile was worshiped because its periodical overflowings inundated the land to the end of irrigating the soil, and rendering certain an otherwise impossible luxuriant harvest.

Revealed religion, rationally regarded, was not antagonistic to so-called natural religion, but it was far profounder and more scientific, reaching the people

only through the most learned teachers and prophets, who appeared among them and doubtless put forward many scientific truths, in metaphorical imagery, susceptible of two distinct interpretations. The higher and more essential meaning being known only to the learned, the people at large accepted the symbols presented to them according to their limited knowledge and fanciful conceptions of the nature all about them.

Egypt certainly seems to have derived her splendid system of solar worship from a grander and older clime, and there are positively no valid grounds for disputing the testimony of Plato and his ancestor, Solon, to the reality of Atlantis, from which original centre of high attainment the early Egyptians may easily have derived the wonderful knowledge of mathematics, astronomy and astrology, embodied most significantly of all in the great pyramid at Gizeh.

The Atlantian theory is no more difficult to explain than is the upbuilding of the United States of America during the past four hundred years. No one undertakes to say that the Indians of the prairies would have—left to themselves—built up the present Ameri-

can civilization during the course of the past four centuries. But the Spanish settlers in the days of Columbus, and later on the pilgrims from Holland and other parts of Europe, laid the foundation for a new Europe on American shores.

If the Atlantian theory be intelligently sifted it will be found to tally perfectly with all we know of the evolutionary development of nations; for if Atlantis had been advancing for many thousands of years, and then in the height of its prosperity, or, at all events, before its fall, bequeathed some of its wealth and knowledge to Egypt, its most distinguished colony, Manetho's account of the long reign of gods before the commencement of what is known as the historic period, commencing with the Pharaohs, is easily explained. The gods were god-like men of superior achievements to the Egyptians in all respects, and they, taking possession of the land and establishing themselves as conquerors, introduced their own laws and customs, established their own institutions and made the natives tributary. The Egyptian religion, as to its final outcome, is summed up in the

“Book of the Dead,” which gives elaborate accounts of the various doctrines and practices of the Egyptians, proving them to be decided spiritualists, aware of their close intercourse with multitudes of intelligent existences unseen by ordinary mortal eyes. Many inscriptions on ancient monuments and papyri give illustrations of healing performed through knowledge of psychology and the art of magnetizing. There is nothing in modern mesmerism or hypnotism which cannot be traced to a parallel in some old Egyptian custom.

No persons held higher rank or were more highly esteemed than the *Therapeutae* or healing priests, who devoted themselves to psychological and magnetic more than to medical modes of cure. The conviction that health was divine, and that intercourse with divinities gave those thus privileged the power to charm away disease, was so deep rooted in the minds of these ancients that they never thought of questioning the divine authority of those who could prove the high source of their power and commission by demonstrating their power over infirmities of every sort.

One has only to read the book of Exodus containing the story of the plagues of Egypt, and the tests given by Moses to prove that God was with him, to see that the lesson taught is plainly that the power to heal accompanies the true white magician; while the unscrupulous soothsayer, who is but the paid satellite of a corrupt monarch, can show many signs of his ability to produce glamour, and also to work mischief by misdirected occult power. While some alleged Theosophists of the present day turn a deaf ear and blind eye to the beneficent truths of mental healing, ancient Theosophists welcomed and prized it as an infallible criterion of genuine attainment in spiritual or mystical directions.

Persia differed from Egypt in some respects, and so did Chaldea; but the ancient Persians and Chaldeans were all solar and fire worshipers; that is, they regarded the heat and light of fire as directly expressive of the universal creative and sustaining energy. Persian dualism has been frequently so misunderstood as to be grossly misrepresented, as the prevailing idea has been that Zoroaster and the Zend-Avesta teach the

eternal persistence of two opposing forces in the universe, the one good and the other evil; but this is not the case.

Parseeism is pure Universalism, though it does draw a sharp line of distinction between order, as personified in Ormuzd, and disorder as represented by Ahriman; but these seemingly rival powers are eventually proved to be brothers, and at the end of a long cycle of time they are admitted together to the realm of cloudless light.

Under the symbol of the Zodiac, all ancient peoples portrayed their various ideas of the differing elements and agents at work in the phenomenal universe, or, rather, in the unseen realm of causation, producing through their activities palpable effects in the exterior realm of nature.

The six summer signs, beginning with Aries and ending with Virgo, were looked upon as beneficent; while the six winter constellations, beginning with Libra and ending with Pisces, were superstitiously regarded as malific by the untutored, though the really learned of antiquity always took the high ground dis-

tinctly taken by the author of the first chapter of Genesis, the forty-fifth of Isaiah, the entire book of Job and other parts of the Old Testament; viz., that however adverse certain appearances might be, however difficult to understand and however hard to bear while they lasted, the origin of all is good, and the final outcome good; therefore, in reality there is nothing but good in the universe.

In some form or other the doctrine of the infinity and eternity of good only has been proclaimed by all the great teachers of the world, and the more diligently one searches the ancient records, the more thoroughly convinced must he become that no such revolting dogmas as the final extirpation or endless condemnation of a human soul played any part in the religious concepts of the wise men of old.

Ignorance, timidity and thirst for undue power over others on the part of a designing priesthood must have led to the invention of such dogmas; and it is quite useless for professing Theosophists of to-day to claim that their garbled mistatements concerning Oriental philosophy emanate from adepts or Mahatmas

of the highest grade. Either the modern English and American Theosophists fail to interpret aright the messages they receive from Mahatmas, or the mysterious brotherhoods with whom they are in communion are not Mahatmic in any true sense of the word, for nothing can be further from the sublime teachings of Masters of Wisdom, than the vagaries of people who utterly fail to state the case correctly concerning the true source of enlightenment, the real nature of the spiritual world, and the essential ethics of moral and mental healing.

A truth common to all esoteric systems is that the only reliable means of arriving at an accurate knowledge of truth is through the opening up of one's own interior being; therefore, the seat of authority is within—not without. Herein lies the essential distinction between prophetic teaching and sacerdotal assumptions.

The prophet has ever been the people's friend; the priest has often been both slaveholder and slavedriver. The prophets of all religions have counseled a system of introspective training or self-examination, not for the purpose of finding out how bad we are, but how

great and good we are, when we have reached our inmost. The thought of man's essential divinity has ever been uppermost in the prophet's thought, and what the Buddhas and other illumined ones claimed for themselves, they claimed for all humanity.

When the Theosophical Society adopted as its motto, "There is no religion higher than truth," it verbally committed itself to the true esoteric doctrine; but its subsequent history has proved that many who have since joined it have either determined to dominate their fellow members, or else to lie down passively to be dominated by them.

True it is that all religions have had their seers, shrines, temples and ceremonials; and these have often been corrupted; but primarily there was no other intent on the part of those who established Schools of the Prophets, and prepared sequestered groves for oracles, than to afford the best possible opportunity for the natural development and expression of interior powers.

True it is that for all ordinary purposes of daily usefulness, one may associate freely with all sorts of people, and engage in any kind of employment best

suiting to the individual temperament, and still be conscious of interior illumination; but for special purposes of spiritual discovery, other and subtler conditions need to be observed; and first among these is to meet the demand for quietude and retirement from the hum and bustle of the exterior world.

Of the use of hasheesh and all sorts of drugs, perfumes, unguents, etc., freely made use of in the East to-day, as well as in olden times, we have nothing favorable to say, as we do not consider the visions of opium eaters reliable, nor do we desire to develop *hyperaesthesia* with its concomitant psychological aberrations.

To discriminate clearly between natural and artificial expression of psychic ability, is the task allotted to all who seek to truly enlighten the world on the score of human possibilities; and though sometimes wonderfully accurate predictions are made by persons in an abnormal state, many misleading superstitions are sure to be encouraged, and the ends of science are hampered, rather than furthered, by the confusion produced by catalepsy and hysteria.

The ascendancy of one mind over another is the thing most condemned, under the generic name of *hypnotism*, by those very Theosophists who seek to establish a hierarchy, and compel submission to self-appointed dictators, and blind subserviency to the commands of unknown masters and very abstruse literature. Genuine mysticism, as found in all systems of religion, is compatible with the most perfect individual liberty; indeed, without such freedom one cannot become a mystic; for a mystic is ever one who looks within, rather than without, for guidance, and takes counsel with his own soul.

Retirement from the bustling avocations of a worldly life is necessary for the attainment of any original knowledge, and few there are who can immediately comply with the condition necessary for obtaining direct light concerning the nature of the universe, from the universe first hand.

As all growth is gradual, and all studies are progressive, we may give a few practical hints for beginners who wish to enter upon the true path and tread fearlessly and profitably the mystic way:

First—Satisfy yourself definitely as to what it is you want to learn; then determine to put yourself in relation with it, and thereby draw yourself to it and it to you.

Second—If you can find in the ranks of your acquaintance one mind more fully developed than the rest, more fearless and original in its thought and action, you may profitably place yourself *en rapport* with such a mind and vibrate with it, as through the law of consociative action two are better than one, when the two agree as to the object of their search; and futher, it is but reasonable to decide that one who has already advanced in a given direction can help another to advance along the same road.

Third—Keep your own counsel regarding your determination; do not invite all sorts of prying curious thoughts to invade the sanctuary or laboratory where you are working; but if you come across two, three, or, indeed, any number of truly congenial spirits, who are seeking for what you are seeking, admit them into your fellowship, and whether you can or cannot meet together bodily at stated intervals, agree to unite psychically regardless of where your flesh may be.

Fourth—Take note of all your successes, even partial successes, but make no note of non-success, mis-called failure; for in reality there are no failures. You either have or you have not yet succeeded. If you press steadily forward regardless of seeming lack of results, you will assuredly awake some day to the glad consciousness of genuine triumph. "Heaven is not reached by a single bound."

Fifth—Steadfastly refuse to accept anything as true because some one says it is so. The gnostic and the believer are always two. No believer is a gnostic, and no gnostic is a believer; for the gnostic attitude concerns what we have inwardly discerned or outwardly perceived, as truth has been confirmed to us by our own experience. What lies as yet outside the range of our experience is unknown, but not unknowable to us.

The true mystic is the calmest, strongest, sweetest, most patient, hopeful and industrious type of man or woman conceivable, living in a haven of rest, where the tempestuous billows of conflicting authorities and opinions disturb him not. Insulated, though not

isolated, he is surrounding himself ever more and more completely with an auric envelope, which is a protecting cloak of genial atmosphere, shutting him securely in from all the storms about him.

Though the true mystic becomes such through silent, patient interior development, no sooner does he receive a truth and see through a proposition, than he leaves for awhile his mental hermitage to give out this new blessing to mankind in whatever way seems to him most appropriate. The sure results of such a life must show themselves in ever-increasing wisdom, strength and beauty. Thus the true mystic is a well spring of peace and health, a source of benediction to all humanity.

CHAPTER IV.

THE MYSTICAL VIEW OF DEATH—CONQUEST OVER IT—THE TRUE SPIRITUAL AND BODILY RESURRECTION.

Though the popular conventional meaning attached to the word death is familiar to everybody, this very common word possesses a totally different meaning to all who have penetrated even slightly the exoteric covering of the great esoteric mystery of transformation or transmutation. To the ordinary mind physical dissolution is sooner or later inevitable, and despite the so-called consolations of religion and the wide spread hope of immortality, of which the world is full, death appears to the majority of people as an unwelcome rupturer of all their fondest ties and an introduction to a vague unknowable hereafter. We are well aware that modern spiritualism has already done much to destroy the fear of death, and to the faithful spiritualist death cannot be the gloomy king of terror that it is to the materialist, who sees in it the annihilator of individual consciousness, nor to the trembling believer in everlasting torment, who fears divine

wrath more than he trusts in divine goodness; but even the most progressive and hopeful thinkers of the present day are altogether too prone to overlook the higher and inner meanings of the word death, and thereby escape the valuable and inspiring lessons they would otherwise learn from a due contemplation of its allegorical significance.

The New Testament writings, especially the epistles of Paul, are full of mystical allusions and phraseology, to which the average reader and commentator seems entirely blind. Paul was a gnostic and a Theosophist, and a very well instructed one. His training in the school of Gamaliel, and his intimate acquaintance with Greek and Egyptian doctrines and literature, enabled and caused him to address his pupils in language savoring strongly of the intensely mystical; and so well informed does he take his correspondents to be on esoteric meanings of language that he does not pause to explain to them his use of mystical expressions, but simply employs them in his letters as common, every day expressions.

Among these no statements are more striking than

the following expressive sentences: "You are dead," and "I die daily."

No reference whatever is here made to dropping the physical body, and we have never encountered any one who seems to have supposed that death was there used in any but a figurative sense; and now let us inquire what the metaphor really stands for.

The great Egyptian pyramid has been mistaken for a tomb, while it is in reality the grand Astro-Masonic temple of antiquity, intended by its founder or designer to embody for all coming ages, in exact mathematical and geometrical lines and figures, the sublimest knowledge pertaining to the universe and man's place therein. Neither Piazzì-Smyth, Le Grange nor any other modern astronomer rises to any thing like the true gnostic or Theosophic height, when attempting to decipher its meaning and read the past and foretell the future by its aid. Though the old Testament prophesies, and the Apocalypse in the new Testament may be reasonably referred to as teaching and predicting in harmony with that monumental evidence of the profound learning of the wise men of old, the

pyramid is susceptible of a much wider meaning even than that given to it by Albert Ross Parsons, whose great work, "New Light from the Great Pyramid," is the profoundest and most scholarly treatise on this majestic pile yet given to the public.

It is not necessary to conclude that a great cosmic catastrophe is memorialized and immortalized in that stupendous structure; rather would it be said by the enlightened student of universal Theosophy that the sublime drama of creation, in all its varied acts, is there depicted in a series of descriptive tableaux, presented in the form and uttered in the language of that only absolutely exact science, mathematics, without which we have no means of accurately expressing our ideas, or working them out to desired fulfillment.

The chamber of life—the King's chamber—contains what appears to the uninitiated to be a tomb or emblem of mortuation, saying to every beholder—remember, man, thou art but dust, and thou must surely die. To any who are instructed in the mysteries the suggestion is exactly the reverse and reads—remember, man, thou art immortal; thou canst rise triumphant over

death, conquer the tomb and rise to endless glory. The modern Theosophist who uses mystical language blindly as a parrot, speaks glibly enough of the seven-fold constitution of man, of a higher triad and a lower quaternary, and of a separation of principles at death, but because he holds no key to the interpretation of the latter sentence, he builds up an erroneous and particularly misleading and anti-Theosophic dogma concerning post mortem existence.

The true mystic, be he alchemist, Rosicrucian or aught beside, knows that the secret of death is the secret of inward organic transformation, and that however much or however little scientific foundation there may be for a theory of the literal conversion of the baser metals—tin, copper, iron, silver, etc., into gold—there is a profound and demonstrable truth hidden under this guise—a truth which it has ever been the special province and mission of the world's *Illuminati* to teach by degrees to the unenlightened, until they in turn become qualified instructors of others.

The story of the European Rosicrucians of the middle ages in Germany and elsewhere is full of in-

terest, though covered with the veil of deep obscurity.

The emblem of the cross meant to the Rosicrucian the perfectly harmonious polarization of the individual and, eventually, of human society in its great entirety.

The Golden Age, toward which the mystics looked, was no millennium inaugurated by the personal advent of an illustrious teacher of mankind, but a state of society to be ushered in by means of an enlightened fraternity of illumined workers, who were to go, apostle-like, into all the world and reveal to all whom they found ready the secret of triumph over every phase of limitation and infirmity.

The Philosopher's Stone and Elixir of Life have always been vulgarly confounded with some grossly material substance and potion, while these two most highly expressive phrases referred originally to the knowledge to be gained and the fruits of initiation open to all who faithfully complied with the graphic instructions given to neophytes by masters in mystical science. It is recorded in the fragmentary histories of the Rosicrucians, accessible to the general reader who has a taste for the curious in literature, that a

youth or maiden could, at an early age, enter a Rosicrucian Academy, or hall of learning, and upon graduating as brother or sister in the first or most elementary degree, receive a portion of the white stone given to all successful candidates on passing the necessary ordeal, sufficient to last for sixty years when carried out into the world, whither the young disciple was sent as a missionary instructor. This morsel of sacred rock was claimed to possess manifold protective as well as curative virtues; as it could ward off disease and danger equally, heal the sick and enable its possessor—provided he remained faithful to the vows of his order—but not otherwise—to prolong his life in spite of all threatened accidents, till, at the expiration of the appointed sixty years, he would be recalled to the retreat or college, and there given an opportunity during a few years of retirement and special study to go forth again, equipped with another piece of the sacred stone, sufficient to last for another sixty years. Then if he was found faithful during this second probation, he would be again recalled that he might take the third degree, and be sent forth again as

a teacher on a higher plane, endowed with still loftier and more mysterious potencies.

The well-known tradition that some of the Rosicrucians have lived between two hundred and three hundred years, and been recognized through old paintings, etc., is not an idle tale; and though it may be difficult to bring forward adequate historical data to prove the most interesting and astounding of the claims put forward on behalf of this most illustrious order, there is little reason to question the substantial accuracy of the general claim, which is that man has power to prolong his life on this planet indefinitely, provided he learns and obeys the law which makes such prolongation possible.

If we multiply sixty by three we get one hundred and eighty, as the result; then if we add to one hundred and eighty the twenty years and more which the young candidate had lived before taking the first degree, the total is over two hundred years; and then we must also add at least fourteen years for the two periods of retreat of not less than seven years each, intervening between the active period of the first and

second, and the second and third degrees. This gives at least two hundred and twenty years as the age of a successful Rosicrucian, when he finally disappears from the ordinary sight of men. As to what becomes of him then the records are ominously silent; but they suggest a transformation of the body, resembling that which all the great spiritual leaders of the world are said to have attained.

The stories of Enoch and Elijah are cases in point, where the narrators hint that, instead of death, the body was transformed and translated so that it was henceforth no longer subject to the law of gravitation, and therefore able to go in obedience to the will of its possessor and controller whithersoever he chose. The mystery surrounding the resurrection of Jesus, and the disappearance of the body from the tomb, is accounted for by profound mystics on the basis of transmutation, it being declared in at least a few rare old manuscripts, in the private collections of a few rare scholars and students, that Jesus transformed his body while in the sepulchre, so that it was ever after obedient to his will; that it was not dissipated, stolen,

removed or resurrected in the old state, but completely changed, and that every truly triumphant hierophant ultimately gains the same power to dominate his body.

We are aware that this discussion involves wading in very deep water, and seems to carry us far out upon the tide of limitless speculation; but there are some practical lessons to be learned and deductions to be drawn from the histories of Rosicrucians and other mystics, which are specially applicable to all students of Mental Science, and exactly in line with all the most advanced and truly scientific teaching on the subject of man's potential victory over the flesh, by virtue of the commanding force of spiritual supremacy. No doctrine of theology, and no current superstition is absolutely foundationless. Underlying all strange speculative theories reposes a base of truth, and under no doctrine is there a firmer foundation, when we get to it, than lies beneath the statement, that were there no sin (error) there would be no death.

Death is the penalty we pay for our mistakes. It is not an arbitrary punishment by any means, but it is a consequence and one we do not like. We all shrink

from being compelled to do anything or go anywhere; and what makes the prevailing views of death so distasteful is that they are all built upon the supposition, that at some time or other we shall be forced out of our bodies, away from our friends and congenial haunts and occupations. It is this thought of compulsory submission to the unknown and inevitable that makes the prospect of transition forbidding, and especially so to persons whose one aim in life is to attain to moral and intellectual freedom and enjoy the privilege of self ownership.

Paul asks and answers a question well when he says:

“O death! where is thy sting? O grave! where is thy victory?” and replies: “The sting of death is sin, and the strength of sin is the law.” “Sin is the transgression of the law.” That is what it is, and that is all it is.

When we are no longer ignorant of the Law of Life; when we intelligently comply with the law's requirements, we shall be able to live as long as we please in our present state, and then follow the magnet, whatever and wherever it be that beckons us to other and more advanced planets, for life upon which, and

journeyings between which, we shall be well equipped, as we shall have learned how to conquer the elements within us, and thus attract at will the elements necessary to fashion bodies adapted to our new habitat and increased areas of locomotion.

The true resurrection is our own victory within ourselves over all that holds us through fear in bondage to the gross attraction of the outer earth. The Philosopher's Stone is wisdom. The Elixir of Life is the perennial fountain of youth and health within us, which the truly fearless can discover and win.

While the mediæval veil has hidden the true meaning of alchemy and all pertaining thereto; and though the writings of Paracelsus, Cornelius Agrippa and other mystics are blind indeed without a key, we are now coming to the discovery of that key, and lo! we find it in ourselves, and no where else. When once a man or woman has come to know the reality of potential human greatness, it is but a steady succession of progressive steps, straight forward to the ultimate goal of our desires—complete dominion over circumstances—and thus victory over death.

CHAPTER V.

THEOSOPHY IN EGYPT.

Though India, rather than Egypt, is commonly regarded as the birth place of Aryan Theosophy, and the scriptures of Eastern Asia are, indeed, full of Theosophic teaching of the profoundest type, as well as abundantly supplied with records of the mysteries, we must not overlook the claim of Egypt as one of the oldest centres—if not the very oldest—on earth, of all that arcane wisdom and extraordinary demonstration of psychic power, with which the name of Hindoostan is usually pre-eminently associated.

The name of Egypt signifies chemistry, the science above all others which opens the door to the mysteries of magic; for while the mediæval philosophers of Europe—many of whom were profound philosophers—had much to say concerning *alchemy*, which many modern chemists affect to spurn—alchemy is only occult or mystic chemistry as astrology is only occult or mystic astronomy; or, to use different language, alchemy and chemistry are the inner and outer

branches of a single science; and the same may be truthfully said of astrology and astronomy, which, when rightly understood, are no more antagonistic than arithmetic and geometry, though one deals with number and the other with form; or they may be likened to anatomy and physiology, which are both included in anthropology.

It is through Egypt that we gain some insight into the true antediluvian world—the large and beautiful island of Atlantis, which gave its name to the Atlantic Ocean which now covers the larger portion of it, though fragments of that ancient land are still said to remain above the water and to be still inhabited. If the statement of the historian Manetho is correct, that Egypt was divinely governed for thirteen thousand, nine hundred years in the long ago, then this traditional era of ruling gods may certainly have reference to the Atlantian period, when Egypt was rescued from primitive barbarity by the introduction of the most highly civilized modes of life imaginable.

Theosophy teaches that gods (greek *theoi*) are only highly unfolded human entities, not a race of beings

distinct from mankind; and as the same godly possibilities are concealed in the depths of every individual, the only distinction which can be fairly made between gods, demi-gods and ordinary men and women, is that those who compose the first of the classes enumerated have developed their latent abilities to such an extent that they have become rulers over realms in which they once were servants.

Those in the second class (demi-gods) are not perfected hierophants who have gained complete dominion over matter, but they are far on the road to such superlative attainment, and can consequently perform many wonderful works, which, to those in the third rank, (ordinarily undeveloped human entities) appear like direct violations of universal law, or subversions of natural order.

Whoever built the greatest of the pyramids in Egypt must have differed widely from the bulk of his or their contemporaries in understanding of the mathematics of the universe. Such a monument as Albert Ross Parsons so learnedly describes in his wonderful book, "New Light from the great Pyramid,"

could not have been constructed merely or chiefly as a tomb or granary, or as a storehouse and sepulcher combined. It is assuredly a temple of science wedded to religion. It is a Masonic structure so built and internally arranged that whoever is initiated into the sublime mysteries of the Grand Lodge, and has become a Master Mason, is in possession of the secret of creation; and as all things in the universe are accomplished through the agency of Law, whoever knows the process can become a former, disintegrator and reformer of worlds, as well as of terrestrial machinery.

The astronomical system of the ancient Egyptians, which we regard as a direct perpetuation of the much older Atlantian system, deserves close and earnest attention, as it furnishes a key to the mystery of being and existence furnished so thoroughly nowhere else.

Instead of starting out as modern students are accustomed to do, with the utterly unwarrantable assumption that this is a *material* universe, regulated by blind law, or else managed from without by an extra-cosmic Deity, the Egyptian astronomer of olden time regarded every sun, star, planet, satellite, comet, meteor or other

body which attracted his gaze as an expression of omnipresent and illimitable intelligence, embodied in some special form, which met his glance in fulfillment of some veiled purpose, which it was the province of the student of nature to unravel as far as possible.

The untutored savage in the Nile Delta may have worshiped snakes, crocodiles, birds, beasts and other existences in great variety, but to the learned the common emblems held sacred by the illiterate possessed an interior meaning and represented different aspects of scientific and religious truth. The names now given to the constellations have many of them been handed down from the remote past, and it is to Egypt, as a distributing centre of knowledge, (derived doubtless from Atlantis originally) that we owe much of our present knowledge of exact science.

To all who are at present interested in mental modes of healing the Egyptian *therapeutae* must prove a very interesting class. These remarkable personages were frequently, though not invariably, attached to the temples and the priesthood. They were in all respects very similar to the various types of healers

with which we are familiar to-day, ranging from the administrant of drugs, and the passive "healing medium," to the wise adept who claimed power to accomplish wonders through an understanding of the truths of being, a knowledge which could be imparted to faithful students or disciples.

Connected with the Egyptian temples were institutions known as Schools of the Prophets, open to both sexes equally, within the walls of which instruction was given in all the sciences and arts; and furthermore the best conditions possible were afforded for the natural expression of psychical endowments, so that the youthful candidate was assisted in every way to the roundest and fullest development.

The therapeutists usually believed themselves in some mysterious way to be in communion with heaven; yet the more intelligent among them made no arrogant claim to supernatural endowments, nor did they fail to ascribe much of their success to the force latent within them, an energy which only needs to be acknowledged to declare itself in an unmistakable manner.

As there are numberless parallels in modern ex-

perience, it may prove interesting to pass in rapid review a few of the methods in vogue in ancient Egypt, which are said to have been highly successful in charming away ailments, and in protecting the persons and property of individuals from the attacks of disorders and dangers of every kind. Not only were the bodies of the healers looked upon as sacred, but from their clothing and from every article with which they had been brought in contact, a healing virtue was supposed to proceed; and while much of ignorant superstition doubtless attached to many of these external forms, there was unquestionably a residue of truth in even the most extravagant claims, as there is in similar doctrines which are being preached to-day.

The working of the universal law of attraction is so varied and intricate that one feels quite at a loss to define its operation by way of limitation. The pathway of affirmation is always far safer than that of denial, and as we cannot always separate auto-suggestion from outside influence—and it is not necessary that we should—it seems reasonable to infer that the

Egyptian *therapeutae* of long ago worked their wonders just as all sorts of healers are working theirs at the present moment; viz., through a more or less blind co-operation with a universal force in nature, whose residence is both within and without the individual.

The Spiritualism of the Egyptians was both sublime and grotesque, as it extended from the most exalted conceptions of the homogeneity of the universe to the most trivial beliefs concerning the resuscitation of the physical body. The puerilities of the Egyptian system were, however, superficial and confined to the comparatively ignorant, who, because they were satisfied with what appealed vividly to their outward senses, did not care to inquire deeper into the meaning of the ceremonies in which they engaged.

The magic of Egypt at the time of the country's degeneracy, during the period of the latter Pharaohs, is well described in the Bible in the book of Exodus; but that document gives us very little insight into the primal majesty of the magical system, unless Moses be regarded as its representative; and if that view be

taken of Moses, who is said by tradition to have been the son of an Egyptian priest who had married a Hebrew woman, the contrasts between two kinds of magic, as recorded in Exodus, are very instructive as well as vivid. The Pharaonic dynasty was the reign of the native princes, who came to the throne as the successors of those august ancients whom we trace to Atlantis. At first these governors were men of peace, and not oppressors; but they grew haughty, cruel and tyrannical; and as no nation can grow and thrive when under the yoke of thralldom, the once great Egypt became the prey of the spoiler and eventually forfeited all national independence.

As the greatness of a people consists not in the elevation of a minority above the rest, but in the rise of the multitude, whoever seeks to elevate the mass to his own higher level is not only a benefactor of others who are dependent upon him for their first incentive to a higher state, but he secures his own position as righteous leader the more firmly; for no matter how rebellious a people may become after having grown restive under tyrannical misrule, the very men who

would be the first to rise in arms against the oppressor, even though he be their own countryman, would fight heroically in defense of a government which secured to them their rights and liberties, and was so constituted that the wiser enlightened the ignorant, while the stronger strengthened as well as protected the weaker. The tale of Egypt is not unlike that of Greece, Rome or any other empire or republic which has succeeded it. The peculiar fascination which the Nile country possesses for the modern traveller and archæologist is the abundant testimony its marvelous monuments offer to the splendor of a hoary past, so distant that Herodotus makes no mention of it.

The religious concepts of the enlightened always differ radically from those of the unenlightened in this important respect, that the ignorant must have an image to represent to them a deity enthroned without, to whom sacrifices and oblation must be paid. The truly wise place the seat of divinity within and apprehend the divine reality of the universe, not through external idols, but through their own deepest consciousness of right.

The lesser pyramids of Egypt, of which there are more than fifty in close proximity to the great pyramid at Gizeh, resemble the "miracle in stone" in their outward appearance, save that they are much smaller and far less exalted edifices. The striking dissimilarity between the great one and the lesser many, is that *it* has no inscription either upon its surface or within its walls, while *they* are covered without and within with every sort of hieroglyphic. The hieroglyphics are, of course, instructive and suggestive, as the very word means the glyph or cipher employed by the hierophants, or wise ones, and the very word, therefore, suggests immediately to the thoughtful observer that "things *are* not what they *seem*," for the always valid reason that realities are immeasurably greater than appearances.

Let the hieroglyphics stand for what they may to the deepest esoteric student, the ordinary reasoner can see much in them to provoke serious thought and profitable reflection. Why think you that Ibis, the sacred bird, was venerated, if not because the power of flight possessed by birds is inherent in man, and man feels

that some day he will exercise it—therefore, he reaches out to the bird-like condition of emancipation from terrestrial trammels, when he, like the feathered tribes of air, shall be able to propel his body without the need of cumbersome mechanical appendages? Why think you the bull, the cat, the dog and a host of other animals were deified, if it were not in token of man's inherent consciousness that the special powers exhibited diversely by these venerated beasts are at length to be collectively expressed by men and women? The dog with keen detective instinct, the cat with power to see by night as well as day, the bull possessed of wondrous strength with which man could not compete—these were adored as impersonations or embodiments of forces within humanity, which it is man's province to unify in expression, so that the human race shall be in fact, as well as in name, the supreme ruler upon earth.

Turning to the distinctly Theosophical meaning of these emblems, we can see that to the Theosophist, or *divinely wise one*, as the term signifies, all these forms in nature were but symbols of man's own inherent

powers; and this brings us to the celebrated Hermetic doctrine of microcosmus and macrocosmus. The Hermetic writings of Egypt, which have long disputed for the palm of greatest antiquity among all the books of the world, with the Hindu Vedas, abound in statements to the effect that human life is the total expression of all the life in the universe. A single human entity, or conscious unit, may, therefore, be compared to the grain or drop which a chemist analyzes, and through analysis thereof determines the consistency of the measureless bulk of which that globule is a faithful representative, or *multum in parvo*. This view of man is essentially that of the highest Mental Science of to-day, which proclaims unfalteringly that our human birthright is to exercise every divine prerogative. Man is a creative force, and as he comes to know himself as this, the elements of the world around will bow in complete submission to his will.

The Egyptians of old evidently took the most advanced ground possible on the relation of the sexes. The conception of an exclusively male deity was utterly foreign to their thought; it is nowhere depicted upon

their artistic monuments, and nowhere is it inculcated in their sacred literature. Osiris, the father, Isis, the mother and Horus, the child (both son and daughter of Osiris and Isis) constitute the Trinity of the Egyptians, a threefold idea which is certainly beautiful and natural, and carries out the thought of orderly and harmonious family relations in the universe.

The sacred emblems most highly esteemed because of their deep significance as expressive of eternal verities were the circle, triangle, square and cross. The circle denotes infinity and eternity, as it is beginningless and endless. The triangle signifies expression by means of the only mathematical figure which shows diversity, and at the same time perfectly preserves the thought of unbroken unity. The square and the cross are closely related, as the cross divides whatever it undertakes to divide into four equal parts; while the square, which is the foundation in Masonry, denotes perfect equity, and is well mentioned in the commonest speech of to-day when a *square man* and a *square deal* are spoken of.

The ancient religion known as Judaism was

largely of Egyptian origin, and while the Hebrew race may have been the first tribe to embrace it, the mysterious Kabala, which holds the key to the inmost mysteries of Judaism, is closely related to the universal Wisdom Religion of antiquity, whose chief centre was for centuries and millenniums in Egypt. Those who are desirous of penetrating deeply into the particulars of Egyptian Theosophy should certainly make a study of "The Book of the Dead," which is from first to last a Theosophic treatise. This extraordinary work has recently been well translated into English, and is procurable through any publisher who deals in "occult" literature. As Lady Caithness says in her encyclopedia of Theosophic teaching, "The Mystery of the Ages," this treatise which must be many thousands of years old—though Max Muller assigns to the Rig Veda of India the most venerable place of all—teaches a complete process of initiation to those who follow its guidance, which, when fully carried out, leads the neophyte into the holy *adytum* where the secrets of life, transition and immortality are clearly revealed. The material "Book of the Dead" has often

been confounded with the important instruction of which it is the embodiment; consequently, there are many curious legends concerning it; perhaps the most remarkable of all is that the book is so precious that without it in the unseen realm, after physical dissolution, the soul wandering on in darkness will be lost. The obvious meaning which underlies this eulogy of a book is that the teachings therein contained are so essential to human welfare, that they are just as necessary in one state of existence as in another; and this view coincides precisely with the general teachings of the Egyptians concerning the post-mortem state. Readers of Swedenborg, who have grown familiar with his graphic delineations of the "other side," will not be very greatly astonished at the intense realism which pervades the Egyptian scriptures, which, to the average Christian, comes either with the force of a stupendous revelation, or is rejected as an absurd if not blasphemous attempt to describe the indescribable.

The spurious doctrine foisted on to present-day Theosophy by ill-instructed readers of Sanskrit tomes,

whose real meaning escapes them—we refer to the much talked of “separation of principles at death”—very plainly concerns not a *physical* but a *mystical* death, according to the old Egyptian seers and sages.

As the individual soul must die to the lower, and rise to the higher expressions of what is within it, and this through an evolutionary process, so must the entire human family, as a race, do the same. With this interpretation in mind, we are ready to enter the King's Chamber in the Great Pyramid and gaze comprehendingly upon the lidless sarcophagus therein, beholding in that expressive symbol, first, of mortuation and then of resurrection, the eventual flight of the triumphant ego above the limits of earthly bondage, to a state where perfect liberty is the consequence of perfect growth from within outward. It can never be too rigorously insisted that however much help we may derive from without ourselves, the truly permanent initiation into the highest mysteries of being can only come from self-culture, self-elevation and the constant acknowledgment of man's inherent power to become sovereign over all environment.

CHAPTER VI.

THE THEOSOPHY OF INDIA.

It seems scarcely possible, within the brief limits of two or three short essays, to do more than lightly touch upon the immense subject which we are now venturesome enough to introduce to the reader's attention; but as so much has already been written upon it, and learned and lengthy treatises are accessible to all who have leisure and disposition to enter deeply into its profound intricacies, we shall content ourselves with seeking to condense and simplify, for the benefit of busy people, some of the great teachings of the ancient sages, which, though they are clearly enough stated in the original Sanskrit tongue, are not, as a rule, at all clearly apprehended save by a very few intensely metaphysical minds in the Occident, and not all of these are capable of bringing their own transcendental ideas into contact with the general intellectual status of the average reader of to-day.

It must be borne in mind from the outset that the Hindu mind is essentially transcendental and idealistic, and, therefore, does not need to have metaphysical terms defined as carefully as we are called upon to define them when addressing Western audiences.

The Hindu temperament is pre-eminently meditative and introspective. The typical East Indian impresses a visitor as an individual who lives far more in the subjective than in the objective state; therefore, he comprehends subtle distinctions in terms which prove extremely baffling to the average American or European, no matter how intelligent or shrewd he may be. It is, indeed, often intensely obvious that keen Yankee shrewdness is a positive barrier in the way of direct apprehension of metaphysical subtilities.

Take as a first example the rudimentary terms *being* and *existence*. Though the difference between them is clearly the distinction between cause and effect, how frequently we hear them confounded in daily Western speech. The Latin verbs *esse* and *existere* are by no means alike, and because we may conjugate the one is no proof that we can conjugate the other.

We often hear it said that Buddhism teaches that existence is evil, while all Oriental philosophers declare that being is good and good only; but in this statement there is no sort of contradiction to the Oriental intellect, which never even remotely confounds the two.

Pope's immortal aphorism, "Whatever *is* is right," is the foundation for the Mental Scientist's declaration, all, or the all, is good. Indeed, the two phrases are virtually identical. The poet's theology was, so far as his biographers inform us, that of the Roman Catholic Church liberally interpreted. It is, therefore, highly improbable that he gave credence to the extreme ideas of such later writers as A. B. Child and others, who have confounded the rightness of what *is* with the wrongness of much that *exists*.

It was from the Oriental founts of knowledge, or else through direct intuitive perception of truth, that Dr. Quimby, Dr. Evans and other pioneers in the Mind Cure movement of the present century derived their essential doctrines; and now that the Theosophical Society has circulated more or less garbled views of

Sanskrit teachings all over the world, the public is becoming ready to look more deeply than heretofore into the foundations of the parent philosophy, whence so many modern isms have sprung.

All is good and whatever is is right, are two of the grandest and truest sentences ever penned; and in accordance with their real meaning, the intelligent world is now prepared to establish a system of ethics and therapeutics calculated to revolutionize the earth. The interest now being taken in Oriental literature opens a ready door of access to the long hidden treasures of India, and the Parliament of Religions held in Chicago during September, 1893, has surely opened that door so wide that it can never be closed again.

Comparative theology is paving the way for sacred anthologies in place of sectarian bibles; and one of the most humanizing effects of this study is that it completely dissolves the walls of stupid self-righteousness and opens a door of mutual good will between all peoples on earth.

The two best known Hindu systems of Theosophy are the Brahminical and the Buddhistic; and while

these seem to have separated in the time of the latest of the Buddhas, Sakya Muni Gautama, the hero of Sir Edwin Arnold's "Light of Asia," both systems of thought are contained in original Hinduism, which far antedates the period of the division.

It is to Brahminism, pure and simple, that we are originally indebted for some of the grandest and most practical metaphysical ideas embodied in the Mental Science system of to-day. The true Brahman acknowledges a super-personal Reality, which he calls Para-Brahm, or the Unconditional Absolute. This deific power fills the universe to the exclusion of all else; therefore, there is no place for a rival principle of evil.

The expressions of this one universal principle of life are primarily regarded as three in number; consequently Brahminism contains a Trinitarian as well as a Unitarian doctrine of the divine principle. Brahma conveys the idea of the absolute revealed to finite understanding as creator. Vishnu represents the same universal and omnipotent power in its activity as Preserver. Siva is again the same essential Being,

functioning as Destroyer and Reproducer. To the ordinary mind there may be conveyed some idea of three distinct divine persons, but to the learned pundits of the East no such conception is possible, as they cannot conceive of the universal Principle of Life being in any way broken or divided. The caste system of the ancient Brahmans was by no means oppressive or unjust, whatever it might have become in later times. Not the system itself, but the abuses of the system are what the saintly Buddha protested against; but when a system has become so overlain with folly that it is almost impossible to see the tree by reason of the size of the parasitic growth which is strangling it, it is not wonderful that many an impulsive reformer poses as an iconoclast, exclaiming, "Cut down the tree, for it is but a cumberer of the ground." When the caste system is traced to its beginning, it will be discovered that its roots are in an intelligent admission that all persons are not adapted to fill the same offices or to take equal rank in the social order. The first of the four representative castes is composed exclusively of princes, nobles and all who are qualified to occupy

exalted stations in the land. This is, or rather was, a natural division of some of the people into a ruling class; and as belief in the value of good heredity was very strong in India many thousand years ago, it was an easy step to build up an aristocratic clan, which soon became haughty and despotic and grew to saddle unreasonable burdens upon all who occupied inferior states. The second caste is made up of all second-class rulers, teachers and officials, who, though endowed with authority and belonging to the ranks of the cultured, are not held equal to the ruling caste. The third caste is composed of all who engage in general business; while the fourth, which is the lowest caste, is the grade of those who perform the most inferior kinds of labor.

A very fair idea of the Oriental caste system can be gained in England to-day, where there are four distinct divisions of the populace, viz.: First, royalty and nobility; second, gentry; third, trades people; fourth, the working class, whose occupation places them in popular esteem below the rank of the shop-keepers.

Though we are far from advocating anything so

arbitrary, and oftentimes ludicrous and oppressive as a caste system as it now exists in any part of the world, we can still see that in some form or other it seems impossible to avoid, at least, a partial recognition of it, though one should espouse the cause of Nationalism or Populism, and endorse the Socialistic views of such a writer as Edward Bellamy, who, in "Looking Backward," very clearly describes the different orders of American society in his prophetic Utopia, to be realized in the United States of America by or before the year 2000 of the present era.

Hereditary caste cannot possibly be justifiable unless it can be demonstrated that the law of hereditary transmission so works as to confine virtue and genius within the narrow confines of privileged families; and as we can often prove the reverse of this, we cannot continue to ask the question so long attributed to Philadelphians in particular, "Who was your grandfather?" What are you? is the only question we are justified in asking when our desire is to impartially bestow honor wherever honor is due. The position of the female sex in India is a much disputed query

among modern advocates of woman's emancipation all over the world. A few such women as the Pundita Ramabai protest against the conventional estate of women in Hindustan, just as Elizabeth Cady Stanton, Susan B. Anthony and other leaders of the Woman's Suffrage Movement in America protest against the present legal status of women in forty-two out of the forty-five states which are now comprised in the American Union, but with the exception of such an honorable minority it can hardly be said that the average woman has hitherto rebelled against her lot.

The idea of marriage in India among the native population is not at all what it is in Europe, and still more does it differ from the distinctively American thought of a matrimonial union. Marriages are not arranged for when boys and girls are approaching maturity, as in France and many other countries where parental discipline in this regard has been for many centuries vastly more stringent and coercive than it has ever been in America. They are consummated in early childhood, sometimes even in infancy. The bride and bridegroom grow up together as though the rela-

tion of husband and wife resembled that of brother and sister. The two families are almost like one, and the girl is brought up to show almost the same deference to her future husband's family as to her own. Though this system has its drawbacks and disadvantages, it works about as well in nine cases out of ten as any other system yet devised; and if we are to have anything approaching an ideal marriage system, our first step must be taken in persistently individualizing boys and girls, not only after birth, but even before they have left the womb.

From the theological standpoint men and women are necessarily equal; for, as Sir Monier Williams and many other able writers inform us, their deep study of Hinduism has convinced them that the sacred books of India teach the equal divinity of male and female, gods and goddesses taking equal ranks in the Hindu Pantheon.

The two great doctrines of Reincarnation and Karma are inseparable from Oriental philosophy; and though they are often somewhat obscurely taught, when we penetrate a little distance into the arcana of

Oriental thought we shall see that these doctrines are not difficult of acceptance, provided we grant the original premise of the Hindu philosopher, which is that the true ego, or unit of consciousness, which is the real man, is an essentially changeless, homogeneous entity, and that in its outward expressions it takes on many garments, wears many dresses, uses many implements, but is itself always intact and indissoluble.

The primal doctrines of involution and evolution form the staple of Oriental philosophy. Involutionary processes are occult and take place in the psychic or subjective state, while only evolutionary processes are objective. Involution is the cause of which evolution is the effect. The maxim certainly seems indisputable that nothing can possibly be evolved which has not been previously involved, but whatsoever is involved is susceptible to the law of evolution, which is only a declarative process.

The essential unit of life, or monad of consciousness, as it is sometimes called, is, in the eyes of Oriental thinkers, the primal cause of all the innumerably varied expressions of vitality in the so-called three

kingdoms below man—the mineral, vegetable and animal; therefore, it is a complete reversal of the Theosophical doctrine to say that man, as to his real, inner selfhood, has sprung from protoplasm and been evolved upward, the view taken by Theosophy being that man, as a spiritual entity, has fashioned form after form until at length the human form is built through the intellectual activity of the spirit after it has produced, in orderly succession, all the forms which precede the human.

Reincarnation, as a word, is scarcely susceptible of improvement, unless we use the phrases, repeated expressions and successive embodiments, both of which state the idea as plainly as language can well express it.

The doctrine of the transmigration of souls, or *metempsychosis*, is not a truly Theosophical tenet, and careful comparison of the most reliable Oriental writings does not lead to, but rather away from, the conclusion that it is a genuine part of the esoteric Hindu system.

H. P. Blavatsky, in her very interesting narrative of Asiatic travel, "In the Caves and Jungles of Hindu-

stan," instances the case of a very illiterate and superstitious mother who believed her son to be reincarnated in the body of a vampire bat; but that sagacious author made it plain to her readers that the wise men, or pundits, of the East teach no such doctrine; indeed, they laugh at and totally disown it.

James Freeman Clarke in his "Ten Great Religions," William Alger in his "Critical History of the Doctrine of a Future Life," and several other distinguished modern scholars, have interpreted transmigration aright by declaring it to be a cipher language in which the doctrine of evolution is taught backwards. We are not going to be animals. We have in the long ago expressed ourselves through all lower forms than the human. Henceforth our expression will be through nobler human bodies.

The objections to the doctrine of Reincarnation are many, but objectors usually dodge or evade the main point when they talk of retrogression; for the doctrine is that until every one of us has had a perfect gestation and has, after birth, built up a perfect organism, we have not conquered on this plane of expression.

But so soon as any one of us has enjoyed one perfect terrestrial existence, we are liberated from the wheel of change and no longer in subjection to Karmic law. To quote from Arnold: "Thus shall the Kalpas end."

The word Kalpa signifies an age or period of cycles, in which the soul accomplishes final victory over all terrestrial limitations, and rises at length to a state of complete sovereignty over all the elements; so that fire, air, water and earth have become entirely subservient to the will of the all-conquering hierophant.

The doctrine of Mahatmas, so rigorously insisted upon by the Theosophical Society in general, is a far less difficult doctrine to define than is generally supposed. Mahatma is a Sanskrit title of dignity, meaning one in whom *Atma* (the true abiding ego) is greatly unfolded. If the evolution of the individual consciousness, through the agency of repeated embodiments, be admitted, then it stands to reason that at some time there must come a period or stage in expression, where the final embodiment on this planet is reached.

Chelas, or probationers, are the disciples of the

Mahatmic Masters, and it is claimed by Theosophists that H. P. Blavatsky was at least a chela of high rank. She never claimed to be an adept. She distinctly said she was a disciple of the Masters, but not one herself. This declaration is made in many of her writings; and when one takes into consideration the monumental work accomplished by her in writing "The Secret Doctrine," in four volumes, only two of which are in general circulation, to say nothing of her numerous other publications, it does seem at least probable to all students of psychic phenomena that she must have received some powerful assistance from some source inaccessible to the multitude.

The title Himalayan Brothers is purely figurative, and does not, therefore, refer to the special locality in which the adepts live. The Himalayan peaks are covered with perpetual snow; and as the phrase is attributed to Buddha, "All shall reach the sunlit snows," which means that all shall eventually attain to a degree of spiritual victory where perfect enlightenment, conjoined with matchless purity, shall be their happy portion, this poetic name has been assigned

to all who, anywhere, have reached the spiritual altitude symbolized by the metaphor.

We are not justified in believing that a race of Mahatmas dwell in the solitudes of Thibet, and are there organized into a limited occult fraternity; nor are we induced by reason to uphold the story that these wonderful adepts precipitate messages on material paper, so that they are physically received in England or America. But knowing what we do of thought transference, we are ready to affirm that wherever any one can be found whose psychical vibration is sufficiently in accord with a Master's thought to answer to a master's call, telepathic communication can be, and is established between the adept and the chela, regardless of how great the distance may be between the residence of the one and that of the other.

To the dispassionate enquirer into the mysteries of Hindu Theosophy, much that seems to the average reader either incredible or absurd becomes luminous, so soon as we remove the dust of attached fable to seek to know the real basis on which the strange traditions rest.

CHAPTER VII.

ORIENTAL MODES OF WORSHIP INTERPRETED BY THEOSOPHY.

It has so long been customary for European and American missionaries to style every Oriental—unless converted to Christianity—a pagan, a heathen or an idolator, that this utterly fallacious idea of our Asiatic brethren has come to so far prevail, that even the World's Parliament of Religions, held in connection with the great Exposition at Chicago in 1893, failed to deliver the minds of the great bulk of so-called orthodox Christians from the thralldom of this groundless and debasing superstition. We use the word debasing advisedly; for we well know to what fearful lengths of fanaticism and cruelty such erroneous conceptions of our neighbors are liable to lead us if we allow ourselves to seriously or even thoughtlessly entertain them, for the reason that religion is, in the eyes of multitudes, a matter of such supreme moment to the human family, involving, according to popular

supposition, the endless destiny of human souls, that no one who really believes that hundreds of millions of his fellow beings are entirely outside the pale of salvation here and hereafter can be expected to treat them as brothers and sisters, but, rather, as vessels of wrath fitted for destruction. Recent researches into the facts of the case have pretty clearly revealed the unwelcome truth to many, that the beliefs, ceremonies—in a word—all that pertains to one system of ancient religion is common to all, with only such variations in detail as serve to characterize the peculiar habits of the people, among whom the systems under review have sprung up.

The great religions of the world can be divided under two heads, and styled respectively Ethnic and Catholic.

Ethnic religions seem like certain plants and animals, indigenous to the soil which gave them birth.

Catholic religions are susceptible of transplantation, as they are far more readily adapted to the requirements of humanity, regardless of special race and local peculiarities.

In every system of religion there are also two distinct sets of elements, the esoteric and the exoteric; or, to use other language, the spiritual and the literal. Of all systems it may truly be said: "The letter killeth, but the spirit giveth life." Around the letter all fierce controversies have waged, while those benign teachers who have serenely contemplated the spirit have ever been opposed to persecution for form's or opinion's sake, having stood out boldly for essentials vs. accidentals.

To so broad a nature as Theodore Parker's, the seeming idolatry of the Italian peasantry was not offensive, because he could see through the poorness of their expressions to the richness of the essential human aspiration, which was feebly struggling to reveal itself through very imperfect media.

It is absurd for the Roman Catholic, the Anglican Ritualist or the devout adherent to the imposing ritual of the Greek church to protest against those Oriental usages from which his own have certainly been modeled; for the time has now passed when any advocate of a single system can longer delude the

thinkers in any society by means of the time-honored subterfuge that Christianity is a distinct revelation from heaven, entirely separate from all preceding revelations, and the only religion approved by heaven—therefore, the only one containing a passport to immortal blessedness.

We do not wish to be reckoned among the foes of religion, nor is it our intention to even insinuate that—because all religious systems have been naturally evolved—they are, therefore, false. There are three decided views of Christianity entertained by three distinct schools of teachers at present. With two of these, viz., the schools which respectively declare that Christianity is a direct and unique revelation, and that it is a worthless fabrication, we are not in sympathy, our convictions being in accord with those who admit that it is one system of faith out of many, and that its origin was neither more nor less supernatural than that of all other systems among which it stands.

So far as what is termed idolatry is concerned, the Protestant has always charged the Romanist with idolatry, and the Romanist has, equally with the

Protestant, laid the charge of idol worship at the door of Brahmans, Buddhists and all others who have erected and paid honor to statues and pictures in their temples, precisely as many Christians venerate similar articles in their churches.

Judaism and Mohammedanism are generally conceded to be free from the charge of idolatry, because images are not permitted either in Jewish synagogues or Mohammedan mosques; yet if the captious visitor should undertake to sharply criticize portions of the orthodox, or even of the mildly conservative Jewish ritual, he might point to an idolatry of the scrolls of the law which are deposited in a sacred ark, before which a lamp is always kept burning, and which are taken in and out during the public service with more or less imposing ceremony. Of course we know well enough that no Jew who understands anything of his religion pays homage to the material parchment on which the words of the Torah are inscribed; but the same honesty which impels us to say this, leads us to say, also, that no Roman Catholic adores the wood, marble, bronze or ivory out of which the figure of a

saint or angel or the fashion of a crucifix is constructed.

But we must not stop here. The same fair judgment must be applied to our friends in Eastern Asia; and of them it must be said, if the truth be spoken, that they no more believe that an image of Buddha is Buddha himself than a Romanist believes that a statue is the spiritual being it is intended to represent, or than a member of the Graeco-Russian communion believes that an icon, or holy picture, is the saint in heaven to whom the Russian peasant devoutly prays while kneeling before an effigy. It is so very difficult for the human mind, even when highly trained metaphysically, to comprehend what lies entirely beyond the reach of the senses, that lapses into idolatry seem perpetually inevitable, unless materialism—which is worse than idolatry—gains ascendancy and excludes from the horizon of its devotees all expectation of anything superior to that most external form of existence commonly called material.

A study of theory and practice of mental healing is a great help toward a clear comprehension of what is

really meant by the idols and the worship offered at their shrines. Though it is always possible among cultured people to practice mental healing pure and simple, and to so give silent and absent treatments that the best results may follow, it is by no means a universal experience among the thinkers along metaphysical lines to-day, that wisdom dictates the complete abandonment of external aids to concentration. The psycho-physicists of Washington and other cities are proving the practical utility of methods very much in accord with Henry Wood's system known as "Ideal Suggestion Through Mental Photography"; and as Mr. Wood is one of the clearest writers on mental therapeutics now before the public, we may be sure that he has not thoughtlessly recommended an order of procedure on behalf of such as may need, at present, some outward assistance on their way out of chronic errors of thought and their accompanying and resultant physical infirmities.

In the far Orient such subjects as telepathy, or mental telegraphy, are by no means novelties; while the psychometric theories advanced by Buchanan,

Denton and other modern writers are in no sense a revelation or surprise to any Asiatic, who is fairly acquainted with the tenets of the cult to which he is himself attached. It is not only believed in the East that an object, such as a picture or a statue, serves the purpose of aiding concentration; it is positively declared that the results of concentration are such, that the object itself made and used for a special purpose becomes endowed with some of the very nature of the spiritual subject with which the artificer and the suppliant desire to come *en rapport*.

Though this theory may sound wild at first, the more it is studied the more rational does it appear; for, granting the power of human will, united with unflagging expectation, all things become possible through the operation of the omnipresent law of attraction.

An idol is an image constructed for the express purpose of aiding whoever gazes upon it to realize the idea of an actual, spiritual entity, possessing certain definite attributes, and gifted with describable powers. The act of consecration of an idol is an act of invocation or evocation, and is connected with magical rites

and ceremonies which were originally instituted to persuade or compel certain unseen influences to take charge of the image and employ it as a means of communication with all who supplicated these invisibles through the agency of the image. To deny magic is absurd, for it can be abundantly demonstrated by all who are brave and persistent enough to encounter the difficulties and triumph over the obstacles incident to the path of the would-be initiate. There is, however, great opportunity for fraud in connection with what constitutes the whole of magic known to the multitude of the uninitiated, and that imposition is practiced upon the ignorant, who are usually overcredulous, by designing priesthoods, no traveller or student can deny. The worst impositions practiced in Asia are no more than many practiced in the Occident. There is fully as much credulity exhibited, in certain quarters, in various districts of America and Europe as there has ever been in India, but even amid the rankest and wildest superstitions there are grains of truth, comparable to a little gold amid a vast mass of alloy.

It is universally conceded that it is generally worth

while to extract the little gold from the much dross where material treasure is concerned; so do we deem it profitable to endeavor to extricate the truth from amid the *debris* of widely prevailing error; therefore, our present attempt to elucidate somewhat many of the perplexing aspects of religious and anti-religious controversy.

The holy coat at Treves, the fragment of bone supposed to be from the body of Saint Anne, now preserved in a French church in New York, and numerous other doubtful curiosities held in high honor by some ecclesiastical dignitaries, and venerated by crowds of ordinary people in different parts of Christendom, are exactly on a par with "heathen" idols. They are neither better nor worse than such, and it will very soon be entirely useless for Christians of any type to accept one without accepting the others also. These supposed historic treasures may or may not be genuine or fraudulent from the simple historic standpoint, but any value they may or do possess must be accounted for in a psychic manner or not at all.

Emile Zola's work on Lourdes and the celebrated

Grotto there, may be in some parts, too cynical and sceptical, when viewed from the standpoint of the latest discoveries in psychology; but taken as a whole it is a very fair statement of what actually takes place at that greatly hallowed and much frequented spot. Zola, sceptic though he is, admits that one in ten of all who apply to Mary Immaculate for help may receive benefit, even though the legend of the apparition be entirely distrusted.

There are certain elements which enter largely into the percentage of cures, be it large or small, which are of intense interest to every student of the singular action of the human intellect when excited in some extraordinary way. It should not be forgotten that whenever a certain place gains a reputation as a health or healing resort there are many people, interested financially and otherwise, to assist it, not only to maintain but to increase its popularity, and it is quite impossible that concentrated desire, united with more or less of expectation, should fail to effect something of the purpose sought. Here we have at the shrine itself, and in direct connection with the image, a

powerful, highly concentrated mental influence, which at once envelopes a sensitive on his arrival, producing oftentimes a singularly exhilarating effect, which, in its turn, awakens confidence in the mind of the sufferer, who now feels more than ever hopeful that beneficial results will reward him for his journey thither.

The second element which leads to a result is now in operation; for at this point auto-suggestion is a powerful factor, and the patient who is seeking relief thereby works with all external influences who have the Grotto, holy well or whatever it may be, in charge, to facilitate the end desired.

All that we have said thus far in this connection stops short of the Theosophical idea of prayer and its efficacy, which, in connection with faith, works wonders beyond description. Theosophy, being the universal wisdom religion, or the essence of all religious systems, peers beneath the veil of each and furnishes an explanation of their hidden mystery. The gods and goddesses of the various cults are at their highest the genuine *theoi* from which the word Theosophy is partly derived.

The Hindu *divas*, or shining ones, are the guardian intelligences who preside over the land and keep watch over its inhabitants; and though all occultists admit the existence of the astral (more correctly interstellar) atmosphere, which serves as a universal register, or book of remembrance, the intelligent Theosophist does not fall into the error of teaching that—because a seer can read the inscriptions traced upon this mystic scroll by the finger of the astral light—therefore, there are no ways open to him for enjoying direct communion with individual intelligences, living on whatever plane his aspirations are directed toward.

The law of mental intercommunication has never been more fully stated than by Swedenborg, in his singularly comprehensive sentence, "Thought gives presence; love yields conjunction;" which truly means that whatever we think about, we bring into our mental presence through the working of thought; but whatever we love we are intimately conjoined to, or inwardly united with, to the extent of the affection we bear it.

Now, it is incredible that the human mind should think beyond the realities of existence, and still more incredible that man's thought should transcend the possible. The obvious inference is that the universe assuredly holds whatever we think about, and that by steadfast attention, directed anywhere, we can enter into relationship with the subject of our thought, and most intimately with the subject of our affection.

Let the so-called idolator prostrate himself before a hideous or a beautiful idol on the banks of the Ganges—both kinds are in profusion there; no matter how crude may be his personification of the mental state or spiritual sphere with which he longs to enter into communion, he becomes a magnet to draw to himself a response from whatever plane of consciousness in nature is represented in his thought. Answers to prayers are through the ceaseless operation of unchanging law; and though there be no such individuals in existence as the fabulous characters addressed by the suppliant by name, there are planes of consciousness with which he enters into union, which contain and embody the very attributes with which he endows

the ideal or romantic character to whom he prays. Should any child, believing Dickens' "Pickwick Papers" to be solid history, undertake to say his prayers to Mr. Pickwick or to Sam Weller, he would thereby attract to himself, if he continued the practice long, influences—no matter whether incarnate or excarnate—who largely resemble those fictitious personages in disposition; and, moreover, he would develop within himself, through evolution from his own soul, similar attributes to the end that he would finally become virtually one of those characters himself.

With the Theosophic key in hand many doors can be unlocked with ease, which have long been barred and bolted. The devious paths through which the intellect travels in its search for the good it craves, become well lighted roads, whereas formerly they appeared blind alleys; and the great good to the rising generation to be accomplished through this unlocking and unveiling is the unlimited extension of the sentiment of fraternity among all peoples. If our hopes are the same, though our methods slightly vary; if we are all actuated by the same root impulses; if our access

to the heavens depends far more upon disposition than upon creed, far more upon motive than upon method, then assuredly is the time coming to raze the gates, throw down partition walls and acknowledge as we never could before, our universal sisterhood and brotherhood. Let us not call each other idolators, heathens, pagans, sinners, outcasts, or apply any opprobrious epithet to any. Let us rise to the elevation of the Golden Rule as the guide of practice. Then will quickly dawn the morning of peace and the night shadows of threatened warfare will speedily disperse.

Religion is one but its parts are many. True religion is but the science of right living; so whatever helps to more righteous living, though it comes to us in any guise, may we accept it regardless of its garb, but never limit or attempt to limit ourselves or others to any special form or shibboleth, but acknowledge most of all whatever makes for unity, and least of all whatever, if admitted to our thought, would bear the fruit of discord.

CHAPTER VIII.

THE THEOSOPHICAL IDEA OF REINCARNATION AND KARMA.

The Theosophical Society, as it appears before the world, has only three publicly avowed objects—first, the establishment of the nucleus of a universal brotherhood regardless of color, creed or sex, (consequently this fraternity, if carried out, must be a sisterhood as truly as a brotherhood); second, the promotion of the study of the various bibles of humanity, (of Aryan literature in particular); third, the cultivation of the psychic faculty in mankind.

There are two doctrines which are always put to the front and held uppermost in the published utterances of accepted lights in the Society, and these are Reincarnation and Karma. In the eyes of the average modern Theosophist, man is a very complex entity, composed, in his present state of expression, of seven distinct principles, three of which suffice to constitute

the real individual, the other four going to make up the instrument through which the spiritual-intellectual entity is expressed.

The higher triad in the constitution of a human being is composed of *Atma* (the essential ego, and, therefore, in reality the entire entity considered potentially); *Buddhi*, the spiritual soul, or first emanation from *Atma*, this being the seat of all that we are accustomed to call conscience and the moral sense; *Manas*, the intellectual soul, or human mind, the seat of that human reason, which is universally looked upon as the distinguishing trait of humanity, whereby it is raised above brutality.

The lower quaternary is composed of *Kama Rupa*, the animal soul, which is the seat of all distinctly animal propensities in man, and which we and the lower animals possess jointly; *Linga Sharira*, the astral, or psychical body, which is no doubt the equivalent in Buddhistic terminology of the spiritual body, mentioned by Paul in his letters to the Corinthians, and by Swedenborg in numerous of his writings; *Jivatma*, the life principle which connects

the psychic form with its ultimate physical expression; *Rupa*, the physical body.

As all Theosophists of every school teach that the universe and the individual human entity are in exact correspondence, a seven-fold constitution of the universe is also insisted upon, and it is usually given as follows: *Swayambhu*, latent spirit, the source of all expression, the infinite, unchanging, all-containing principle of life; *Narayana*, universal intelligence, or the omnipresent working of this eternal life principle; *Yajna*, the universal ether upon which all the workings of intelligence are pictured; the plane of astral or interstellar light, and the universal book of remembrance or scroll of record; *Vach*, cosmic will; *Maya*, or *Akasa*, the foundation of physical expression; what Denton has called in his works on psychometry, "The Soul of Things;" *Purush*, the vivifying spirit or breath which vitalizes every existent form; *Prakriti*, earth or matter, which, according to esoteric teaching, is not a substance apart from spirit, but is in reality but the effect of the lowest vibrations of the universal cosmic substance.

In these tables of the constitution of man and of the universe, there is no suggestion of evil. The ridiculous idea of two rival principles in the universe, the one good and the other bad, is totally foreign to Theosophic thought; and, indeed, no system of religion and no bible on earth really teaches it. The Parsees or Zoroastrians teach it not, though they are usually accused of teaching it by those whose reading of the Zend-Avesta is very shallow, if they have ever read that wonderful literature at all. The gnostics of early Christian times taught a doctrine of Demiurges, or subordinate divinities, who created the external universe; but these were not evil. Only because they were less than infinite in knowledge they could do imperfect work, and through lack of perfect understanding were liable to invert or misplace things good in themselves.

It is on the basis of the twin doctrines of Reincarnation and Karma that Theosophy undertakes to account for the present actual condition of all the affairs of earth. Mrs. Wilmans' admirable course of twenty lessons for home study in Mental Science contains the very gist of Theosophical teachings on the

subject of the relation between will and intellect, and we strongly advise all who have been perplexed, and possibly carried away with erroneous speculations regarding Theosophy, to give every one of these lessons a most careful perusal; for in all of them will be found the strong, true affirmation that man holds within himself the master key to all desired and desirable attainment, and that instead of our being willful sinners too vile to live, the mistakes we make are only incident to our present lack of mental growth or intellectual development.

To the Oriental intellect the doctrine of Reincarnation, or, in other words, successive embodiments or repeated expressions of the same ego through various terrestrial forms, presents no difficulties, chiefly because the Oriental is by nature a metaphysician, and not a materialist. The Hindu readily thinks of himself as a living spiritual entity, and regards his body as only a temporary expression of himself. Instead of the doctrine of Reincarnation being opposed to physiology or any of the so-called physical, natural or exact sciences, it is in perfect consonance with every one of

them, with physiology in particular. Dead matter or inert substance is a myth. Science knows of no such thing, and the mind fails to conceive of it.

Thomas Edison, the highly distinguished electrician, expressed some of his intensely interesting views on the constitution of the universe in the columns of the New York *Herald* a few years since. This very able man declared himself utterly unable to conceive of an atom other than conscious and intelligent. As the universe contains only intelligence and atoms according to the Edisonian theory, there cannot be any place in true science for the idea conveyed to the ordinary intellect by the words insentient and inert, for all things are sentient and inert in a greater or lesser degree. Our bodies are composed of atoms, every one of which is living; but our bodies are never twice alike. Even in the short space of one year, very decided changes may have taken place in anyone's physical structure. In less than one year the whole form may have been entirely reconstructed; and yet, despite this complete re-embodiment or reincarnation, the individual clothed with a new *persona* remains the same.

It stands to reason that every one of us must be an absolute simple, not a compound of elements; an entity indissoluble; for, were it not so, the commonest experiences of mankind would be impossible. A mother bids adieu to her son, who starts out on a sea-faring career at the tender age of sixteen years. She sees him not till he is twenty-five, nine years later, by which time he and she have both developed entirely new organisms. The stripling has become the man; the once fair, beardless face is now both bronzed and bearded; the whole aspect and bearing of the young man differ from the boy; the voice has changed; opinions have altered; the mother and son are both other persons than they were when they last embraced, but their individualities are so unchanged that they instantly recognize and delightedly discover that they love and comprehend each other still.

If it were true that re-embodiment would rob us of our individuality, because it implies a total change in our personalities, then would individuality be destroyed during a single earthly lifetime, just as frequently as the changes in the physique had been so radical as to

result in complete molecular alteration. As the Principle of Life, Parabrahm, the Unconditional Absolute, is regarded as perfect equity by the great teachers of the East, it is contended by Brahmans, Buddhists and all other Orientals that every soul or ego, when it starts out upon its journey in expression, commences its career at the zero point of intellectual ignorance; therefore, the earliest embodiments of all souls are at the foot of the ladder of expression. The ego has been working for ages to evolve such bodies as men and women are now wearing on earth.

The earliest expressions of the ego are made through the mineral kingdom. Then when all the rounds of universal expression have been passed through, the vegetable kingdom is traversed; then the animal, and at length the human form is developed—very near the ape at first, but subject to perpetual improvement till at length the grandest human manifestation is rendered possible. The ego itself never varies. This true entity is, however, always working, and it is the work of the ego, not the ego *per se*, which changes.

The cry that re-embodiment implies retrogression

shows utter ignorance of the doctrine denounced, for the true interpretation of it is found in the reflection that work of every sort needs to be done over and over again until it is once perfectly performed; and who among us, let us ask, has yet developed a perfect form from the moment of conception till the hour of physical maturity. We must go on building body after body till we at length succeed in fashioning a perfect structure, whose anatomy and physiology will be flawless. When any of us have succeeded in constructing such a shape, we shall have conquered death and attained to a height where we shall be able to build and dissolve and rebuild a form at will.

What is to-day very crudely presented to the public gaze under the name of spirit materialization, is an attempt to illustrate the truth of man's ultimate dominion over the elements, so that the integration, disintegration and reintegration of bodies will be a task easily within the reach of the graduated hierophant. At the present instant we are every one of us reaping exactly what we have sown, regardless of whether we can, at present, recollect or not the time,

place and conditions when and where we sowed the seeds of the fruits or weeds we are now gathering.

The doctrine of Karma concerns the unvarying operation of the changeless law of sequence, which is unquestionably omnipresent in the universe. All great teachers have emphasized this, and nowhere in the Oriental Scriptures do we find the Karmic law more plainly stated than in many of the best known and most frequently quoted passages of the New Testament. What can possibly be stronger than the saying, "Whatsoever a man soweth that shall he also reap"? In these words we have no intimation of a doctrine of vicarious atonement or substitutionary sacrifice; for that dogma was an invention of a later period, and had no place whatever in the teachings of Jesus or any of his early followers. Again, what assertion could be plainer than the vividly truthful declaration, "You cannot gather grapes from thorns or figs from thistles"? And, indeed, those exceptionally transcendental statements concerning prayer and its efficacy, which blinded materialists blatantly deny, are the very fullest and most positive enunciations of the Karmic

or sequential law, which is undeviating in its operation. "Whatsoever you ask in prayer—believing—you shall receive," is a highly condensed compendium of the whole system of Mental Science, though exception may perhaps be taken to the single word "believing," but then only on etymological grounds.

Too many modern Theosophists have been seriously led astray by false views of Karma, which, though vigorously promulgated by professed leaders of Theosophical thought in the present generation, receive no countenance from the original Asiatic documents, whence the application is said to have been taken. The opposition to Mental Science manifested by prominent writers in avowedly Theosophic literature has been, from its beginning, a pitiable exhibition of narrow-minded ignorance; while the parrot cry, "It is not right to interfere with Karma," is too ridiculous in the light of sound philosophy to merit serious attention, even for an instant. Let it once for all be stated that Karma cannot be interfered with. The changeless relation between cause and effect can be tampered with by no one; and this the Oriental bibles

teach, with a wealth of illustration so redundant as to render misconception impossible.

The doctrine of Karma does not allow the *forgiveness of sins*, in the sense in which that phrase is used by the majority of those who confound it with remission of penalty, which is something entirely different. "Thou art released from thy sins" is the New Testament equivalent for "thy sins are forgiven thee;" and this declaration clearly means that when error has been evicted from the tenement it formerly occupied in the intellectual state of a sufferer, suffering ceases, because the effect (suffering) cannot continue after the cause (error) has been cast out.

It is said of the great teacher, Gautama, the most recent appearance of the Buddha type in Asia, that his first inquiry when he set out upon his philanthropic mission was, "What causes sorrow?" His second query was, "How shall sorrow cease?" He discovered that sorrow proceeds from ignorance, and that all the woes known on earth are the collective outcome of false judgments. He then, later on in his career, discovered the antidote to misery in all shapes, but found

it only in knowledge and application of knowledge. As Buddha means a knowing one, esoteric Buddhism signifies the philosophy of interior knowledge; that is, knowledge of causation, and, therefore, prophetic insight or seership, whereby one is enabled to produce luxuriant crops of figs and grapes by knowing how to grow them and putting this knowledge to practical account.

There are passages in the gospel narratives bearing on this subject which may be a little obscure, but these are not very hard to comprehend if we look a little deeply into them. One of the most impressive narrations of healing by Jesus is that of the young man born blind, who received sight for the first time in his experience through following a direction given to him by the great healer. Disciples attributed every infirmity to sin in the vain belief that some definite wrong must have been committed by the individual sufferer or by his parents. That these disciples knew of, and accepted the theory of successive incarnations, is plain, or they could not have asked the question concerning a child blind from birth. "Who did sin—this

man or his parents, that he was born blind?" The question was natural and commonplace, but the answer given to it is exceptional, "Neither this man or his parents."

We can only gather that the speaker of these words repudiated the prevailing fallacy, which was both unkind and unjust, that every one who is born with some deficiency in expression is either a reincarnated soul doing penance for some sin committed in a past life, or is the child of guilty parents. The continuing words, "The works of God are not yet, but are to be made manifest in him"—and that is the full and correct rendering of the passage—introduce an evolutionary note into the scale, and suggest immediately the idea of progress through education. Mistakes are not sins. Blunders do not constitute guilt, and because in the past we may have failed to build perfect organisms, does not prove that we are to sit down in the present and submit to something we idly call fate. If we are here on earth to-day to overcome past errors, and build wiser for the future than we builded in the past, then no theory can be more mischievous than

that which encourages the thought of Karma being a sort of dreadful Nemesis, while we are as much in its power as though we were galley slaves, chained to an oar by the cruel decree of a warlike conqueror.

The reputed Theosophist who talks of "bad Karma" created in a past existence, and who says that suffering to-day is in payment for past sins, does what is the very height of folly when he knuckles under to adversity and takes to his bed, sends for a physician and submits to an abominable course of drug medication, all the while prating about letting Karma exhaust itself without interference. The prostrate mental attitude, thus assumed, and the blind submission to an erroneous course of treatment, is the manufacturing machine out of which a new supply of additional "bad Karma" can be quickly turned.

It is quite reasonable to affirm that we are, at the present moment, hampered by all the results of our previous mistakes that we have not overcome; but it is in the power of every one of us to meet and vanquish past errors and their consequences by present affirmation of mental supremacy over all terrestrial limitations.

CHAPTER IX.

THE SEVEN-FOLD IDEA OF MAN.

So much has been said since modern Theosophy has become a popular subject concerning the sevenfold constitution of man that no treatise upon Theosophy, as the word is now generally used, would be in any sense complete without a special chapter upon this doctrine. Mr. Sinnett, the well known author of "Esoteric Buddhism," was about the first writer to popularize this dogma. Mrs. Annie Besant has been up to date (June, 1896,) the latest writer whose views upon the subject have excited much attention, and her comments have been chiefly expository of views already familiar to all students of the literature circulated by the Theosophical Society. The personality of Mrs. Besant is so interesting by reason of her long and striking public career as a lecturer and writer on all free thought subjects, that any effusion

from her facile pen is apt to draw more attention to itself than though the same ideas were put forward by a less celebrated individual. Mrs. Besant's comparatively small and inexpensive treatise on "The Septenary Constitution of Man" we, therefore, recommend to all those of our readers who wish to enter more fully into the intricacies of this extraordinary view of human nature than we can possibly attempt to do in the very restricted space at our present disposal.

In a previous essay in this series we have alluded to the Oriental idēa of the seven-fold constitution of the universe, much fuller information concerning which can be obtained by all who peruse "The Mystery of the Ages," by the lamented Duchess de Pomar, whose book bearing the above title is by far the most compendious and comprehensive summary of the tenets of universal Theosophy we have yet encountered. Such cases as that of Mollie Fancher of Brooklyn, to which Judge Daly of the same city has devoted so much earnest attention, cannot fail to raise far more questions in the minds of students than the wisest among us know how to answer.

The Psychological Research Society of Great Britain, composed, as we know it to be, largely of men and women of ripe culture and far more than average intelligence, is still wrestling with such problems as *dual consciousness*, *multiple personality* and many others which Thomson Jay Hudson in his "Law of Psychic Phenomena," and other recent writers upon metaphysical themes, endeavor to solve in a manner often more ingenious than convincing when it comes to the final application of the theory and astounding phenomena. *I am I*, is an excellent generalization, but what am I? is a question not always easy to explain.

The doctrine of man's seven-fold nature claims to reach the public not alone from the recesses of Buddhist scholarship, but as a direct revelation from those mysterious adepts who are mentioned with bated breath as masters cloistered in Thibet or inhabiting the well nigh inaccessible fastnesses of the Himalayan region. Dismissing without reserve all that may be fabulous or romantic with reference to the alleged origin of the doctrine and the secret sources whence it has flowed through the agency of specially appointed

messengers from the Orient to the Occident, let us first state the doctrine itself as clearly as possible, and then proceed to examine its reasonableness, and, if possible, decide how far it does or does not conform to the facts of our own experience. Every system of anthropology, from the most ancient to the most recent, postulates an *ego*; and this ego is assuredly in the fullest sense the individual. Sanskrit literature denominates the ego *Atma*, and claims that this entity is the divine of man, incorruptible and imperishable. We have, therefore, at the outset a distinctly unitary conception of man, which well suffices as a starting point. Unity precedes and includes diversity, as the greater invariably contains the lesser. The number one is, therefore, the original sacred number in all systems where numerals are regarded as expressions of spiritual values. But one must manifest itself as two, or there can be no expression and no reproduction; therefore, as the earliest forms of existence capable of multiplying their species are found to be dual or *biune* in constitution, the number two is also venerated and stands for fatherhood and motherhood,

without which there can be no thought of offspring. The old sex or Phallic worship, which first introduced the symbol of the cross to the world, was naturally and originally a simple deification of the generative principle in the universe; and as all historians and archæologists know well, the early Egyptians and all other ancient peoples worshiped the male and female principles equally, as instanced by the homage paid in Egypt to Osiris and Isis and the child Horus, who is represented both as son and daughter of the dual deity.

No sooner does a child appear upon the scene, as the result of the union of masculine and feminine principles, than the number three is exalted as a sacred numeral. Thus is introduced the triangle in addition to the circle and the cross. But the original trinal conception of divinity is not that of modern trinitarianism, with its absurd attempt to foist upon humanity three male personages as constituting deity. The primitive idea was at least natural, for it recognized the three in one as father, mother and child, a conception which is now happily displacing the exclu-

sively male divinity which has so long eclipsed, rather than enlightened, the thought of humanity.

After three comes four, the sacredness of which as an emblematic numeral is directly associated with the four cardinal points of the compass; and as the square has been for ages the symbol of equity, we find the great Egyptian pyramid—unquestionably the most imposing monument of antiquity yet discovered—built on the perfect square.

Following upon the square comes five, which has, from the earliest times of which history makes any mention, been inseparably connected with universal brotherhood. As there are five fingers on the human hand and five toes on the foot, so are there five great races of humanity which are distinct but not separate the one from the others, just as the five fingers or toes upon a single hand or foot are quite distinct but are radically inseparable, as they are all parts of one important member, all grow out of the same palm or sole, and if one be cut off from the others it perishes and the member which has lost it has become maimed and impoverished.

The number six, always artistically represented in the mysteries by the interlaced triangle, seems to typify the perfect house which the unseen tenant occupies. It stands for the perfect lodge, the completed structure; but if this be tenantless of what use is it?

In that mysterious book of Revelations, which so few Bible students even attempt to explain, and which is surely a Masonic Apocalypse, the false prophet's number is 666. This is given as the number of whatever fails to arrive at perfection, while all sacred things are spoken of as seven-fold.

The number seven is exhibited Kabalistically as the double triangle presented as the shrine of the All-Seeing Eye, which is invariably intended to represent deity in the universe and the immortal soul, the self-conscious ego in man. The interest attaching to the number seven is thoroughly scientific; for have we not discovered seven prismatic hues, all resolvable into the perfect ray of white light which embraces all? Is not our musical scale composed of seven notes, and though we may play and sing in many octaves, the seven-fold scale, A, B, C, D, E, F, G, is never lost sight of?

When, therefore, the writers of the Norse Eddas, the bible of the ancient Scandinavian peoples, declared that the soul of the warrior departed from earth must pass over the rainbow bridge on its way to Valhalla, the Norseman's paradise, the home of Odin, the principal divinity in Norse mythology, these sturdy heroes of an inhospitable clime, in whose stern eyes valor was the highest virtue, did far more than give way to poetic rhapsody; they embodied in their mythical teachings scientific verities which had no doubt descended to them from ages lost in the night of forgetfulness, when intercourse between different parts of this planet was accomplished without difficulty, before important geological changes cut off one territory of the globe entirely from all others.

Now that a study of occultism is "all the rage" in many highly respectable quarters, we shall ere long be looking at the so-called "idle superstitions" of our forefathers as veils thrown over esoteric meaning, which it is the province of genuine science to reveal.

The seven-fold constitution of man as explained, or at least stated, by a majority of present-day Theoso-

phists, may be given as follows, if we enumerate the principles according to the Involutionary Order:

- 1—Atma or Essential Ego.
- 2—Spiritual Soul.
- 3—Intellectual or Rational Soul.
- 4—Animal Soul.
- 5—Astral or Psychical Body.
- 6—Vitalizing Force.
- 7—Physical Organism.

The above classification is taken from the teachings of those schools of Theosophy which turn specially to India for guidance and illumination. There are, however, other schools of Theosophy, and from the teachings of one of the Hermetic branches we cull the following somewhat differing tabulation, though the seven-fold idea is equally prominent. In this category the seven divisions again counting from within outward are:

- 1—The Divine Ego.
- 2—Spiritual Soul.
- 3—Spiritual Body.
- 4—Animal Soul.
- 5—Astral or Psychic Form.
- 6—Electro-vital Body.
- 7—Physical Form.

Some Kabalistic writers upon the seven kingdoms within man, as well as within the universe—man being the microcosm, the universe the macrocosm—differentiate as follows:

1—The creative realm.

2—The realm of design.

3—Realm of force.

4—Phenomenal realm.

5—Vital realm.

6—Conscious realm.

7—Mental realm or state of final expression.

The seven great Kabalistic words associated with these seven regions are: First, The Word; second, The Idea; third, Power; fourth, Justice; fifth, Beauty; sixth, Love; seventh, Glory.

These again are respectively designated as, first, Spiritual; second, Astral; third, Aerial; fourth, Mineral; fifth, Vegetable; sixth, Animal; seventh, Human.

It must always be remembered by those who wish to understand with any degree of clearness these Kabalistic definitions, that Kabalism knows nothing of a line reaching out straight forward, but invariably

deals with the theory of a spiral and with circular motion. Thus the seven principles within the circle range from the essential nucleolic starting point, which is the true ego, wind through the lower stages of evolutionary expression and terminate in the fullest manifestation of involved glory. The suggestive circle of the Hermetists, formed of a serpent (the emblem of wisdom) with its tail in its mouth, encircled with the motto, "In my end is my beginning," throws much light on the mysterious, but certainly not irrational idea presented in the foregoing summary.

To the thoughtful student of Mental Science all such Oriental mysticisms may perhaps appear unnecessary, and they are, indeed, totally needless when we have once apprehended the truth that the essential *ego* is the seat of all power; but to the average student of Theosophy, or of any form or phase of occultism, classifications seem helpful, as they suggest intelligible relations between the various planes of our certainly complex though unitary nature.

In the case of Miss Fancher there are only two comprehensible explanations of the weird phenomena

which have astounded the medical faculty for many years. The one is the simply Spiritualistic interpretation, that she is a remarkable medium and has different controls who personate themselves in turn through her organism. The other is that the various planes of consciousness in her own nature function diversely, so much so that when one is to the front the others are completely in the background. Our own conviction, based on some experience, is that both theories are partly true; but there is a wider explanation possible than is usually attempted, and to this explanation of all similar phenomena we now call attention in connection with our mention of the seven distinct divisions of human nature as now ultimated. The higher planes have properly ascendancy over the lower; and though all are good the higher only are adapted to rule and the lower to serve. Directly the higher assert themselves, the lower, which were formerly the highest acknowledged or evolved, are forced into submission and a conflict ensues within the individual. As we are all of us related mentally or physically in ways we know not of, or, at least, in ways but very imper-

fectly comprehended, we are continually brought into relation with other influences, whose development corresponds exactly with the plane of development we are growing out of, and also with the higher plane we are growing into; and until we are really confirmed on the higher plane, we are subject to a struggle between the outgoing and incoming ascendencies of our nature. Whenever a person is met with who is unusually sensitive to everything, such a one serves as a vivid illustration of universal experience, and in the light of these extraordinary cases we can read the outworking of a universal law, the operations of which are not so manifest in ordinary as in extraordinary cases. A great number of people, indeed, the majority of the present inhabitants of the earth, even in civilized countries, are only conscious of their fourth and fifth principles; therefore, they either reject all evidence pertaining to the realm of spirit, or they accept it at second hand, as though in some unaccountable way a privileged class possessed information concerning spiritual things, inaccessible to the multitude, and were commissioned to dole it out to the masses either

gratuitously or for a monetary consideration. When, however, the sixth principle (counting upward or inward) begins to assert itself, then the base of acceptance is changed and the individual, no longer believing himself dependent upon others for second-hand illumination, becomes conscious of a power and insight entirely his own, by means of which he can apprehend the realm of spirit without further recourse to a mediator.

The recent split in the Theosophical Society is both interesting and instructive, for there are now at least three distinct parties all claiming to be in the right. One party cleaves to Mrs. Besant, the other to Mr. Judge—of the two which depend on authority. The third party neither swear by one or the other, but consider themselves capable of thinking and acting on their own responsibility.

Those in whom the spiritual soul (Buddhi, the illuminated and the illuminator) is beginning to unfold are constrained to throw off all shackles of material authority as they begin to perceive what is the true attitude of the genuine Theosophist—not that

of a follower or copyist, but that of an original thinker and first-hand discoverer of truth.

H. P. Blavatsky was, indeed, a wonderful woman whose intellectual ability was gigantic. She was not an impostor, but she played with her devotees and hypnotized her satellites, sometimes quite unintentionally; for when people fall prostrate at another's feet and submit to everything they suppose to be her wish, she unknowingly commands them and influences their conduct, even when she has no intention of submitting them to the spell of her psychology. As Moncure D. Conway and other bright intellects have decided, *glamour* has a great deal to do with the sensations experienced by those who bow at the shrine of any teacher. Dr. Heinrich Hensoldt, a well-known contributor to the *Arena*, is a conspicuous instance of a man so entirely psychologized by an Indian hypnotist, that he seriously advances a metaphysical theory in all soberness, which proves on its surface that he who advocates it is relating his own hypnotic experiences. Students of the occult realm soon come to know that in what on the upward scale

is the sixth, and on the downward, the second plane, hypnotic influences cannot hold sway; but on the fourth and fifth counting upward, and the third and fourth counting downward, *viz.*, the planes of intellectuality and animality, hypnotic influence can be exerted to an almost unlimited extent when conditions are favorable; and the wonder is not to find a person who is, but to discover one who is not hypnotized in some degree and in some direction.

The plane of spiritual perception is that whereon clairvoyance, clairaudience, psychometry and all that can be called the means of intromission to the spiritual state are rightfully and continuously exercised. This is really the super-psychic plane, or, rather, the state above what is commonly designated the plane of mediumship; and though the adepts are they who have attained to consciousness of the first or seventh, *viz.*, the *Atmic*, the chela or novice who is conscious of the Buddhic is comparatively a gnostic or knowing one, and cannot be deceived any longer by the illusions of the astral.

To really heal (not merely cure) the sick it is essen-

tial that an appeal be successfully made from and to the spiritual soul; *i. e.*, the healer must be a sixth principle individual whose vibrations reach out to the sixth principle of the one he is seeking to benefit; and of this we may be well assured, that no one can teach another what he does not know himself, nor can he awaken in another that which is not first awakened within him. The ordinary so-called Theosophist of to-day repudiates or discountenances spiritual healing, because he is not awakened to a realization of the sixth plane of human consciousness. He therefore knows not how to discriminate between metaphysical healing and the lowest phases of hypnotism. Du Maurier has pictured "Trilby" as the victim of "Svengali's" hypnotic art, but "Trilby" is not a model woman by any means. She is, to say the least, far too negative, while "Svengali" is a most inartistic compound of musical genius, uncleanness and duplicity. "Svengali" shows forth the sixth plane when he is discoursing soul-entrancing music, and had he been represented by the author as a good, clean man in all respects, a most instructive and truthful story,

ending beautifully, might have easily been written around him as the central figure, with the docile Parisian laundress as his pupil; but Du Maurier failed to catch the true idea of thought transference. Therefore, his pathetic tale is marred and incongruous.

Whenever the spiritual soul, the seat of genius, works through the intellectual soul, the seat of talent, and ultimates its expression through the lower quaternary, the outward expression of the individual is one of perfect health, harmony, order and general satisfaction.

CHAPTER X.

THEOSOPHICAL LITERATURE.

As the modern Theosophical movement is nothing if not ambitious on the line of propagandism, a most voluminous and truly remarkable literature has been steadily growing up within the past twenty years, proving that popular interest in all that pertains to the general and to the particular of Theosophy sells when placed upon the market in anything like an attractive guise. In 1876 (but not under the auspices of any society) Mrs. Emma Hardinge Britten, an English lady of great oratorical and literary ability, one who has spent much time and rendered much active service in America, published under certain restrictions a limited number of copies of a singular and fascinating work called "Art Magic." This recondite treatise dealt with the theory and practice of all those curious and oftentimes uncanny practices

which characterize the fakirs and dervishes of the East, as well as with much that is truly sublime in the philosophical concepts of Orientals. This peculiar book was soon followed by "Ghost Land," another work by the same author whose writings Mrs. Britten was authorized to edit and translate. As the author, who was styled Le Chevalier de B., remained virtually anonymous, much speculation took place as to his real personality; but no matter how various may have been the opinions entertained concerning his probable identity, those two wonderful books—the latter of which is a thrilling, romantic auto-biography, as well as a treatise upon occultism—created a keen and almost voracious appetite on both sides of the Atlantic for more and more information concerning the mysteries of that avowedly occult realm, into which many a profound truth seeker, as well as many an idle curiosity hunter, is always ready to peer.

In 1877 Helena Petrovna Blavatsky brought out in two immense volumes her first great contribution to literature, "Isis Unveiled." This extraordinary compilation and compendium of all sorts of singular

philosophies, histories, etc., produced more than a passing sensation, despite its size and price, which were decidedly against an extensive circulation. The books were bulky in the extreme and very expensive. Nevertheless they sold well and brought their author into singular notoriety.

Mrs. Britten and Mme. Blavatsky were in some sense associated in 1875, when the Theosophical Society was formed in the city of New York; and at that time both ladies were enthusiastic Spiritualists. Mrs. Britten has never wavered in her allegiance to the cause of Spiritualism; therefore, she and Mme. Blavatsky soon parted company, and only as representatives of contrasting schools of philosophy were their names mentioned together thenceforward.

"Isis Unveiled" has been severely criticised, but that is nothing to its discredit, as after the manner of censors generally those who have undertaken to pick the work to pieces have displayed so much ignorance as well as animosity in many instances that their condemnation has had little weight with thoughtful people. The book, however, does not even claim to

be a literary master-piece. It is rather a collection of literary shreds and patches, deftly woven together in places, and in other instances left in an utterly disjointed condition—than a finished literary mosaic. These two bulky volumes are not altogether pervaded with a spirit of gentleness and love, though there are many displays of hearty good feeling toward all sorts of people and institutions through the course of over fifteen hundred large closely printed pages.

Though the Theosophical Society as a society emphatically repudiates any special theological proclivities or aversions, and took for its original motto, "There is no religion higher than Truth," Mme. Blavatsky, as a woman, often displayed biting animosity toward institutionalized Christianity; though we are not aware that she ever took exception to what a liberal minded student of the New Testament might be justified in styling *essential Christian ethics*.

It must not be supposed that because H. P. Blavatsky has been so closely identified with Theosophy that her name in all places is inseparable from it, or that her distinctively Aryan type of Theosophy was the

only variety presented in literary form to English and American readers.

Dr. Anna Kingsford (of the faculty of Paris) and her devoted collaborator, Edward Maitland (once a clergyman of the Church of England) issued a work from what they called the Hermetic standpoint, "The Perfect Way or Finding of Christ," a few years after the publication of "Isis Unveiled." This smaller, conciser and more consecutive work has been very extensively accepted by those who like a more Christian tone and flavor than prevails through Blavatsky's writings, and who are also charmed with great purity of diction and refinement in expression. Dr. Kingsford presented a singular contrast to Mme. Blavatsky, and because of the extreme difference between the two women they seem never to have interfered with, or in any way interrupted each other's work, though their schools were quite distinct. Dr. Kingsford was a mystic, a visionary woman, who went into trances and experienced ecstasy and illuminations. She was of extremely sensitive temperament, and felt keenly the woes of animals who were mal-

treated at the hands of man. As an opponent of vivisection she was one of the strongest antagonists of that inhuman practice which the medical inquisitors of this century have had to encounter. A strict abstainer from fish, flesh and fowl, she lived as well as taught a system of vegetarianism which she and her admirers call a perfect way in diet. The Egyptian or Hermetic Schools of Theosophy find voice in the writings of this singularly gifted seeress, while the Hindu or Aryan Theosophy is closely adhered to by the followers of the much sterner and brusquer Blavatsky.

It seems inevitable that the individuality, if not the personality of an author, should impress itself upon all she writes, no matter how general may be the themes treated; and as one type of individuality charms one class of readers, while it not only fails to attract, but even positively repels another class, it is impossible to decide exactly how far the distinctive tenets of the two schools and how far the individuality of their respective representatives have influenced the verdicts pronounced by the public mouth concerning these two

distinct though not essentially contradictory systems of Theosophy. Both of them are wanting in some important elements, and neither are very readily comprehended by the uninitiated reader. At the same time each has its distinctive excellencies, and it is quite needless to reject the good in one to accept the no greater good in the other; and as to the supposed infallibility of either, it soon breaks under the strain of dispassionate examination.

To the Bible student who wishes to become familiar with the esoteric or interior meaning conveyed through its wondrous allegories, "The Perfect Way" will prove a mine of interesting and suggestive information. The Mental Scientist can derive much profit from many of its pages, as its doctrine of regeneration and its teachings on other vital points of spiritual or transcendental philosophy are all compatible with the profoundest views entertained by the most vigorous and lucid exponents of the present metaphysical movement, though the language employed by Dr. Kingsford and Mr. Maitland is somewhat technical and occasionally ecclesiastical.

The distinction between *anima divina*, or the higher self, and *anima bruta*, or the lower self of man, well repays close and thoughtful attention. The deduction which the language really warrants seems to be that though there are two of us instead of only one, the lower is not properly evil, but simply subordinate; therefore, the higher self is rightfully the master over the lower, which has a will of its own and many very troublesome tendencies, provided they are not thoroughly disciplined and rendered instrumental by the higher in carrying out the latter's intelligent and benevolent purposes.

The ever recurring controversies on freedom and destiny and on the two wills, each struggling for ascendancy in every human being, receive a good deal of attention in "The Perfect Way;" and though some of the theories of the soul therein presented strike us as rather mediæval and somewhat pessimistic, they are greatly superior to the views advanced by most schools of theologians.

All through the eighties Theosophical works kept springing before the public in the form of essays,

treatises, novels, etc. Among the most popular of the authors who made some aspects of Theosophy must certainly be mentioned Mr. and Mrs. Sinnett and Dr. Franz Hartmann, who, with Col. Olcott (Mme. Blavatsky's right-hand man and most devoted coadjutor) continued to put forth work after work, calculated, as they supposed, to answer some special need of the enquiring public. "Esoteric Buddhism" by Mr. Sinnett has excited more attention than almost any other single work of its kind. It is certainly not light literature in any sense of the word, though in the estimation of many who delight in the extremely unusual in the line of philosophy it is by no means heavy. The amount of information of an extraordinary character condensed into that one small volume is truly bewildering, and it is from its pages that the general public first derived its more or less hazy notion of the seven-fold constitution of man, the planetary chain, *manvantaras*, *Kama loca*, *devachan*, etc.

Mr. Sinnett was by no means satisfied with presenting Theosophy to the world in a series of scholarly essays redolent of Sanskrit lore. He soon after pro-

duced two novels, "Karma" and "United," neither of them out of the common except by reason of the very decided motive which they never attempted to conceal. This motive—it goes without saying—was to simplify and, therefore, popularize the tenets of "Esoteric Buddhism." The first of these, "Karma," is unsatisfactory as a propagandist work, chiefly because—though it relates marvelous incidents and connects them indirectly with Mahatmas—it fails to point out how any real good can be accomplished through their agency. The book is transparently honest and was clearly written in such excellent good faith, that the author leaves an impression less favorable to his particular cult than he would have done had he been a little more wily in working out the plot of his story. "United," though a well written book, is almost insipid and has enjoyed but a limited circulation.

Mrs. Sinnett's little book, "The Purpose of Theosophy," reflects great credit on the learning and literary talent of the gifted lady, who managed to condense volumes into chapters. The busy man or woman who has neither time nor inclination for

massive tomes will find in this brochure a portable *vade mecum*, easily digested and intensely thought-provoking.

Dr. Hartmann's works are philosophic in the extreme. His "White and Black Magic" is well worth any one's perusal, and his sumptuous work on "The Rosicrucians" is certainly an unique addition to modern literature. In his "Talking Image of Urur" Dr. Hartmann has let fly the weapon of satire pretty freely; and though he is quite justified in attacking all he has denounced, that almost brilliant novel made many of its interested readers wonder whether the screen was not being lifted a little unwisely, as the skeleton of Adyar was hardly disguised sufficiently. The most extraordinary instance of shrewd editorial policy ever manifested by any one connected with Theosophy was displayed by Mme. Blavatsky, who edited a monthly magazine entitled *Lucifer*, in the publication of that ironical romance as a serial in the pages of the chief English exponent of the very cult, the errors and follies of which many people thought Dr. Hartmann was mercilessly exposing. *Lucifer* was

always spicy as well as fearless, and though it often printed articles entirely beyond the comprehension of ordinary intellects, it invariably gave enough generally interesting matter in its every issue to win for it considerable popular attention.

Mme. Blavatsky's tilt with the Archbishop of Canterbury, the Primate of the established Church of England, brought her and her works into a prominence they would otherwise probably not have achieved; for though many pious church people looked upon her as clearly an emissary of satan, England to-day is by no means filled with men and women of the old regime, who regarded what passes for Christian orthodoxy in conservative circles as an infallibly divine system of revelation. Through the pages of *Lucifer*, published in London, and the *Theosophist*, published also monthly in India, the Theosophical Society for many years succeeded in keeping the peculiar tenets it so persistently advocated prominently before the literary world; for though the crowd of library frequenters, novel and newspaper readers everywhere are not, as a whole, attracted to Theosophy

as Blavatsky and her disciples presented it, there were always a considerable number of persons in every community laying any claim to culture and progressive ideas, very ready to peruse the pages of books and periodicals, no matter how abstruse and well nigh incomprehensible many of the pages might be, if they were promised, even vaguely, that by dint of diligent study of such literature they might at length become endowed with a tithe of the miraculous power credited to Mme. Blavatsky and the favored few who constituted her inner circle or bodyguard.

Theosophical head-quarters suggested to the average reader a very mysterious and awesome place where magic reigned supreme; but actually the residence of Mme. Blavatsky and her household of faith in London was commonplace and business-like in the extreme, at least so far as it met the outward eye. There was a striking absence of privacy in the abode of the wonderful woman, who year by year unwearingly covered reams upon reams of paper with the amazing products of her singular intelligence. When it was whispered that she was writing under Mahatmic influence, and

strange reports of her telepathic and other intercourse with masters in Thibet reached the public ear, the approaching publication of her latest and most gigantic work, "The Secret Doctrine," was hailed as quite an event by the critics, reviewers, paragraphists and all the rank and file of magazinedom and newspaperdom in and out of the British metropolis.

"The Secret Doctrine" appeared about ten years later than "Isis Unveiled," also in two bulky volumes, and at a still higher price; for this new work retailed at £2. 2s., or \$10.00, while "Isis Unveiled" sold for £1. 10s. in England and \$7.50 in America. Notwithstanding the size and price of the two heavy books (heavy in every sense of the word, extremely so) they sold freely and are selling still. The patience required to read through two such massive volumes must be colossal, for they are by no means on a par or anything approaching a level with the bulk of even professedly Theosophical literature. Cosmology and cosmogony are never simple subjects with which to deal, and when one is brought face to face with a system—or rather a combination of systems—embodying the knowledge

and speculation of the archaic Orient, couched in Sanskrit phrase almost as frequently as in the vernacular of the Anglo Saxon race, the task of deciphering the philosophy concealed as much as revealed in this voluminous writing is, to say the least, not easy. There are four volumes of this stupendous work, which constitutes by itself a massive literature; but for the lack of funds to publish two more such enormous volumes, or else because the contents of the two already before the world are not yet sufficiently digested, the publication of these is still delayed.

The average reader who desires to become acquainted with Blavatskian Theosophy reads "The Key to Theosophy" before attempting to decipher the "Secret Doctrine." "The Key" is in the form of a catechism. The questions are presented as though propounded by a student, and the answers are given *ex officio* as by one who knows whereof she speaks. In a few pages of this comparatively simple book a great deal of information may be gleaned. Without attempting to dispute its accuracy or even to expound its philosophy (at least in this article) we will condense

a few extracts taken at random from the book itself, and though couched in the present writer's language, the reader may be assured that only for brevity's sake has the change of phraseology been adopted.

Theosophy itself is defined as *religion*, as distinguished from *a religion*; and on the basis of this distinction the author reasons logically that members of the Theosophical Society can remain in good standing with that body, regardless of their affiliation or non-affiliation with other religious bodies. Another philosophic point is made in the distinction between belief in *God* and in *a God*. The simple use of the term *God* on the lips of the Theosophist is tantamount to expressing confidence in a supreme Spirit Life Force or Intelligence pervading the Universe, without attempting to comprehend, limit or define the Infinite; while *a God* on the lips of a Theosophist describes recognition or acknowledgment of a certain limited, defined and comprehended entity, who because clearly finited, cannot possibly be infinite. The seven principles of man, the seven planets and many other subjects dilated upon by Sinnett in "Esoteric Buddhism,"

are explained as far, perhaps, as they are explicable to the general student; and it is interesting to note that a careful perusal of this manual leads to the conclusion that the seven planets which form the planetary chain are not necessarily such planets as Venus, Mars, Jupiter and other orbs in the Solar System to which this earth belongs, but seven distinct states or planes of consciousness through which every spiritual monad or entity must pass before it attains Mahatmic supremacy over all material conditions, and consequently, becomes freed from the necessity of further incarnations. On post mortem states of existence, or the condition of the *ego* between terrestrial embodiments, the author has much to say and the following is a fair digest of her teachings.

The average human being now living a comparatively civilized life in polite or semi-polite society lingers not long in Kama-Locha, but enjoys a comfortable season of repose in Devachan, until the operation of Karmic law necessitates a return to some terrestrial environment. Devachan is quite a fair equivalent for the Intermediate State believed in by so many

Christians, and though not of a nature to greatly attract an active and ambitious temperament, has certainly the placid advantage of being entirely free from worries and embarrassments of every description.

As the *ego* is described as *resting* in Devachan, and as entitled to undisturbed repose, it is taught that though friends on earth may possibly in dreams and visions hold some sort of mystical communion with the serene dweller in Devachanic blessedness, that reposing entity cannot take any active interest in their welfare, as his state is one of somnolence rather than activity.

Kama-Loa is the state or place of abode of suicides and those who have misspent to a large degree their earthly existence. The state of these is not enviable, and the faithful are advised to refrain from any attempt to communicate with them.

On social and industrial subjects the author is decidedly nationalistic in tendency, and many of her views amount to a complete endorsement of the views of Edward Bellamy as expressed in "Looking Backward."

The most interior or meditative of Blavatsky's books is a little work entitled "The Voice of the Silence," which speaks of glorious souls who have earned the right to perpetually enjoy the unspeakable bliss of *Nirvana*, who, for love of suffering humanity, resign their high and calm estate and enter into the seething vortex of mortal tribulation, that they may console and uplift those who are caught in its maelstrom.

There is even in this little treatise a pessimistic vein which discolors most of the Buddhistic writings, and needs relieving by the light and warmth of a brighter and less brooding philosophy.

In America *The Path* of New York, a monthly magazine, edited by the well known William Q. Judge, some pamphlets by M. J. Barnett entitled "Simple Theosophy" and numerous letters to newspapers by enthusiastic advocates of the cult have so far constituted the chief stock in trade of avowedly Theosophical literature. Claude Falls Wright and several other talented young writers who have brought out interesting books on Theosophy are mostly Englishmen;

therefore, American editions of English books are numerous on this side of the Atlantic.

Annie Besant's contribution to Theosophy must be treated in a separate article, as she has recently been creating quite a distinctive literature.

CHAPTER XI.

THE WORK OF ANNIE BESANT FOR THEOSOPHY.

Since the departure of Mme. Blavatsky, by far the most prominent and influential public advocate of Theosophy, as taught by the Theosophical Society, has been the celebrated writer and lecturer, Mrs. Annie Besant, who was for many years one of the most prominent champions of what is commonly styled free thought in England. Mrs. Besant's earlier career, before she became acquainted with Theosophy, was a remarkable one. She was married early in life to a clergyman of the English church, who in no sense understood her; and as he was a narrow-minded man of conservative instincts, and she particularly given to bold and fearless investigation of the evidences of religion, it is not surprising that they soon became alienated in thought and affection; and through the lack of sympathy given to her by the advocates of

nominal Christianity during the most trying phases of her sad experience, Mrs. Besant turned to infidelity and became the staunch supporter of Charles Bradlaugh in his vigorous attacks upon the old blasphemy laws and other strongholds of systematized conservatism. Unlike many "free-thought" advocates, who spend their whole time and energy in fighting creeds and seeking to demolish ancient institutions without replacing them with better structures, Mrs. Besant devoted her energies and gifts, which were neither few nor small, to the work of constructive Socialism.

To level up the masses, to greatly improve the condition of the working multitude everywhere, was our heroine's noble ambition; and no matter how widely her critics may differ from her in theory, if they are at all capable of reading character and discerning motives, they must confess that the name of Annie Besant has long deserved to rank exceptionally high among tireless, self-sacrificing laborers in the field of industrial reform.

With the bigotry characteristic of most organizations of "free thinkers," so soon as one of the most

illustrious of their number took leave of materialism, and opened her intellect to broader light than that depressing philosophy can yield, the societies to which she had formerly belonged threw many a stone at her in their representative journals, and soon let her see that the iron creed of secularism is fully as aggressive as the dogmatic theology of Calvin or any other sect-founder, who desired liberty for himself and his own theories, but slavery for all the rest of humanity.

It was through personal acquaintanceship with H. P. Blavatsky that Annie Besant first became familiar with the tenets of Theosophy as expounded by that extraordinary woman. At the headquarters of the Theosophical Society in London, in the very house which Mme. Blavatsky made her home, Mrs. Besant was initiated into the mysteries of that strange Oriental system of philosophy, which has, during the past twenty years, captivated many brilliant minds, who, dissatisfied with the religion of the churches, and still more dissatisfied with blank materialism, have turned to what professes to be a Mahatmic revelation, as an antidote to mere formalism coupled with arro-

gant dogmatism in religion on the one hand, and the soul-starving negations of scholarly agnosticism on the other. Nothing ordinary in the way of Spiritualistic phenomena would have ever captured Mrs. Besant. Her intellect was keen and her agnosticism strongly rooted; but so perplexing and withal so enchanting were the sorceries (if such they were) of the Russian High Priestess of the Himalayan adepts, and so transparent appeared the sincerity of that very curious founder of a new cult in America, that Mrs. Besant became an easy convert to the allurements of a system of thought which promised to solve every problem in the universe, explain the building of the Cosmos, teach man how to rise to godlike attainments, and—in a word—to lift the veil of Isis and reveal to the gaze of the initiated what mortal sense can never dream of.

That Mrs. Besant found great fascination and not a little consolation in Theosophy is certain; but she has probably been considerably disillusioned in some respects; for the Theosophical movement is by no means the *beau ideal* of spiritual development, nor are the proceedings of Theosophical Lodges one whit more dig-

nified than those of organizations which lay no sort of claim to receiving guidance from Mahatmas or any other race of beings superior to ordinary mankind. Mrs. Besant's pathway has not been strewn with roses since she became the leader of the Theosophical Society in one of its sections; but as she was always a worker, a leader and an organizer, accustomed to rebuffs, opposition and even persecution, she has not been disheartened by the strife within the ranks of the movement to which for the past several years she has been devoting all her energies.

With the strife between different sections of the Theosophical Society in England and America, Mrs. Besant may be comparatively unconcerned, as she devoutly believes that a very large and important part of the work of the present Theosophical movement must be carried on in India on behalf of the native population of Hindustan, even more than for the benefit of the white races of the world. Though she has lectured extensively in America, as well as in her native England, and was a prominent figure at the World's Parliament of Religions in Chicago in 1893,

it is her work in the Eastern hemisphere that distinctly shows her attitude to the Theosophical movement, and evinces the decidedly Oriental complexion of her work.

We call the reader's attention to a decidedly remarkable series of addresses given by Mrs. Besant at the headquarters of the Theosophical Society in India, on the occasion of the eighteenth annual convention held at Adyar, in the province of Madras, from December 27 to 31, 1893, almost immediately after her visit to Chicago in connection with the Columbian Exposition. These lectures, from which we shall give a few precise extracts, serve to show their author's position on what she conceives to be the true nature of Theosophy and its practical mission to the modern world. In her preface Mrs. Besant says in effect that the four lectures which follow were delivered with intent to show the value of the teachings of H. P. Blavatsky as a guide to the obscurer meanings of the Hindu sacred books, and so to vindicate the usefulness of the Theosophical and Hindu writings, which contain identical doctrines. This position being estab-

lished, it necessarily follows that whoever accepts the teachings of Blavatskyan Theosophy must indorse and reverence the teachings contained in Vedas and Puranas, at least on fundamental matters. Mrs. Besant goes on to claim that Theosophy, as she understands it, is a fragment of the Brahma Vidya of pre-Vaidic days, and that the Puranas were intended to give to all who have been excluded from a study of the Vedas the truths contained therein in a concrete form, easy of assimilation. The author then asserts that her own acceptance of Theosophy has implied and involved from its inception an equal acceptance of the Hindu scriptures as the mine out of which the gold of spiritual knowledge is to be dug. As a philosophy Theosophy may be held apart from Hinduism; but as a religion it cannot thus be separated. Mrs. Besant is, however, careful to explain that if an earnest adherent of some other form of faith become convinced of the beauty and reasonableness of the Theosophical philosophy, he will very probably connect it with his own special religious system, and not with Hinduism; but if like herself one comes into Theosophy from

materialism, and seeks some kind of religious expression after embracing Theosophy, the ancient Sanskrit forms preserved in Hinduism will appeal with striking force. Mrs. Besant declares that Theosophy thus embodied has been to her both intellectually and devotionally satisfying; or, in other words, it has met the requirements of all the varied planes of her nature, thereby giving her a sense of contentment she never enjoyed when anxiously wrestling with theological problems in her youth, or when promulgating the tenets of materialism in riper womanhood.

It is interesting to note that this brilliant and fearless woman has openly professed herself a Hindu as well as a Theosophist, though she repudiates what she calls the absurd story of her conversion to Hinduism after she visited India, meaning that before leaving England she accepted Hinduism and Theosophy together. Between 1889 and 1894 she says there had been no change in her convictions, except an ever increasing clearness of vision and expansion of knowledge, coupled with an ever growing depth of satisfaction with the teachings embraced.

The lectures themselves are decidedly profound and unusual as to their subject matter, as they deal with nothing less than the building of the Cosmos, which includes not only the construction of this solar system, but constellations almost too numerous even to imagine. There is, however, less real difficulty to be encountered in the pursuance of this stupendous theme than is at first supposed, for, taking any one planet as a sample of all planets—and this we are justified in doing by reason of the latest disclosures of astronomy—the constitution of the universe is not impossible, or even very difficult to determine. Theosophy always synthesizes before it attempts to analyze. It is, therefore, a consistent and coherent system of thought which only needs to be seriously studied to be understood by any intelligent and patient enquirer.

Whether Mrs. Besant's views will find acceptance at the hands of a majority of Mental Scientists is scarcely our business to enquire. We can but state them as clearly and fully as we are able in the limited space at our disposal, leaving the readers to draw their own conclusions, accepting what appeals to them as

reasonable and true, and laying aside the remainder, if residue there be.

The first subject treated upon is Sound; and with this erudite theme, so inextricably interwoven with the ever popular subject of vibrations, Mrs. Besant deals with the skill of a master, though she is all the while seeking to show that the highest attainments of Western science to-day in no instance surpass the results obtained by the Hindu pundits of antiquity. This position is easily tenable when we remember the latest results of archæological research in many parts of the ancient East, and when we further keep in memory that it is not the average information of the masses of the people, but the exceptional wisdom of the masters or adepts which is enshrined in the mystical Oriental documents, which are said to contain all this surpassing information.

The Oriental scriptures differ from the Hebrew and the Christian in the following important respect. The latter seem contented to relate incidents and convey moral teaching, while the former are replete with scientific information. The Christian Theosophist

may, therefore, turn freely to India for secular knowledge without thinking for a moment that—having the New Testament in his hands—he can possibly require another *vade mecum* of religious or ethical instruction.

Science and religion are, however, so completely at one in the minds of Orientals of the philosophic cast that they cannot divorce one from the other; and it is just where the two are so palpably one that we find their teachings embodying the exalted conception of no religion higher than truth.

Sound seems at first to be a secular topic, in no way affecting what is generally known as spirituality; yet a moment's reflection will convince us that the single word sound covers the entire territory occupied not only by music, but by every variety of speech by means of which spiritual or moral lessons are conveyed. The metaphysics of this subject are intricate and profound, but they are susceptible of elucidation, and where Sanskrit terms are easily translated into good English, the ideas expressed in the original language are easily grasped by Western thinkers in their new dress.

We often hear in the West of spirit and matter, as though there were two distinct substances in the universe in no way connected with each other. Eastern philosophers convey the idea of a single dual substance, or an essential primal substance, containing all the properties displayed by what we have been accustomed to call spirit, and also by what we have agreed to call matter. This essential unitary substance, dual in its nature, may be termed spirit-matter, a compound word which gives a very much better idea of the reality of things than the two words spirit and matter as they are commonly employed. (One thing is not another thing, as all things are of necessity distanced or differentiated from each other; but all things are expressions of one primal force or primordial substance, and this substance inevitably includes within itself the properties and elements of all the forms which are produced in the carrying out of the manifold processes of its manifestation. In the "Secret Doctrine," quoted by Mrs. Besant, the following passage occurs: "The one Divine Essence, *unmanifested* perpetually begetting a second self *manifested*, which second self,

androgynous in its nature, gives birth *in an immaculate way* to everything macrocosmical and microcosmical in this universe."

Life and thought are said to be primary. We, therefore, contemplate as the origin of all things not dead matter or senseless energy, but conscious intelligence. The recent researches of the great English scientist, Prof. Crookes, who was the inventor of the radiometer, are said to prove to Western scientists the truth of much that has long lain concealed in the Oriental Scriptures. The great discovery made by Crookes, and by him explained to an audience of picked scientists of England in 1891, is that the atom is not eternal as an atom, for it is produced and destructible. The atom is dual and should be regarded as a neutral body, formed by the joining of the positive and negative elements in nature, and it is permanent by reason of its duality. When we seek to trace how atoms are builded we are compelled to posit a primal substance such as Roger Bacon, the celebrated mediæval Occultist, called *protyle*. This protyle in motion generates the force allied to electricity, which traces for itself a

spiral course wherever it travels through the universe. The ancient symbol of the serpent, which everywhere occupies a prominent place in symbolism, is a scientific figure of the spiral coiling itself continually. It, therefore, conveys a correct idea of Cosmic motion. The somewhat unfamiliar word *Fohat* is constantly introduced into Theosophical writings, and this stands for the great singular force which underlies all those myriad manifestations of the workings of *force per se*, which we are accustomed to designate by the plural, *forces*. Vibration being generated by the constant movement of something—and force is never actually at rest—sound results; and sound possesses unmistakably the attributes of form and color, a scientific demonstration of which has been most successfully given through the experiments of the well known Mrs. Watts-Hughes and other pains-taking experimentalists in recent years.

Sound is the builder of form. This is the vibratory theory now so popular among enquirers into Occultism. Sound does three distinct things. It creates form, it upholds form and it destroys form. Thus it acts like

the three persons of the Brahmanical Trinity—Brahma who is always creating, Vishnu who is continually preserving that which has been created, and Siva who is perpetually destroying or dissolving. The three are, therefore, the Creator, Preserver and Transformer; and these three are in essence one, though in functions three. The experiments of Mrs. Hughes and those who worked with her, abundantly proved that the notes sounded by the human voice produced in perfection the forms of flowers, shells and many other natural objects; and these were rendered larger, fuller and more distinct as the sound was intensified and the notes of the singer became more resonating and sustained.

One of the greatest beauties of the system of scientific religion deduced by Mrs. Besant from the ancient bibles of India, is that it is in strict accord with the latest researches and disclosures of material science so-called as far as that can go; and while we are not at all prepared to bend the knee in abject submission to an external and painfully limited version of science, as taken by agnostic professors in German colleges

and elsewhere, we do contend that all attempts to answer the clamoring of the soul for knowledge concerning God and its own immortality, by stifling scientific research and bolstering up unscientific dogmatism in the midst of intelligent communities is worse than useless.

If Theosophy, stripped of its eccentricities, and most of all of its personalisms, can demonstrate the union between the two aspects of the universe, commonly called the two worlds, and prove the exact relation between the seen and the unseen, it will then accomplish the great work which its admiring advocates declare it has been appointed to perform by the Mahatmas or illustrious adepts who are its head; but to do this it must strip itself entirely of very much with which it is now saddled; and particularly must it throw off all yoke of allegiance to pretentious individuals who seek to glorify themselves and hold the society in bondage.

Mrs. Besant has been specially qualified for the arduous work she has undertaken by a long, brave career, which very few women or men either would

have the courage to undertake; and now that she has consecrated her unusually fine reasoning powers to the promulgation of Oriental ideas, brought up to date and translated out of Sanskrit into English terms of speech, we may well predict that if she continues steadfastly with her task, she will do a great deal toward bringing the liberal thinkers of the East and West nearer together than it has seemed possible ever to bring them before. Mrs. Besant's enthusiasm for India is truly wonderful; for she—like Sir Edwin Arnold—is English to the backbone. There must be something strangely fascinating in the land and its native population to cause Sir Edwin Arnold to speak of himself as an ardent lover of India, though none the less a lover of his native isle. Now, listen to the impassioned words of Mrs. Besant, with which she ends a lecture on "Fire," in which she strongly emphasizes the ancient occult teaching that the holy fires are bright beings radiant with high and holy intelligence: "Then in our land of India, the great Gods looking downward, shall once more see the Fires ascending heavenward, not the household fires which remain as

symbol, but that Fire of the Spirit, which, aspiring upward toward Their Feet, shall draw us upward toward Them and make India again what she should be—the very Light of the World and the Child of the Gods. Aye! her ancient people shall be children of the Gods once more; and when love shall be burning in each heart as Fire, the whole will flame upward to Their throne.”

The extraordinary capitalization which characterizes the printed form of most Theosophical addresses is evidently intended to impress readers with the superior powers possessed and exercised by those unseen intelligences who are called gods; beings who were once men and women like ourselves on some earth somewhere in the boundless universe, and who by dint of cultivating the spirit of divinity within them, have now become the rulers of worlds and planetary systems. Truly Theosophy holds out unending vistas of future progress before the ambitious ego; and what is most beautiful of all is that when it is taught purely and ennoblingly it counsels not selfish devotion to one's own attainments, but work for the great whole of

humanity, whose welfare includes that of every individual member and is enhanced by every step in real progress taken by any individual unit included in the grand mass. In her striking discourse on "Yoga," Mrs. Besant makes this very clear, and with her usual keen insight into the subjects with which she undertakes to deal, she wisely exalts the moral and philanthropic aspects of the question far above the ceremonial.

In another essay we shall have something more to say on "Yoga" as an aid to concentration of thought, and thereby to the facilitation of occult development; but as a fitting end to this chapter we will give one more quotation from the writings of the noble woman whose work for Theosophy has been our central theme on this occasion: "You must learn to be indifferent to results, provided you do your duty, leaving the outcome in the hands of the mighty forces that work in the universe, and that only ask of you to give them the outer material in which they may clothe themselves while you remain one with them. To do this you must be pure; you must always have the heart fixed on the one reality. The devotee is ever within, in the

heart, always within the shrine, and the mind and the body are busy in the outer world. That is true Yoga, the real secret of Yoga."

If this teaching is rendered thoroughly practical by constant reliance upon the divinity which is the very essence of every individual life, we are sure the state of "higher carelessness" advocated by Theosophy, will be attained, and illumination of the intellect must ensue.

CHAPTER XII.

THE COMING THEOSOPHY—ITS RELATION TO MENTAL SCIENCE.

In our last essay, in which we considered at some length the views of Annie Besant and quoted from her published writings her pronounced attitude in favor of Hinduism, we introduced a theory of the Cosmos, which, when intelligently considered, leads to the inevitable conclusion that—the substance of the universe being homogeneous, what we are accustomed to call matter is really only a crude or external form of mind. The Mental Scientist does not and cannot conceive of matter apart from intelligence, which is omnipresent and all-pervasive. We can and do realize that there are cruder and finer expressions of this one substance, but there is in a last analysis no blind force and no dead matter. It is to Theosophy in its broadest sense that we are indebted for many a profound logical and strictly scientific statement concerning involution

and evolution, as the Theosophist is the only one who, while thoroughly accepting the doctrine of evolution, undertakes to account for the fact that evolution is only a process of unveiling, and, therefore, the attributes made manifest during the progress of this process are all necessarily pre-existent and contained within the unrolling ego.

Using the title Theosophist in this expanded sense, we of course do not in any way confine it to those who assume to be the only true Theosophists, because they closely adhere to what they regard as the infallible output of some mysterious Oriental brotherhood. Theosophists there have always been, in and out of the Christian church and all other organizations, and those within the pale of the church have always been the mystical teachers who have been its saving salt, preserving it from utter destruction in times when clergy and laity alike have given themselves over to corruption. The new type of Theosophist which is now beginning to appear in America and Europe is a worthy successor of the noble company of esoteric teachers, whose pure and peaceful lives have always

been a standing reproach to the external aggressiveness of the outward church; and while some are far more given to piety and devotion than others—using those words in their conventional sense—there are several fundamental and most important points of agreement between all Theosophists, of even widely differing schools, that—though terminology may vary greatly—there is no good reason why a harmonious *modus vivendi* should not be established, and the points of resemblance rather than of variance between the several schools be accentuated.

In the first place all truly Theosophic intellects conceive of the two selves of man, one as the seat of root affections, and the other as the seat of transitory desires; the root affections being embedded in the permanent higher self, which is alike in all of us, and the transient desires of the intellect being ephemeral and incidental to the particular stages of development through which some of us are now passing.

The real *will* of the individual is seated in the permanent *ego* or *atma*; and as this highest principle in man is changeless and, therefore, immortal, the root

desire of every human being is the same. However faulty may be the commonly accepted definitions of Theosophical terms, it is both ridiculous and unfair to attribute the misconceptions of would-be interpreters of profound doctrines and the inconsistencies of prejudiced intellects to the essential tenets of a venerable cult. In the Theosophical publications of the Western world, a great deal of nonsense has been printed concerning mental healing; and as adverse criticism of a metaphysical system of healing is chiefly due to ignorance on the part of writers and readers alike, it is clearly incumbent upon those who know better and who can reach the public ear to answer objections in a calm, philosophical temper, scorning the use of offensive language, though not necessarily refraining from a judicious employment of befitting sarcasm when exposing errors too gross to be permitted to pass undisputed on their misleading way.

There are certain stock-in-trade objections to mental healing which are perpetually brought to the front by dabblers in Theosophy who substitute caprice for reason, and who travesty language to make out a case. Now,

Karma is a Theosophical doctrine, though not as ordinarily prated of by those who misuse it for the purpose of venting their spleen against mental healers. The doctrine of Karma can be philosophically connected with or disconnected from the usually allied doctrine of reincarnation; for whether one does or does not believe in the latter, the former can be accurately defined as unswerving consequence. Karma is not something we have accumulated just so much of during a previous embodiment, or during the past years of our present earthly existence. It is something we are continually dealing with, and as a variable product of our varying condition it is subject to incessant change, for it registers and proceeds from our condition every moment. The true Theosophic doctrine does not admit of the remission of any penalty which proceeds from the transgression of law, for its standing motto is, "As you sow so must you reap;" but as we are, every one of us, continually sowing fresh seed in our mental gardens by every thought we entertain, we are constantly changing, by our thinking, the actual condition of our existence.

Some people are severely straitened in financial circumstances by reason of their past inefficiency, idleness or mismanagement, and to these the message of Theosophy, when rightly delivered, is not that they should "grin and bear" misfortune as though it were inevitable, thereby foolishly justifying a further continuance in a poverty-stricken condition, but they are bidden to arise out of their low estate, to change their relation to the inflexible Karmic law, and make of it their friend instead of foe.

The misapplication of the Karmic idea in such a connection leads to laziness, pessimism and despair, even though the more dignified and classic phrase, *resignation to the inevitable*, may be on the tongue.

Resignation is not a virtue. It is rather a vice, for instead of developing, it dwarfs character and vetoes self-reliance, without which we are ninnies rather than noble-hearted men and women. True Theosophy may issue a pamphlet with the title, "Karma as a Cure for Trouble," and may accomplish useful work by so doing; but the pamphlet needs to be wisely written and rendered explanatory of the eternal law of

sequence, an acquaintance with the workings of which must emancipate us all from the servitude to fate—so-called—in which we have been so long imprisoned.

To accept whatever comes as being all for the best is in one sense right, but in another altogether wrong; and it needs but a little sober reasoning to show clearly the distinction and opposition between these views of "all for the best." If the operation of the law of sequence be entirely beneficent in its final outcome, we may rest assured that all things are working together for the best. This causes our philosophy to be thoroughly optimistic at the core.

Henry Wood in his most recent collection of metaphysical essays, called "Studies in the Thought World," brings out the uses of pain and suffering of every sort very finely and intelligently. Pain is an educator. We do learn through suffering. We learn thereby to correct mistakes and avoid falling in the future into the errors of the past. We have, therefore, good and sufficient cause for thankfulness, even in the presence of the direst seeming disasters.

Helen Wilmans, in a masterly editorial published in

Freedom, told her readers to rename their obstacles opportunities, and consider each in the light of a gymnasium bar on which to try their strength. Such teaching embodies the quintessence of Theosophy, and such teaching would prove highly acceptable in the eyes of all genuine masters or adepts, who have come into the knowledge of how to govern occult forces and compel the cruder elements of nature to serve in all things the powerful and triumphant will of the spirit.

To interfere with the workings of Karmic law is absolutely impossible; therefore, it can be neither wrong nor right; for it cannot be logically included in the category of possible human achievements. All things are possible within the circuit of the operation of the changeless law of the universe, but it is not possible for any one to tamper with or change the law.

Mental healers who understand the scientific manipulation of the finer forces of nature address the real individual whom they are treating, and speak to the primal, unwavering will of the *ego*, which is always for righteousness; or they address the intellect of the patient or pupil, and call upon it to listen to the voice

of the true undying self and show forth in harmonious expression the desires of the real being. Much controversy often arises over the question of the relation between hypnotism and mental healing; and as the former word is a terrible scarecrow to some self-styled and self-appointed leaders in the Theosophical Society, it is brought forth again and again as a terrific bugbear to intimidate the unenlightened. Hypnotism is by no means the diabolical invention it is often made out to be, and our thanks are certainly due to Professor Hudson, author of "The Law of Psychic Phenomena," for the learning and fair-mindedness displayed by him in his elucidations of the hypnotic mystery. As hypnotism is derived simply from the Greek *hypnos*, meaning sleep, hypnotic only means sleep-inducing; therefore, hypnotic treatment is a proper antidote to sleeplessness; but to seek to make that one much abused word cover the entire ground of suggestive action is a pure absurdity.

Suggestion, meaning a simple appeal, invitation or reminder made by one to another, is a perfectly appropriate term to apply to the *modus operandi* of mental

healing; and of suggestions there are two great varieties:

First, suggestions made by one individual to another; second, auto-suggestions or suggestions made by an individual on one plane of his consciousness to himself on another plane.

We sometimes give a lecture on the genius of mental healing, bearing the somewhat striking title, "If I *think* I am ill, how can I *know* that I am well?" A lecture with such a title always draws a large audience, and usually provokes a number of questions following it. We will endeavor to give the gist of that lecture in this connection, to show the line along which we proceed when undertaking to expound a metaphysical philosophy and rebuff false charges frequently brought against mental practice by certain Theosophists, Spiritualists and other professedly progressive as well as confessedly conservative people.

When I feel or think or believe that I am unwell I am conscious of certain sensations, and these sensations have, of course, an efficient cause, or they could not exist. I do not proceed to deny the existence of

those sensations, nor do I deny that they have an efficient cause on the external plane where they are made manifest; but I do not confound the real individual which I am, with the instrument through which I am temporarily expressed. If I think that I am ill, instead of realizing that my machinery, through which I work, is out of order, then am I laboring under a grievous error, an error which so far subjugates me to the control of externals that I am for the time being a helpless victim to the dominance of surrounding conditions, which it is my right to dominate instead of permitting them to govern me. If I look only to appearances and view everything from the outside, I shall perforce conclude that I am ill, because I look ill, I feel ill, and have or exhibit all the outward symptoms of disorder. When I turn from without to within, from the superficial to the central, from the evanescent to the permanent, I make the discovery that I am well, though my instrument may not be. Grasping the thought that I am the instrumentalist, I claim my power to attune my instrument to my use; and as I proclaim this power

and willfully exert it, I begin to make new and better Karma—to use the pet phrases of those very Theosophists who ignorantly denounce mental healing.

This process of mental healing is thoroughly Theosophical, and is from first to last in exact accord with the teaching that we are makers, unmakers and remakers of our own Karmic conditions.

But that is simply self-treatment, some will say, and the objection instituted is toward the treatment of others. Very well, then, let us see how the case stands with regard to our relations with our neighbors. We are none of us entirely independent one of the other. We all influence each other for bane or blessing in proportion to our mutual sensitiveness, and in exact accord with our own internal states. We are constantly treating or influencing each other, both knowingly and unknowingly, and our influence reaches out for good precisely to the degree that we entertain helpful and elevating opinions one of another. We are treating people, though perhaps unconsciously, every time we think about them; but whether they receive the treatment and act upon it or not, depends upon

their condition at the time. Now, as we are constantly thinking of others, even when we are not talking about them, it is surely an ethical and Theosophical resolve to determine to think well and speak helpfully of all with whom we have any dealings whatsoever; and as the unkind and depressing thoughts of people are constantly forming a dark cloud of shadow through which it is hard for the light of joy and courage to penetrate in many places, the chief work of the mental healer consists in antidoting by contradiction (opposite statement) this depressing cloud of pessimistic belief and expectation which lies over the world like a funeral pall. Whenever any one feels a kind, invigorating thought he takes to it as readily as a duck goes to the water, thereby proving that people are actively as well as passively willing to be helped and blessed, but no one wants to be hindered and cursed.

If you suggest to a child that he is ill you depress him. He therefore resents it and soon begins to whimper and take a dislike to you. If on the contrary you suggest to the same child that he is well, strong

and happy, your suggestions are so pleasant that they are eagerly welcomed, and you are of all people the one whom the child is most delighted to welcome.

A great deal depends upon voice and manner, even in silent treatment, for the sub-self is very sensitive to what underlies, and is the cause of whatever the outer self ultimately manifests. Kindness and firmness are alike necessary to success, and wherever an ailment is deep-seated that you are endeavoring to eradicate, your most successful attitude of mind is to trace it back to a chronic or habitual state of thought and suggest the very opposite of that old erroneous condition of the intellect. Karmic results, in so far as they are disagreeable and have sprung from bygone malpractices, gradually and surely fade out if they are overcome by new courses of action, but not otherwise. On the physiological plane we witness an exact correspondence to the psychological in the following order: A medical man declares that a man's system is choked with nicotine, for he has been an inveterate smoker for many years, and commenced indulging in cigarets when yet in his early teens. It is not possible

to remove the effects of all this saturation of the body with tobacco in a moment, but it is possible to get the sufferer from his own folly to refrain from adding to the weight of his Karmic load by crowding still more nicotine into his overburdened system. If the man gives up smoking the nicotine will gradually, and may be rapidly, escape from his body through the pores, and if he puts no more in he will find that the uninterrupted working of transformatory law in his organism will renovate his entire frame in a much shorter time than many people imagine to be possible. The real difficulty to be encountered in such a case is not physical in any sense, for it is not the tobacco habit, regarded externally, which has to be dealt with, the source of the mischief being in the abnormal craving of the misdirected will of the intellect for the perpetual effects of a narcotic.

It is not the tobacco habit, nor the opium habit, nor the liquor habit, nor any other habit that can be successfully counteracted medically, because the cravings are seated in the intellect. Therefore, a drug which temporarily nauseates somebody, being an outward

article can at most produce but a temporary benefit, and that is a doubtful advantage. Mental healing goes to the root of the matter by attacking the craving at its source, and this not by the aggressive method of deliberately opposing the error in so many words, but by appealing to, so as to stimulate to activity, desirable tendencies which have hitherto remained dormant.

The new Theosophy will not fall into the barbarous ruts of the old, and already there are neo-Theosophists among us—bright, intelligent women and men—who are beginning to see how to apply recondite theories of the universe to the actual necessities of the present. The new Theosophy is not afraid to tackle the Tammany tiger in New York, or any other ferocious corporate animal which clutches at the throats of the people and attempts to strangle liberty, but the methods of many would-be reformers can only develop a new beast, possibly a hyena, which, though a change from the old tiger, is by no means preferable. It is the province of Theosophy to clearly accentuate the doctrine that all human beings are good at the core; that their many mistakes are all vincible; that penal-

ties which follow transgression of order are all remedial. On the basis of these three grand affirmations, even though no more be added, it is certainly possible to erect a societary structure which will be harmonious in all its parts.

We are not so much interested in showing where philosophies diverge, as in pointing to a common meeting ground whereon all sincere philanthropists can marshal their now scattered forces and do *effective*, because *united*, service on behalf of a purer, higher, healthier, happier social order than has ever yet been ultimated. We must not forget that a community is only an aggregation of units. Whatever course is best to pursue on behalf of one is also best for all. Our essential interests are identical universally. Only our accidentals or minor incidental interests appear to conflict, and when even such is seemingly the case, a broader view of all the facts will show that in reality every human interest is in league with every other. We are assuredly entering upon a new social order; a new political economy is demanded, and to meet the requirements of the coming age we must find a way

to enrich all by pauperizing none. When every individual takes a proper view of the part he has to play in the universal army, the road to wealth in every direction will be made plain. One truth must be insisted upon as the basis of all regeneration; viz., that as health and happiness are due to internal states rather than to environment, the wealth of one, rightly understood, never means another's poverty, nor does the poverty of one ever signify another's wealth. Society can be beneficently reconstructed only in accordance with the foregoing proposition.

CHAPTER XIII.

THEOSOPHICAL SUGGESTIONS FOR MENTAL AND PSYCHICAL DEVELOPMENT—YOGA PRACTICE.

In any popular and brief attempt to enter into the mysteries of Yoga, it must always be born in mind that East Indian Yoga practice, in the degenerate form in which it is frequently introduced to the public of Europe and America, is by no means identical with the original Yoga of the *Rishis* and other Wise Men of the East. As there are two not only distinct but even diametrically opposed theories extant in the Orient to-day, and they have been handed down from immemorial antiquity, concerning the true method of cultivating the inner force latent in all mankind—these two opposing theories—when not properly differentiated each from the other in the writings of those who undertake to define what is regarded as Theosophical in India—have given rise to a great deal of misapprehension and to the constant multiplication

of conflicting opinions regarding the oldest and most authentic Hindu methods of practice for the purpose of reaching those sublime altitudes of attainment which constitute those who reach them adepts.

One of these theories is that the revolting practices of self-torture, often amounting to cruel and disgusting butchery of the living man, are recommended and endorsed by the wisest among Hindu teachers. Such we emphatically state is not the case; for, though there are many native Hindu fakirs and many Mohammedan dervishes to be met with all over the East, and some—though by no means all of these—practice blood-curdling rites, these are not Brahmans of high caste, nor are they followers of the adepts in the methods of their procedure.

The other theory which is, indeed, the correct one, is that which is both professed and practiced by true followers of the Buddhas, who have all taught—without a solitary exception—that the true road to initiation of the highest kind is to be found only along pathways of strict obedience to the most exacting requirements of the law of the universe, which

peremptorily insists that the body shall be properly cared for, but so disciplined like unto an exquisite and well tuned instrument, that it may be always in readiness to serve as a means of expression for the intuitions of the indwelling entity, who can use a well tuned and well preserved instrument far better than a mangled and perverted one.

It is a tenet of all Theosophies that man is himself capable, through the exercise of *will*, aided by the acquisition of knowledge, to do whatever he pleases with his organic frame, even to the extent of learning how to suspend animation and resume it at will. The mere wonder-worker, the traveling fakir, who, with no other clothing than a simple loin-cloth, can do such amazing "tricks" in open daylight in presence of a horde of curious, half frightened and half incredulous spectators, is not one of the order of illustrious adepts to whose glorious company the aspiring student of Theosophy hopes eventually to belong. The wonder-maker is sometimes a good hypnotist; at other times he is a natural magician or spirit-medium, in whose presence wonderful phenomena occur beyond

his own control. Sometimes these marvelous performers of occult wonders are little more than skeletons in appearance. They are frightfully emaciated in body, but intensely strong in will-power, and the magic they practice is largely due to their deliberate cultivation of the psychical in preference to the distinctly physical tendencies of their nature.

There is clearly a discoverable law governing these astounding manifestations of occult energy, and those who are prepared to wade through deep waters of self-denial on the outer planes, that they may develop wondrous strength and ability on the inner, will assuredly meet with the particular reward of which they are in search, provided they are continuously faithful. But though such strange and weird phenomena as those accompanying the fakir excite to-day scientific as well as merely curious interest, the great majority of people have no special desire to pose as itinerant magicians, or live as exempt from the ordinary pleasures and employments of the world as do these self-immolated members of certain orders, which teach that spirit and body are in perpetual conflict,

and that the latter must be suppressed in every way imaginable that the former may prove its power and ascendancy.

The higher Oriental counsels all point in the direction of cultivating the spiritual man by a very different process; viz., by fixing the thought on higher goals than are ordinarily kept in sight, and by striving to attain nobler prizes than the majority are content to win.

Concentration is the life of Yoga; but concentration does not necessitate willful denial of the lower self, but, on the contrary, determinately persistent gratification of the higher self.

There are certainly two sets of desires in all of us, the one pointing toward enslavement in sense, the other tending toward complete mastery over the lower appetites. We can live as animals, or we can soar to heights whither animals have no desire to climb; and in order to attain to eminence in the higher direction, we must be prepared to live for it and bend all our energies toward it. The sacrifices actually demanded are only in the nature of exchanges. There are two

paths opening before the chela or probationer, and he can take one or the other, but he cannot pursue both.

The erroneous thought entertained by many that Yoga practice implies injury done to the physical frame involves a fundamental misconception of the most ancient idea, which was simply an insistence upon the fundamental necessity of absolute concentration upon a given object, realized by mental vision, though unseen by the physical eye. The entire practice of Yoga from first to last hinges upon complete abstraction of mental gaze from all external sights, so that the inward look may be riveted upon such interior verities as pertain to the psychical plane of consciousness. Deep, regular breathing has always been recommended as the first and highest requisite; and this breathing is purely natural as taught by the wisest expounders of the system.

Again we must draw the sharpest possible line between pure, original Yoga and the falsifications of later days, and also again discriminate between the sincere attempt to liberate the inner powers of human nature and artificial striving after abnormal phases

of magic—never wholly *white*, and often verging closely on the decidedly *black* or perverted use of psychical endowments.

For all—men, women and children—acquaintance with the rudiments of Yoga is profitable, for the first lesson is purely physiological, as well as psychological, and relates to deep, regular inspiration and consequent orderly respiration. Many modern physicians, men and women of broad culture and liberal ideas, declare that right breathing is a successful and—when pursued constantly and systematically till it becomes habitual—an infallible cure for consumptive tendencies and pulmonary afflictions of all descriptions.

The student must accustom himself to realize that his physical anatomy is in all particulars correspondent to his real self or spiritual ego, and that control over the action of the physique is due to right mental action. This is a truly metaphysical premise, and lies at the root of all improvement in exterior conditions. The *solar plexus*, the great ganglionic centre lying immediately back of the abdomen, is the source whence the act of conscious breathing should proceed.

The posture of the body should be erect, the shoulders thrown well back, and the air allowed free course through the entire system to the end that the lungs are kept perfectly aired and the blood thoroughly oxygenated. By breathing regularly and strongly, pronouncing meanwhile the sacred syllable *Om* or *Aum* with clear, persistent resonating intonation, it is claimed that a state of perfect equilibrium or rightful polarization can most readily be obtained. As this exercise is natural, simple and healthful, every one is at liberty to try it and test its efficacy for himself; and if any other word than the world-famed Sanskrit syllable *Om* suggests itself to any of our readers as more significant and appropriate in their case, the verbal substitution of another term—provided the intention and exercise are the same—will not hinder the result.

One of the most important phases of Yoga, and one, moreover, that must in no case be neglected, is the practice of devoting a given time every day to a stated exercise with some definite end in view. The veriest tyro in Mental Science knows something of the im-

portance of keeping desire and expectation always together, and of doing whatever one does with the distinct understanding that the doing of it is a part of the process needed to unfold the interior self-hood, so as to accomplish eventually the complete manifestation of the special good desired. To devote from five minutes to an hour every day at the same time to a special exercise, and determine that nothing shall prevent the doing of the special deed at the fixed time, is a very valuable exercise, not so much on account of the value attaching to the thing done, as by reason of the habit of concentration thereby formed and the step taken in the domination of circumstances.

The central idea involved in the practice of Yoga is that circumstances must be made to yield to us to the end that we may grow to conquer our environment instead of being unduly influenced by it, as the majority of people surely are at present. Most people one meets declare that they are utterly in the grip of their environment. They have many tyrannical masters, but they know not who they are; therefore, they weakly allow themselves to be governed by whatsoever

is in the ascendant for the time being. Being constantly switched from the track, and made to do what they have no disposition to do, they are easy victims to diseases commonly called infectious; and they are equally the prey of very much that is not ordinarily considered contagious, though it is in reality every whit as infectious where people are intensely sensitive as the most pronounced varieties of contagious disorders enumerated in works on pathology. We do not usually trace results back to their producing causes with any degree of intelligent logic, and it is because of our failure thus to do that we experience so many mysterious and trying experiences, all of which can and will be for the future avoided, immediately we come into the acknowledgment of our rightful inheritance over surrounding conditions.

The practice of Yoga in India is of various kinds; and while some varieties are even barbarous and repellent in the extreme, some are well adapted to point a way to higher attainment, even to the most cultured and progressed members of American and European society. Mrs. Besant has written a sort of apology for

the objectionable phases, while she has justly praised the advantageous types of Yoga; and as she is quite an oracle in the estimation of many professed Theosophists, it is well to refer to some of the good, sensible words she has uttered in opposition to the introduction of mischievous practices among people who often blindly follow inexperienced would-be leaders into the deep waters of a very questionable type of occultism. While commending the spirit underlying Yoga practice as a whole, Mrs. Besant remarks as follows in her lecture on Yoga concerning the mistaken attempts of some pretentious teachers to give extraordinary breathing exercises to their classes: "The shutting of the various senses physically, the checking of the breath physically, these are really the lightening, so to speak, of the weight, and making it easier for the mind to retire from the external world. But where these directions, which have been published to some extent, are suddenly taken up by people not fitted to practice them by physical heredity, and when they are carried out with much persistence and Western energy, without some one who knows how to

guide the student, the practice may become exceedingly dangerous. If it is carried beyond a certain point it may seriously affect the organs of the body and may cause disease and death.”

The breathing exercises which are invariably recommended as aids to concentration by sober, level-headed persons who are not led astray by fanaticism are invariably beneficial in every direction; but these are in no sense unnatural; nor do they presume to lift the soul out of the body, but on the contrary they are intended to more fully vitalize the organism than it has ever been vitalized before. Mrs. Helen Wilmans, in her wonderful course of twenty lessons for Home Study in Mental Science, has much to say about the folly of that mental state which induces people to become as much like air-plants as possible, and she—who is always intensely practical, though highly transcendental—advises people again and again not to seek to get out of their bodies, but to more perfectly attune and develop their bodies, rendering them thereby better instruments through which universal intelligence can act. There is immense wisdom in the

simple recommendation, "Let's be comfortable;" and to all who are seeking for higher light and fuller victory over surrounding conditions, we would fain echo and re-echo *yes, let's be comfortable*, for through comfort rather than through discomfort can we rise to the greatest heights of interior as well as exterior development.

As many writers have truthfully declared concerning the wonder-workers of the East, the most astounding exhibitions of the marvelous can be given through the agency of men who look little more than emaciated skeletons bodily, but whose fervid will enables them to control the elements about them in a manner astonishing, indeed, to the over-fed and often sensual travelers, who gaze with open-mouthed wonder upon scenes which to them appear so decidedly supernatural, that they must be attributed either to God or the devil.

But these harrowing scenes, graphically described by the author of *Art Magic* and other singular treatises upon the weird and the mysterious, are not the goods of which the majority of intelligent truth-seekers and

power-seekers are in search. What they usually desire is not so much the ability to perform feats of so-called magic, as to be able to live their regular lives on a higher plane and in a more satisfactory manner than heretofore. Memory is frequently complained of as being treacherous and unreliable, and all sorts of nostrums are offered for strengthening a faculty by artificial means, which, if left to itself and placed in normal conditions of repose, would prove ever faithful and, therefore, never treacherous.

There is a great wealth of wisdom in Adelaide Proctor's saying:

"One by one thy duties wait thee;
Let thy whole strength go to each."

And there is much wisdom also in many of the "White Cross" pamphlets written by Prentice Mulford, particularly where he urges upon all who desire to increase in mental power and stability of character, to accustom themselves to the doing of but one thing at a time, never permitting any two occupations to divide the mental field between them. Memory is in itself an infallible recorder of all that transpires, but our power of recollection is what needs increasing. Memory

with all its wonderful, undreamed-of content of information stored up—we know not when and we know not how—is ever ready, like a rich mine or a deep well, to yield us abundant ore or copious draughts of oil or water, as the case may be, if we only learn the art of boring and mining, or bring sufficient buckets and let them down into the deep.

Concentration is accomplished at first by a deliberate, determined, persistent effort (and yet in one sense not an effort) to contemplate one object, and that alone, until by reason of our attention being completely fastened upon it we are entirely oblivious to all beside. The following is a simple record of actual experience which clearly illustrates the idea we are seeking to convey.

A company of six students were desirous of receiving certificates from a teacher of Mental Science, which they were assured would be placed in their hands as soon as they had satisfied the teacher that they were justly entitled to them, but certainly not before. When the day for final examination arrived, the six students were commissioned, at the conclusion

of the valedictory address delivered to them in the class room, to each go into a separate room in the commodious house in which the lessons had been given, and concentrate their attention upon the theme which had formed the topic of the address. A sentence was given to each, not to be repeated again and again with parrot-like reiteration, but as a topic from which meditation was to start. Each of the students was called upon to spend fifteen minutes in meditation upon the theme, and at the expiration of that time they were to reassemble in the class room to talk over with the teacher what had opened itself out to them, while they were in silent retirement, engaged in meditation. The limit of fifteen minutes was to be left to the sensation each would inly experience, as no progress whatever can be made in concentration if people allow themselves to fidget over time and consult clocks and watches. As the teacher intended to put the students to an unexpected test, when less than ten minutes had expired she knocked loudly on one of the doors, and student number one answered immediately, calling out, "Who

is there?" The teacher did not pause longer, but rapped on doors two, three and four with the same effect. When she came to number five, the response was not so ready, and seemed to come in a sleepy, far-away tone of voice, as from some one partially disturbed while in the enjoyment of reverie. Coming at last to door number six, she knocked louder and more persistently than on any of the other doors, but received no sort of answer for fully five minutes, when exactly at the expiration of the allotted time, (fifteen minutes) the student quietly walked out and descended to the class room, evidently quite oblivious to the fact that anyone had undertaken to test her fidelity to the rule of undisturbed attention to the work in hand.

The sequel abundantly proved that the sixth student—the only one who remained absolutely true to her promise to concentrate undisturbedly for a given time on a given theme—was by far the most successful healer, one who in difficult cases, both acute and chronic, demonstrated the power to break up by calm persistency even the most baffling and complicated ailments.

It is especially important to note that one's word given to oneself is just as necessarily binding as a word given to another; and all students of Oriental Yoga, and of every other system for mental culture and liberation from prevailing thralldom, insist upon this for many obvious reasons. There is an immense fund of meaning in Shakespeare's words, "To thine own self be true"; and though the ethical teacher rarely goes deeply enough into the metaphysics of the subject, it is universally admitted in theory (though not in practice) that one's word must be one's bond when only spoken to oneself, and that silently, as though it were trumpeted abroad in clarion tones as a vow taken to a multitude. "The Guardian of the Threshold," a very mysterious and enigmatical character frequently alluded to in works on occultism, is no such grotesque or incomprehensible creature as fervid imagination is apt to depict; for this formidable keeper of the mysteries from the clutch of the unworthy appears generally in the most ordinary and unsuspected guise; and you will every one of you discover, if you seek to acquire or unfold your own psychic energy,

that obstacles are piled up in your way as though Nature was determined that you should not acquire dominion over her elemental kingdoms easily. There is so precise an analogy between man's inward and outward conquests of Nature's territories, that in the pathway of interior attainment there are to be encountered precisely the same difficulties as are invariably met with in the pursuance of all successful attempts to dominate the earth and compel the elements to obey us. When you start out with the resolve to do anything, *do it*, rain or shine, obstacles or no obstacles. Resist every temptation to desist from your purpose, and though hard at first, as you proceed the road will gradually, if not suddenly, grow bright before you. Be resolved to conquer; hesitate not to say *I can* and *I will*; and though your best friend or nearest relative stood between you and your goal, you must press steadily forward, as in the days of the Civil War when the brave boys in blue or grey left their homes and leaped into the thick of battle, even though their own heart strings were torn equally with those of their doting mothers and sisters. The

harshest words concerning renunciation attributed to Jesus are experimentally true. A great cause demands a great sacrifice, and whatever you love more than the cause stands between it and you; therefore, of it you are not worthy. Though there is nothing beautiful in the lives of the anchorites of the desert, and nothing from which we should literally take example in the self-torturing practices of those Hindu fanatics, who stretch out an arm and hold it out till the nails grow into the flesh of the tightly clenched palm, even those mistaken devotees of a perverted religious faith show the world the power of self-determination, and prove that if one is only sufficiently resolved he can transcend all that is ordinary and compel his body to do him service.

Our ambition, however, is not to extol or to exemplify the harrowing details of misdirected Yoga; but this we do say: "Learn to be a Daniel, learn to stand alone, learn to have one purpose true, learn to make it known." And as all learning means striving at first, shrink not from the drudgery of the earlier stages of mental culture any more than you shrink from the

arduous self-discipline necessary to constitute you an expert in any line of work in which you may engage. Choose some object which is to you a most important one, and pursue that alike through fair and stormy weather, in spite of obstacles, till you have won your way by dint of mental perseverance to the fulfillment of your projected undertaking. However trivial from the outside an exercise may seem, if it is to you the sign and seal of an inward resolution it cannot be unimportant. All lives can be glorious and sublime if they are but faithful to a single aim. Let collaterals go while you adhere steadfastly to the main resolve. This is the secret of Yoga, and whoever, realizing the worth of these suggestions, strives to put them into practice will find his own inner strength assert itself increasingly from day to day, till at length he will have himself so well in hand that the elements—once his masters—will have become his obedient slaves.

CHAPTER XIV.

GENERAL COMPENDIUM OF THEOSOPHICAL TEACHINGS.

Having in the past thirteen essays briefly sketched some of the leading tenets of Theosophy as presented by ancient and modern exponents of this mysterious cult, it now becomes our final duty to sum up the evidence and compare the Theosophical doctrines with the teachings of Mental Science, as they specially relate to individual sovereignty and the power of the human individual to work out his own destiny, despite the obstacles offered by a seemingly relentless fate. Though Theosophy has been for the past twenty years so intimately and almost exclusively associated with the propaganda undertaken by the Blavatsky school, who claim direct communion with Mahatmas, who are said to be the real founders and directors of the modern Theosophic movement, it must not be forgotten that the word Theosophy is very old, and did

not originally stand for any special system of Oriental ethics, philosophy or mysticism. In the early Christian church the Theosophic party differed widely from the dialectical; for, while the latter invariably insisted upon deducing their conclusions from the workings of exterior reason, the Theosophists—prominent among whom may be mentioned Plotinus, Iamblichus, Proclus and others of the Neo Platonists—declared that man could individually enjoy direct communion with Deity, and, therefore, by a purely interior process arrive at exact knowledge of divine truth.

In theological circles wherever genuine Theosophy gained ascendancy a death blow was dealt to every arrogant claim of the priesthood; for the Theosophists refused to bow to any authority higher than their own conviction of right. This position is very clearly stated in the oft-quoted motto, "There is no religion higher than truth," which means that no ecclesiastical system or hierarchy has any right whatever to enforce its dogmas over the conviction of the individually illumined soul. One of the first societies formed in London to study the writings of Swedenborg called

itself a Theosophical Society; and there have always been groups of mystics and philosophers everywhere wherever civilization has spread, who have declared themselves Theosophists, owning no allegiance to any authority beyond or outside the revelation made to themselves individually. We all know that the church has sharply contested this doctrine, but its opposition has been based largely upon the ambition of its leaders to compel the human intellect to bend to sacerdotal authority, and in this age of avowedly independent thought and action a return is rapidly being made to the original Theosophical position. A true Theosophical society cannot have an authoritative dictator at its head. It must be composed of conscientious, truth-loving, unprejudiced men and women who are determined to find and follow truth wherever it may lead. Theosophy pure and simple does not appeal to weak minds, nor does it receive favor with any who desire to govern others and refuse to their neighbors the right of individual liberty.

With the departure of William Judge of New York from the scene of his earthly labors, many members

of the Aryan Theosophical Society, whose headquarters are there located, have felt that a great prop has been taken from their movement, as many of them relied on Mr. Judge to counsel them in all their movements. One by one the personal leaders in a movement are sure to drop out, and if the members of the society are not self-reliant enough to work together permanently on the co-operative basis, the society is doomed to failure as an organization; though the ideas once disseminated, in so far as they are reasonable, are sure to take root, spread and multiply.

There is at root very little difference between the fundamentals of Theosophy and the essentials of Mental Science; for the attacks upon mental healing made from time to time in the columns of avowedly Theosophical organs, have invariably displayed the grossest ignorance of the subject they have attempted to explain. Theosophy regards the individual human soul as a potential entity, containing within itself latent ability to build and govern planets; but this concealed energy is only rendered available in the field of use through a long process of evolutionary develop-

ment. The ego produces form after form, through which it is only partially expressed, until at length it builds for itself a nobler tenement, viz., the human body; but this at first is crude and imperfect; and as a perfect instrument through which to act is the goal of the *ego's* intention in expression, a succession of incarnations or terrestrial embodiments takes place, until a perfect organism has been fashioned, which serves to perfectly express the purpose of the individualized intelligence. When this perfected body is formed, death is overcome as well as sickness; for the entity which has succeeded in building so perfect a form is now sovereign in its own domain, and cannot be overtaken and ousted by the action of agencies foreign to its own desire. When this attitude is reached there is no more submission to the law of Karma, for man is then the victor over conditions whose victim he formerly was; and having achieved the victory he is henceforward governor in a domain where he was formerly servant. The ultimate triumph over death is the attainment of the resurrection body; and though this truth has been strangely distorted,

oftentimes it shines out for those who have eyes to see even through the densest theological veil which has ever obscured it.

Much contention has recently arisen among metaphysicians and others concerning the desirability, as well as the possibility, of continuing one's sojourn on earth indefinitely. On this question there are many differences of opinion; but leaving these aside it may be safely affirmed that the heart of the controversy is touched only when we consider the proposition whether man can or cannot regulate the limit of his terrestrial career himself, or whether he is forced to submit to the iron hand of an extraneous destiny.

The true Theosophist is one who teaches that in man himself reside all the potentialities of divinity, but these, it is claimed, can only be evolved by a process of evolution usually occupying long cycles of time in its accomplishment. Man is, according to the Theosophic view, the container of all divine attributes, and by means of this inward containment he thinks of them, admires them and desires to express them.

Genuine Theosophy knows absolutely nothing of

slavish dependence upon an outside deity, who desires glory from men and threatens with everlasting misery all who abstain from offering incense at the shrine of this majestic potentate. To the Theosophist, God is the inmost life of man, the fountain-head or parent source of all intelligence; therefore, the words of the great hierophant of Galilee, "I and my Father are one," are understood to refer to the common prerogative of universal humanity, not to belong exclusively to any one representative of the race, however exalted in spirituality.

Though not the private property of any specified cult, Theosophy is the soul of all systems of religion, the outward tenets of which as ordinarily presented to the world being scarcely more than veils thrown over the interior meaning.

A recent writer, (Prof. J. L. Ditson) in a wonderful book entitled "Man's Immensity," has summarized his own conclusions regarding the universe in a decidedly adventurous manner; and though his way of stating the case may be peculiar to himself, the doctrine he puts forward is distinctly a revival of much of that

early Theosophy, which often made itself conspicuous in the primitive church, but was severely denounced and unsparingly anathematized by the prelatical which grew to be an overwhelming numerical majority.

The order of the Universe, according to Prof. Ditson, is four-fold. First, Supreme Cause, *self-existent*, therefore, *eternal*; second, Man is the Supreme Being to finish up the earth; third, Cosmic Matter; fourth, A Spiritual World or Sphere. This author says that to exact science Cosmic Matter is because it is.

We do not by any means regard the foregoing classification as Theosophic in its language, which is in our estimation extremely crude, particularly as regards the language of the second proposition. We also consider the statement concerning Cosmic Matter unsatisfactory. However, as language is often cruder than the thought it is intended to express, the phrase "finish up the earth" may really stand for a great and mighty truth as concerns man's possibilities and purposes. Man can certainly do everything he wishes to do; and as nothing can be plainer than man's resolute determination to make the earth his foot-

stool, reason affirms that however long it may take for him to accomplish his purpose, he will surely fulfill it sometime.

Prof. Ditson says, "Man's endowments are a proof of his immortality," and declares that we shall enter no Supreme Presence greater than man, who once walked the earth incased in clay.

Strange though it may appear there are no two doctrines more easily reconcilable than the seemingly utterly diverse teachings of Theosophy and those of orthodox Christianity; but when we fearlessly examine both, we shall see that the latter was only a contraction of the former. Theosophy, pure and simple, starts out with a most emphatic affirmation of human greatness, and declares that the real fall of man is the descent of spirit out of the subjective into the objective field of action. This is the birth of the Son of God on earth. God is manifest in and through the flesh. The words of the Nicene Creed, "*Deum de deo, deum verum de deo vero,*" though now exclusively applied to the historic Jesus, whom orthodox Christians proclaim is "very God of very God, begotten not made,

being of one substance with the Father by whom all things were made," originally conveyed to many of the mystics which abounded in the early church the idea of man being in his very inmost identical in nature with the Supreme Intelligence. This view made the birth of man on earth a voluntary act, and each incarnate ego the fulfiller of a self-elected destiny.

If this esoteric teaching is again unlocked, and the people get hold of the Theosophic key to the creeds, we do not say that it will destroy the church, but it will completely transform it; and as to the reign of a dogmatic, awe-inspiring priesthood, that will be at an end forever.

There are many people in full ecclesiastical communion who do not hesitate to declare that there is a veritable inner meaning to every doctrine of religion and emblem of theology, but only the literal interpretation must be given to the masses, because one of the offices the church has to fill in the world is to keep the unruly in check; and this, it is claimed, can be done only by appealing to their fears. The fear of the Lord, in that sense, may be the beginning of wisdom,

if it serves to hold the violent under control, thereby preventing terrific outbreaks of cruelty and licentiousness, which can in an undeveloped state of society only be held within bounds by the strong arm of the terrifying law. From this position we largely dissent; and we claim that history and modern facts unite to prove that for the most part appeals to fear have done more harm than good. Witness, for example, the actual condition of Spain to-day. No soldiers are crueller than the Spanish troops, and none are more given to wanton aggressions; yet in no part of the world have the harsher doctrines of religion been more thunderously proclaimed. As one extreme is invariably followed by its opposite, there is in many places a decided tendency toward rushing from the most unreasonable and frightful teachings concerning divine vengeance to an unqualified and irrational phase of Universalism, which leads people to say: "Oh! we suffer enough in this world, and when we are dead we shall certainly be through with our sufferings." This teaching is utterly unscientific in both of its aspects, for no matter whether it be held by professed Ma-

terialists or Spiritualists, whoever accepts it fails altogether to grasp the central truth of universal Theosophy, which is perfectly embodied in the words, "As a man soweth so shall he also reap." Death cannot destroy individual consciousness; nor can it transport us to a bright and glorious summer-land for which we are unprepared. The most that it can do is to release us from exterior environment, and whether that release is desirable or not is a very open question. A forcible statement by Mrs. Wilmans in *Freedom* called forth a reply from Dr. Peebles, which contained some very peculiar statements, including the declaration that every white hair is a dead hair, which it certainly is not, even though it may be called a discolored hair. That which is dead ceases to grow. It can only disintegrate; but white hairs often show just as much vitality as black ones, and grow long again, after they are cut, with equal rapidity. Whatever is actually dead is soon discarded, and must pass to decay, which is only disintegration of particles, every one of which will be used again in the organization of fresh bodies.

There is much confusion of thought among enquirers into Theosophy concerning our post-mortem condition, or, as many term it, the state we are in during the interval between incarnations. The duration of time between one incarnation and another is regulated—so say many who are looked up to as authorities on the question—by the amount of desire which holds the entity to earth, or the preponderance of desire which attracts the ego away from terrestrial conditions. Pure Theosophy knows nothing whatever of the “galvanized astral shells” and other extraordinary concoctions of perverted intellects, and affirms in place thereof the very reasonable tenet that here on earth abide an immense multitude of souls, whose mortal bodies have been removed from them without their own desire, and even against their strongest inclination. Such entities are simply invisible to ordinary eyes, but by clairvoyants they are readily seen; and though they are often in a dazed and bewildered condition, not knowing where they actually are or in what state they are existing, the seers on earth have always beheld them even in instances where no intel-

ligent communion with them was possible. As all dealings with the astral or psychic plane are fraught with dangers to the unwary, and specially to the unscrupulous, the Theosophists of every age and country have frequently warned the public against rash intrusion on the astral plane; but though these warnings are in essence reasonable, they are often exaggerated and misapplied, so much so that many timid people are scared instead of benefited by listening to the direful tale of dangers told with so much dramatic vehemence by some who undertake to pose as leaders in the modern Theosophic movement. Persons who have no gift of seership are, of course, less able to discriminate between occult influences than those whose clairvoyant perception is well developed; but there is one infallible rule to be applied to all dealings with the unseen, and that is to judge of the source whence a communication flows by the effect it produces upon whoever receives it. We can receive thoughts and messages from the "departed" just as we can from those who are yet embodied in flesh and blood; but because this is a fact in the experience of

all who know much (or even a little) of the practical workings of telepathy, it does not prove that the messages received are from particularly wise or especially reliable sources of intelligence. Just as William Stead, the noted English journalist, has many times declared in "Borderland" and other publications, that he has received messages from "Julia," who is an incarnate human entity, as well as from many persons of his acquaintance yet in the flesh, and the mode of receiving these varied messages is substantially the same in all instances—so many of the accepted leaders of the Theosophical movement may have received messages in a somewhat phenomenal manner, from their own familiar spirits, on any plane of existence, and have been perfectly honest in recording their experiences, but quite mistaken as to the source whence the messages emanated. A claim that messages come from *Masters* or *Mahatmas*, when they probably only come from *brothers*, makes a great deal of needless controversy, both within and without the Theosophical Society. Mahatmas are supposed to know everything pertaining to the constitution of this planet, its his-

tory and destiny; therefore, if they make mistakes on any point their very existence is likely to be discredited, and those who claim to be in communication with them are often vilified as willful impostors. Had these prominent people who have laid themselves open to so much scandal on account of alleged forgeries of Mahatmic messages been less presumptuous in their claims, and contented themselves with affirming that they were in mental touch with certain *brothers* in India or elsewhere, and that members of an occult or esoteric Asiatic fraternity were giving them telepathic lessons in Oriental philosophy, the phenomena could and doubtless would have been dealt with very differently; but in many an instance people involve themselves in the deepest and most disagreeable controversies, because they claim altogether more than is reasonable for the unseen intelligences with whom they are *en rapport*.

Students of occultism are fully aware of the existence of brotherhoods, the members of which can either travel in their astral bodies, or else send out their mental emanations to great distances, and make them-

selves *visible, tangible* and *audible* to the psychical perception, if not to the physical senses, of those to whom they desire to appear, and who are desirous of communicating with them. This, however, by no means proves anything more than Mental Scientists are constantly demonstrating in their often highly successful work of absent healing. I have personally felt the presence of Mrs. Wilmans when I was in Boston and she was in Florida, and I discovered afterwards through a letter I received from her that she was writing to me on business of some importance at the very time I felt her presence and seemed to hear her voice; and to this I will add that in conjunction with this decided sense of her presence, I felt a strong, invigorating, highly intellectual influence of an extremely positive character, and had I then and there written down the thoughts that came to me I should probably have indited almost the identical words Mrs. Wilmans was then committing to paper several hundred miles away.

Members of the Theosophical Society, as that body is at present organized and disorganized, cannot

rationally expect the thinking public to accept on the *ipse dixit* of that internally divided body the stupendous claim that the mental messages received by its leading officers come from such illustrious beings as true Masters or Mahatmas must certainly be. That there are such beings we gladly admit, and that they can communicate with those who are really prepared to respond to their approach, we do not in the least deny; but their influence never prompts to the errors and absurdities which are often painfully evident in the teachings of those who claim to be their only accredited representatives. We must judge all trees by the fruit they manifestly bear, and nowhere have we found more discrepancies than in teachings supposed to emanate from supernal sources of intelligence.

True Theosophy will surely command a hearing wherever it is fairly and kindly presented, not, perhaps, from the bigoted who cling with blind stupidity to time honored dogmas without ever venturing to examine into the claims of anything outside the narrow precincts of their idolized church or college; but the world's thought to-day is so rapidly advancing that

bigotry is surely doomed to an early death and an ignominious grave wherever true civilization shall extend its benignant sway.

The leading truths which are common to all schools of Theosophy may be summarized as follows. We beg the reader to remember that the order of classification is our own, and for convenience only; but the doctrines enunciated in the following concise digest are culled from the teachings of the gnostics and mystics of all ages, and that these are their teachings in the main any student can readily prove to his or her individual satisfaction by searching the available records:

First—The highest principle or essential soul of humanity is divine. This true *ego* or *atma* holds potentially every divine attribute of which we can conceive, and is capable of eventually manifesting these attributes through a prepared organism, built up by itself, through its own volition and embodying all the elements of the comprehensible universe.

Second—Man is the arbiter of his own fate, the ordainer of his own destiny; for, though it be ever so

vehemently affirmed that Deity rules man's fortune, Deity works upon and through man not from without but within.

Third—The individual unit of consciousness we call the individual human being has been for ages operating upon and through the elements of nature, building for itself an instrument through which to express its inherent properties, and at length every soul, without exception, will conquer every obstacle in the way of its ultimate triumph, and prove that as in Adam (the lower sensuous state) all die, even so in Christ (the illumined spiritual state) all shall be made alive.

Fourth—The great teachers of mankind, be they called Masters, Messiahs or known by whatever title best expresses supreme power over all terrestrial things, are only rightly regarded or properly understood when they are looked upon as the ripened fruits upon the tree of human life, or the highest products of spiritual evolution which we, in our present stages of development, can in any measure comprehend. These enlighteners of the race are, therefore, manifestations of Deity to the world, because through

them the Divine Spirit, which is the essential life of all, is more than ordinarily expressed. To call them Mahatmas is etymologically correct, if we take a Sanskrit title in preference to a name equivalent in dignity derived from some other language.

Fifth—The universal Law of Life, which is absolutely unchanging, is purely beneficent, even when most obscure in its operations. Therefore, though the words are eternally true that whatever an individual sows he himself (or she herself) must reap, all so-called penalties are means of growth, and will eventually in every instance tend to the elevation of those who undergo the discipline.

Sixth—Every soul will at length conquer and attain to resplendence in expression. Therefore, however true the doctrine of transmigration or metempsychosis may be as concerns sub-human or ante-human experiences, it is never true that an entity takes a backward step, and thereby loses what it has once attained. Every onward step is progressive; and though so-called hells may endure indefinitely, they cannot be permanently made up of the same individuals, but

like schools, reformatories and other seemingly permanent institutions, they serve to educate those who pass through them on their way to higher stages of attainment.

Seventh—"As a man thinketh in his heart so is he," which means that we are in reality whatever we love to be; and as our affections, desires and aspirations make us what we are, and these reveal to us the nature of our constitution, and declare to us our possibilities, it is reasonable for every human being to trust in the certainty of ultimately realizing his (or her) highest wishes; and as nothing can be attained without exercise or normal effort, all must work steadily with confidence in the final success of their endeavors toward complete realization of their loftiest ideals.

Eighth—Emerson's sublime statement, "I, the imperfect, adore my own perfect," is a truly Theosophic declaration of the two selves of man, the higher which is the seat of ideals, and the lower the instrument through which ideals are to be worked out. As Swedenborg has declared, "love gives conjunction;" so whatever we love fervently we become united with,

and this union in our inner being makes possible a corresponding statement in the field of objective realization.

Ninth—All the potent forces of nature being invisible from the ordinary material standpoint, but clearly apprehensible by enlightened intelligence, we must first realize inwardly, then express outwardly; consequently, what is usually designated *metaphysical* is causative, what is commonly known as *physical* being effect.

Though the foregoing nine statements by no means exhaust our inexhaustible theme, our fourteen allotted essays are at end, and this series of introductory dissertations on Universal Theosophy must go out to the world, imperfect as they are, to excite whatever comment or enquiry it may be their mission to arouse. Without any desire to give offense, but with resolute determination to remain loyal to conviction, the writer firmly and boldly declares that no enlightened Theosophist ever opposes mental healing, or denies the possibility of real communion with the Spirit world. However, the chief aim of the missionary Theosophist

must ever be to inculcate sound ethical teaching and work with untiring energy to secure the triumph of equity in every relationship of life.

That well known poem, "The Song of the Soul Victorious," which has gone the rounds of so many magazines during the past few years, expresses so faithfully the cardinal tenets of pure Theosophy that we wish it to serve as an appendix to our own writings on this exhaustless theme. When pessimism, blind fatalism and all terror of an angry God shall have vanished from the earth, then will *Theosophia* (divine wisdom) shed its brilliant light over the entire earth, and man, delivered wholly from bondage to the elements, will be a conquering hero where once he was a timid slave. "Side by side we are marching onward, and in time we shall all agree." *Truth conquers all things.*

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