

DISSEMINATING THEOSOPHY

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THE PROMULGATION OF THEOSOPHY

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UNIVERSAL BROTHERHOOD A FACT IN NATURE

I HAVE been requested to speak on the subject of Universal Brotherhood as a fact in nature; not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, that Universal Brotherhood is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of Universal Brotherhood. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Parsee books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian Scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize." With one word they declare the noble doctrine, and with the other they deny the possibility of its ever being realized.

Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few years proves it. The history of the last forty years in America, without

NOTE.-Address given by Wm. Q. Judge at the Parliament of Religions, Chicago, 1893.

going any farther back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they stretched out their hand and demanded of Siam, a weak and powerless nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousand? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood has not been practiced? It has been professed but not practiced. Now, go further back, go back in the history of the nations in Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized—a most remarkable thing, but it is true—I insist that since then only science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice. Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the Theosophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, “There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine.” The reason that it has not prevailed in practice is that it has been denied in the heart.

The Theosophist who knows anything about life insists that

Universal Brotherhood is not a mere theory. It is a fact, a living ever present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have them, and that another class is oppressing them; and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact.

If you will notice you will find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that the same hour every day almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train and at another few moments afterward they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs—a small one—in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hour. Are they not united even in their social life? Brothers even in that? And what do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half dollars to each person in the country, and we have altogether been suffering from that panic all over this

vast country. Suffering, why? Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India, they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest touch broke the fabric. That is the reason, and that is another proof of Universal Brotherhood. We are all united, not only with each other here, but with the entire world.

Now, then, go further still materially and you find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike, all the same color in one country, all the same shape in any country, so that as mere bodies of flesh they are united, they are the same. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united; in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape. Now, then, further: science is beginning to admit what the old Theosophists have always said, that there is going on every minute in every person a death, a dissolution, a disappearance. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted today by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my

senses which enable me to perceive these phenomena. It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten. In addition to that the atoms are alive, constantly moving, coming and going from one person to another; and this is the modern doctrine today as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms. Now, where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuilt your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination of the life cycle, which makes it visible, makes it tangible to us. So these atoms leave us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and *vice versa*. In that way as well as others we are affecting everybody in this world; and the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go.

There is another view of Universal Brotherhood, and I don't pretend to exhaust the argument on this point, for I have not the time

nor force to state all that is put forward in the Theosophical books and literature and thought. That is, that there is in this world an actual Universal Brotherhood of men and women, of souls, a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Impossible!" Perhaps they do not like the responsibility. Why, when you get to that position you will understand the responsibility. This actual Brotherhood of living men says, Why, men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it on the West, to make it see this great truth, that we are as gods, and are only prevented from being so in fact by our own insanity, ignorance, and fear to take the position.

So, then, we insist that Universal Brotherhood is a fact in nature. It is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish.

Why, just think of it! if all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, "Do unto others as you would have them do unto you," would there be any necessity for legal measures and policemen with clubs in this park as you had them the other day? No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself. And the Theosophical Society desires above all things, not that you should understand spiritualism, not that wonderful occult works should be performed, but to understand the constitution of matter and of Life as they are, which we can never understand but by practicing right ethics. Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined. I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice Universal Brotherhood, which is the universal duty of all men.

THEOSOPHICAL DOCTRINE

MR. CHAIRMAN; brothers and sisters; men and women; members of the Parliament of Religions: The Theosophical Society has been presenting to you but one-half of its work, but one-half of that which it has to present to the world. This is the Parliament of Religions. This is a Parliament of the Religions of the day. Theosophy is not only a religion; it is also a science; it is religious science and scientific religion, and at a Parliament of Religions it would not be possible, indeed it would not be proper, to present the science of Theosophy, which relates to so many matters outside of the ordinary domain of the religions of today. The time will come when religion will also be a science. Today it is not. The object of Theosophy is to make of religion also a science, and to make science a religion, so we have been presenting only one-half of the subject which we deal with, and I would like you to remember that. We could not go into the other part; it would be beyond the scope of this meeting.

Now, we have discovered during the last week, as many have discovered before by reading, by experience, and by travel, that the religions of the world are nearly all alike. We have discovered that Christianity is not alone in claiming a Savior. If you will go over to Japan you will find that the Buddhists of Japan have a doctrine which declares that any one who relies upon and repeats three times a day the name “Amita Buddha,” will be saved. That is one Savior of the Buddhists, who had the doctrine before Christianity was started. If you will go among the Buddhists elsewhere you will find that they

also have a Savior; that by reliance upon the Lord Buddha, they claim they will be saved. If you will go to the Brahmins and the other religions of India, you will find they also have a Savior. In some parts of that mysterious land they say: “Repeat the name of Rama”—God—”and he will save you.” The Brahmins themselves have in their doctrines a doctrine which is called the “Bridge Doctrine”: that which has God for its aim, has God himself as the means of salvation; is itself God. And so wherever you go throughout this wide world, examining the various religions, you find they all have this common doctrine. Why should we then say that the latest of these religions is the inventor of the doctrine? It is not. It is common property of the whole human race, and we find on further inquiry that these religions all teach, and the Christian religion also, that this Savior is within the heart of every man, and is not outside of him.

We have discovered further by examining all these religions and comparing them with the Christian religion, which is the one belonging to the foremost nation of today, that in these other religions and in Christianity are found certain doctrines which constitute the key that will unlock this vast lock made up of the different religions. These doctrines are not absent from Christianity any more than they are absent from Buddhism or from Brahminism, and now the time has come when the world must know that these doctrines are common property, when it is too late for any people West or East to claim that they have a special property in any doctrine whatever.

The two principles which unlock this great lock which bars men sometimes from getting on, are called Karma and Reincarnation. The latter doctrine bears a more difficult Sanscrit name.

This doctrine of Karma put into our language is simply and solely Justice. What is justice? Is it something that condemns alone? I say, No. Justice is also mercy. For mercy may not be dissociated from justice, and the word justice itself includes mercy within it. Not the justice of man, which is false and erring, but the justice of Nature. That is also mercy.

For if she punishes you, it is in order that she may do a merciful act and show you the truth at last by discipline. That is the doctrine of

NOTE.- Address given by Mr. Judge at the parliament of Religions. 1893.(Title added.)

Karma, and it is also called the ethical law of causation. It means that effect follows cause uniformly; not alone in mere objective nature, where if you put your hand in the fire it will surely be burned, but in your moral nature, throughout your whole spiritual and intellectual evolution. It has been too much the custom to withdraw from use this law of cause and effect the moment we look at man as a spiritual being; and the religions and philosophies of the past and the present have the proof within them that this law of cause and effect obtains on the spiritual, the moral, and the intellectual planes just as much as it does on the physical and objective. It is our object to once more bring back this law of justice to the minds of men and show them that justice belongs to God, and that he is not a God who favors people, but who is just because he is merciful.

The doctrine of reincarnation is the next one. Reincarnation, you say, what is that? Do you mean that I was here before? Yes, undoubtedly so. Do you mean to tell me that this is a Christian, a Buddhist, a Brahminical, a Japanese doctrine, and a Chinese one? Yes, and I can prove it; and if you will examine your own records with an unprejudiced and fearless mind, afraid of no man, you will prove it also. If you go back in the records of Christianity to the first year of it, you will find that for many centuries this doctrine was taught. Surely the men who lived near Jesus knew what the doctrine was. It was admitted by Jesus himself. He said on one occasion that Elias had already come back in the person of John, but had been destroyed by the ruler. How could Elias come back and be born again as John unless the law of nature permitted it? We find on examining the writers, the early Christian fathers who made the theology of the Christian churches admitting, by the greatest of them, Origin, that this doctrine was true. He, the greatest of them all, who wrote so much men could not read all his books, believed in it. It is said in the Christian scripture that Jesus also said so much they could not record it, and if they had, the volumes could not be counted. If these teachings were not recorded, we can imagine from what he spoke and from what his early followers believed, that this doctrine was taught distinctly by him in words.

It is the doctrine of which the Reverend Mr. Beecher, brother of the famous Henry Ward Beecher, in a book called *The Conflict of Religions*, said, "It is an absolute necessity to Christianity; without it Christianity is illogical. With it it is logical." And a great writer, the Rev. William Alger, whose book, *A Critical History of the Doctrine of a Future Life*, is used in the religious educational institutions of all denominations with perhaps one exception, has written twice in two editions and said that after fifteen years' study of the subject he had come to the conclusion that the doctrine was true and necessary.

Furthermore, we find; that in these countries where Christianity arose—for Christianity is not a Western product—reincarnation has always been believed. You ask for human evidence. You believe in this city, not only in this city but everywhere, in a court of law, if many witnesses testify to a fact it is proven. Well, millions upon millions of men in the East testify that they not only believe in reincarnation, but that they know it is true, that they remember that they were born before and that they were here before, and hundreds and thousands of men in the West have said the same thing. That they not only believe it, but that they know it. Poets have written of it all through English literature. It is a doctrine that almost everybody believes in their hearts. The little child coming straight from the other shore, coming without any defects straight from the heavenly Father, believes that it has always lived.

If the doctrine of immortality which is taught by every religion is true, how can you split it in halves and say, you began to be immortal when you were born and you were never immortal before? How is it possible you did not live before if there is any justice in this universe? Is it not true that what happens is the result of your conduct? If you live a life of sin and wickedness, will you not suffer? If you steal, and rob, and lie, and put in operation causes for punishment, will you not be punished? Why should not that law be applied to the human being when born, to explain his state and capacity? We find children are born blind, deformed, halt, without capacity; where is the prior conduct which justifies such a thing, if they have just been born for the first time? They must have lived before. The disciples asked Jesus, "Why

was this man born blind; was it for some sin he had committed?" When committed? When did he commit it if he had never been born before? Why ask Jesus, their master, this question, unless they believed the doctrine, unless, as we think, it is the true one and one then prevalent?

This doctrine of reincarnation, then, we claim is the lost chord of any religion that does not promulgate it. We say it is found in the Christian religion; it is found in every religion, and it offers to us a means whereby our evolution may be carried on, it offers an explanation to the question, Why are men born with different characters? We find one man born generous, and he will always be generous; we find another born selfish, and selfish he will be to the end of his life. We find one man born with great capacity, a great mind that can cover many subjects at once; or a special mind and capacity like that of Mozart. Why was he born so? Where did he get it if not from the character he had in the past? You may say that heredity explains it all. Then please explain how Blind Tom, born of negro parents who never knew anything about a piano, who never knew anything about music, was able to play upon a mechanically scaled instrument like the piano? It is not a natural thing. Where did he get the capacity? Heredity does not explain that. We explain it by reincarnation. Just so with Mozart, who at four years of age was able to write an orchestral score. Do you know what that means? It means the writing down the parts for the many instruments, and not only that, but writing it in a forced scale, which is a mechanical thing. How will that be explained by heredity? If you say that among his ancestors there must have been musicians, then why not before or after him? See Bach! If Bach could look back from the grave he would have seen his musical genius fading and fading out of his family until at last it disappeared.

Heredity will not explain these great differences in character and genius, but reincarnation will. It is the means of evolution of the human soul; it is the means of evolution for every animate and inanimate thing in this world. It applies to everything. All nature is constantly being reembodyed, which is reincarnation. Go back with science. It

shows you that this world was first a mass of fiery vapor; come down the years and you see this mass reembodyed in a more solid form; later still it is reembodyed as the mineral kingdom, a great ball in the sky, without life; later still animal life begins evolving until now it has all that we know of life, which is a reembodyment over and over again, or reincarnation. It means, then, that just as you move periodically from house to house in the city, you are limited by every house you move into, so the human being, who never dies, is not subject to death, moves periodically from house to house, and takes up a mortal body life after life, and is simply limited a little more or a little less, just as the case may be, by the particular body he may inhabit.

I could not go through all this subject to answer all the objections, but Theosophy will answer them all. The differences in people are explained by the fact that the character of the individual attracts him to the family that is just like himself, and not to any other family, and through heredity he receives his discipline, punishment, and reward.

The objections to reincarnation are generally based upon the question, why we do not remember. In the West that objection arises from the fact that we have been materialists so long, we have been deceived so long, that we have forgotten; we are not able to remember anything but what makes a violent impression on our senses. In the East and in some places in the West the people remember, and the time will come when the people in the West will remember also. And I warrant you that the children of the West know this, but it is rubbed out of their minds by their fathers and mothers. They say to the child, "Don't bother me with such questions; you are only imagining things." As if a child could imagine that it had been here before if it had not been. They never could imagine a thing which has not some existence in fact or that is not built up from impressions received. As you watch the newborn child you will see it throw its arms out to support itself. Why should the child throw out its arms to support itself? You say, instinct. What is instinct? Instinct is recollection imprinted upon the soul, imprinted upon the character within a child just born, and it knows enough to remember that it must throw out its arms to

save itself from being hurt. Any physician will tell you this fact is true. Whether they explain it in the same way as I do or not, I don't know. We cannot remember our past lives simply because the brain which we now have was not concerned with these past lives. You say you cannot remember a past life, and therefore you don't believe it is true. Well if we grant that kind of argument, apply it to the fact that you cannot remember the facts of your present existence here; you cannot remember what dinner you ate three weeks ago; you cannot remember one-quarter of what has happened to you. Do you mean to say that all these things did not happen because you cannot remember? You cannot remember what happens to you now, so how do you expect to remember what happened to you in another life? But the time will come when man not so immersed in materiality will form his soul to such an extent that its qualities will be impressed upon the newborn child body and he will be able to remember and to know all his past, and then he will see himself an evolving being who has come up through all the ages as one of the creators of the world, as one of those who have aided in building this world. Man, we say, is the top, the crown of evolution; not merely as one who has been out there through favor, but as one who worked himself up through nature, unconsciously sometimes to himself, but under law, the very top and key of the whole system, and the time will come when he will remember it.

Now, this being the system of evolution which we gather from all religions, we say it is necessary to show that cause and effect act on man's whole being. We say that this law of cause and effect, or Karma, explains every circumstance in life and will show the poor men in Chicago who are born without means to live, who sometimes are hunted by the upper class and live in misery, why they are born so. It will explain why a man is born rich, with opportunity which he neglects; and another man born rich, with opportunity which he does not neglect. It will explain how Carnegie, the great iron founder in America, was a poor telegraph boy before he was raised to be a great millionaire. It will explain how one is born with small brain power, and another born with great brain power. It is because we have never

died; we have always been living, in this world or in some other, and we are always making causes and character for the next life as well as for this.

Do you not know that your real life is in your mind, in your thoughts? Do you not know a great deal is due to your own mind, and under every act is a thought, and the thoughts make the man, and those thoughts act upon the forces of nature? Inasmuch as all these beings come back and live together over and over again, they bring back the thoughts, the impressions of those they have met and which others have made upon them there. When you persecute and hurt a man now, you are not punished afterwards because of the act you did to him, but because of the thought under your act and the thought under his feelings when he received your act. Having made these thoughts, they remain forever with you and him, and when you come again you will receive back to yourselves that which you gave to another. And is not that Christianity as well as Brahminism and Buddhism? You say, No. I say, Yes; read it in the words of Jesus, and I would have you to show that you are right if you say, No. St. Paul I suppose is authority for you, and St. Paul says "Brethren, be not deceived; God is not mocked; for whatsoever a man sow-eth, that shall he also reap." I ask you where and when shall he reap that which he has sown? He must reap it where he sowed it, or there is no justice. He must come back here and help to cure that evil which he caused; he must come back here if he did cause any evil and continue to do all the good he can, so he may help to evolve the whole human race, which is waiting for him also. Jesus said; "Judge not, that ye be not judged; for with what measure ye mete, so shall it be measured out to you again." When? If you goto heaven after this life and escape all you have done, certainly riot then, and you make Jesus to have said that which is not true, and make St. Paul say that which is not true.

But I believe that St. Paul and Jesus knew what they were talking about and meant what they said. So, then, we must come again here in order that God shall not be mocked and each man shall reap that which he has sowed.

It is just the absence of this explanation that has made men deny

religion; for they have said: "Why, these men did not get what they sowed. Here are rich, wicked men who die in their beds, happy, with a shrive at the end of it. They have not reaped." But we know, just as Jesus and St. Paul have said, they will reap it surely, and we say according to philosophy, according to logic, according to justice, they will reap it right here where they sowed it, and not somewhere else. It would be unjust to send them anywhere else to reap it but where they did it. That has been taught in every religion ever since the world began, and it is the mission of the Theosophical Society to bring back the key to all the creeds, to show that they are really at the bottom in these essential doctrines alike, and that men have a soul in a body, a soul that is ever living, immortal and can never die, cannot be withered up, cannot be cut in two, cannot be destroyed, is never annihilated, but lives forever and forever, climbing forever and forever up the ladder of evolution, nearer and nearer, yet never reaching the full stature of the Godhead. That is what Theosophy wishes men to believe; not to believe that any particular creed is true. Jesus had no creed and formulated none. He declared the law to be, "Do unto others what you would have them do unto you." That was the law and the prophets. That is enough for any one. Love your neighbor as yourself. No more. Why, then, any creeds whatever? His words are enough, and his words and our ethical basis are the same. That is why we have no form of religion. We are not advocating religion; we are simply pointing out to men that the truth is there to pick up and prize it. Religion relates to the conduct of men; nature will take care of the results; nature will see what they will come to; but if we follow these teachings which we find everywhere, and the spirit of the philosophy which we find in all these old books, then men will know why they must do right, not because of the law, not because of fear, not because of favor, but because they must do right for right's own sake.

CYCLES AND CYCLIC LAW

LADIES and gentlemen: This is our last meeting; it is the last impulse of the Cycle which we began when we opened our sessions at this Parliament. All the other bodies which have met in this building have been also starting cycles just as we have been. Now, a great many people know what the word "cycle" means, and a great many do not. There are no doubt in Chicago many men who think that a cycle is a machine to be ridden; but the word that I am dealing with is not that. I am dealing with a word which means a return, a ring. It is a very old term, used in the far past. In our civilization it is applied to a doctrine which is not very well understood, but which is accepted by a great many scientific men, a great many religious men, and by a great many thinking men. The theory is, as held by the ancient Egyptians, that there is a cycle, a law of cycles which governs humanity, governs the earth, governs all that is in the universe. You may have heard Brother Chakravarti say the Hindus are still teaching that there is a great cycle which begins when the Unknown breathes forth the whole universe, and ends when it is turned in again into itself. That is the great cycle.

In the Egyptian monuments, papyri, and other records the cycles are spoken of. They held, and the ancient Chinese also held, that a great cycle governs the earth, called the sidereal cycle because it related to the stars. The work was so large that it had to be measured by the stars, and that cycle is 25,800 and odd years long. They claim to have measured this enormous cycle. The Egyptians gave evidence

NOTE.—Final Address by W.Q.J., at Parliament of Religions, 1893. Other talks by Mr. Judge on "The Organized Life of the T.S." and "Theosophy in the Christian Bible" were printed in Pamphlets No. 3 and No. 15.

they had measured it also and had measured many others, so that in these ancient records, looking at the question of cycles, we have a hint that man has been living on the earth, has been civilized and uncivilized for more years than we have been taught to believe. The ancient Theosophists have always held that civilization with humanity went around the earth in cycles, in rings, returning again and again upon itself, but that at each turn of the cycle, on the point of return it was higher than before. This law of cycles is held in Theosophical doctrine to be the most important of all, because it is at the bottom of all. It is a part of the law of that unknown being who is the universe, that there shall be a periodical coming from and a periodical returning again upon itself.

Now, that the law of cycles does prevail in the world must be very evident if you will reflect for a few moments. The first cycle I would draw your attention to is the daily cycle, when the sun rises in the morning and sets at night, returning again next morning, you following the sun, rising in the morning and at night going to sleep again, at night almost appearing dead, but the next morning awakening to life once more. That is the first cycle. You can see at once that there are therefore in a man's life just as many cycles of that kind as there are days in his life. The next is the monthly cycle, when the moon, changing every 28 days, marks the month. We have months running to more days, but that is only for convenience, to avoid change in the year. The moon gives the month and marks the monthly cycle.

The next is the yearly cycle. The great luminary, the great mover of all, returns again to a point from whence he started. The next great cycle to which I would draw your attention, now we have come to the sun—it is held by science and is provable I think by other arguments—the next cycle is that the sun, while stationary to us, is in fact moving through space in an enormous orbit which we can not measure. As he moves he draws the earth and the planets as they wheel about him. We may say, then, this is another great cycle. It appears reasonable that, as the sun is moving through that great cycle, he must draw the earth into spaces and places and points in space where the earth has never been before, and that it must happen that

the earth shall come now and then into some place where the conditions are different and that it may be changed in a moment, as it were, for to the eye of the soul a thousand years are but a moment, when everything will be different. That is one aspect of cyclic doctrine, that the sun is drawing the earth in a great orbit of his own and is causing the earth to be changed in its nature by reason of the new atomic spaces into which it is taken

We also hold that the earth is governed by cyclic law throughout the century as in a moment. The beings upon it are never in the same state. So nations, races, civilizations, communities are all governed in the same way and moved by the same law. This law of cycles is the law of reincarnation that we were speaking of today: that is, that a man comes into the world and lives a day, his life is as a day; he dies out of it and goes to sleep, elsewhere waking; then he sleeps there to wake again the next great day; after a period of rest, he again enters life; that is his cycle. We hold in Theosophical philosophy it has been proven by the Adepts by experiment that men in general awake from this period of rest after 1,500 years. So we point in history to an historical cycle of 1,500 years, after which old ideas return. And if you will go back in the history of the world you will find civilization repeating itself every 1,500 years, more or less like what it was before. That is to say, go back 1,500 years from now and you will find coming out here now the Theosophists, the philosophers, the various thinkers, the inventors of 1,500 years ago. And going further back still, we hold that those ancient Egyptians who made such enormous pyramids and who had a civilization we cannot understand, at that dim period when they burst on the horizon of humanity to fall again, have had their cycle of rest and are reincarnating again even in America. So we think, some of us, that the American people of the new generation are a reincarnation of the ancient Egyptians, who are coming back and bringing forth in this civilization all the wonderful ideas which the Egyptians held. And that is one reason why this country is destined to be a great one, because the ancients are coming back, they are here, and you are very foolish if you refuse to consider yourselves so great. We are willing you should consider yourselves so great, and not think

you are born mean, miserable creatures.

The next cycle I would draw your attention to is that of civilizations. We know that civilizations have been here, and they are gone. There is no bridge between many of these. If heredity, as* some people claim, explains everything, how is it not explained why the Egyptians left no string to connect them with the present? There is nothing left of them but the Copts, who are poor miserable slaves. The Egyptians, as a material race, are wiped out, and it is so because it is according to the law of cycles and according to the law of nature that the physical embodiment of the Egyptians had to be wiped out. But their souls could not go out of existence, and so we find their civilization and other civilizations disappearing, civilizations such as the ancient civilization of Babylon, and all those old civilizations in that part of the East which were just as strange and wonderful as any other. And this civilization of ours has come up instead of going down, but it is simply repeating the experience of the past on a higher level. It is better in potentiality than that which has been before. Under the cyclic law it will rise higher and higher, and when its time comes it will die out like the rest.

Also religions have had their cycles. The Christian religion has had its cycle. It began in the first year of the Christian era and was a very different thing then from what it is now. If you examine the records of Christianity itself you will see that the early fathers and teachers taught differently in the beginning from that which the priests of today are teaching now. Similarly you will find that Brahminism has had its cycle. Every religion rises and falls with the progress of human thought, because cyclic law governs every man, and thus every religion which man has.

So it is also with diseases. Is it not true that fevers are governed by a law of recurrence in time; some have three days, some four days, nine days, fifteen days, three years and so on? No physician can say why it is so; they only know that it is a fact. So in every direction the law of cycles is found to govern. It is all according to the great inherent law of the periodical ebb and flow, the Great Day and Night of Nature. The tides in Ocean rise and fall; similarly in the

great Ocean of Nature there is a constant ebb and flow, a mightier tide which carries all with it. The only thing that remains unshaken, immovable, never turning is the Spirit itself. That, as St. James said—and he doubtless was himself a wise Theoso-phist—is without variableness and hath no shadow of turning.

Now, this great law of periodical return pertains also to every individual man in his daily life and thought. Every idea that you have, every thought, affects your brain and mind by its impression. That begins the cycle. It may seem to leave your mind, apparently it goes out, but it returns again under the same cyclic law in some form either better or worse, and wakes up once more the old impression. Even the very feelings that you have of sorrow or gladness will return in time, more or less according to your disposition, but inevitably in their cycle. This is a law it would do good for every one to remember, especially those who have variations of joy and sorrow, of exaltation and depression. If when depressed you would recollect the law and act upon it by voluntarily creating another cycle of exaltation, on its returning again with the companion cycle of lower feeling it would in no long time destroy the depressing cycle and raise you to higher places of happiness and peace. It applies again in matters of study where we use the intellectual organs only. When a person begins the study of a difficult subject or one more grave than usual, there is a difficulty in keeping the mind upon it; the mind wanders; it is disturbed by other and older ideas and impressions. But by persistency a new cycle is established, which, being kept rolling, at last obtains the mastery.

We hold further—and I can only go over this briefly—that in evolution itself, considered as a vast inclusive whole, there are cycles, and that unless there were these turnings and returnings no evolution would be possible, for evolution is but another word for cyclic law. Reincarnation, or re-embodiment over and over again, is an expression of this great law and a necessary part of evolution.

Evolution means a coming forth from something. From out of what does the evolving universe come? It comes out from what we call the unknown, and we call it “unknown” simply because we do not know what it is. The unknown does not mean the non-existent; it

simply means that which we do not perceive in its essence or fulness. It goes forth again and again, always higher and better; but while it is rolling around at its lower arc it seems to those down there that it is lower than ever; but it is bound to come up again. And that is the answer we give to those who ask, What of all those civilizations that have disappeared, what of all the years that I have forgotten? What have I been in other lives. I have forgotten them? We simply say, you are going through your cycle. Some day all these years and experiences will return to your recollection as so much gained. And all the nations of the earth should know this law, remember it and act upon it, knowing that they will come back and that others also will come back. Thus they should leave behind something that will raise the cycle higher and higher, thus they should ever work toward the perfection which mankind as a whole is striving in fact to procure for itself.

THEOSOPHY

ITS CLAIMS, DOCTRINES, AND PROGRESS



WHEN the Theosophical Society was started by the erstwhile famous Madam Blavatsky, in 1875, the now famous orator, Mrs. Annie Besant, was beginning to deny that there was any life beyond this one, and was entering on that part of her career in which she has made herself a much-talked-of woman in all parts of the civilized world. None of the theosophists had the slightest idea then that such an able champion for their cause was actually training herself for its service, nor did she think then of what the present years would tell of her. For the third time, now, Mrs. Besant has come to the United States to lecture on the doctrines of this new-old faith. In England large audiences always greet her, and the London papers cite the last large meeting she had there in St. James' Hall as proof that her hold on the public is not weakened. Her eloquence is, in fact, described as being quite as powerful as in the past, and some writers think it has increased in effect. On this trip she will go to the Pacific coast, speaking in all its principal cities, and also in New York, Chicago, St. Louis, Minneapolis, and others on the way out and back.

Her visit will greatly encourage the theosophists, who are now a body of people extending from this coast to the Pacific. The objects of the society are: First—To form a nucleus of a universal brotherhood of humanity, without distinction of race, creed, or color. Second—To promote the study of Aryan and other Eastern

literatures, religions, and sciences, and demonstrate the importance of that study. Third—To investigate unexplained laws of nature and the psychical powers latent in man.

The general headquarters of the body is at a suburb of Madras, in India, built on the bank of a pretty little river, and near to the sea. Here, any day, you can meet all sorts of men of all nations—gold-colored Brahmins from south and north, black Hindoos and white Europeans, Mohammedans and Christians, and now and then some picturesque Indian mendicant making a pious pilgrimage.

In New York the local branch has purchased a large house at 144 Madison Avenue, where it has not only the general office of the American secretary, but also three good libraries and a book-selling department. Many well-known names are on their list of members. There is Professor James, of Harvard, who joined in Boston; Thomas A. Edison, too, is one of the old members but not now an active one. Dr. J. H. Salisbury, of Fifty-ninth Street, who introduced a special form of treatment of diseases, is a member; Miss Katherine Hillard, the lecturer on poetry, is another; and then one can find merchants, doctors, lawyers, and people of every profession in the membership. They have free public lectures every Sunday, and their own meetings on Tuesdays.

In San Francisco the society's activity is marked. They sustain there a lecturer who goes up and down the coast speaking to the public freely on the subject. They do not seek proselytes, but content themselves with presenting their ideas, which cover a large number of doctrines, as supports for the principle of universal brotherhood. No antagonism to Christianity is manifested, although dogmatists might see in what they say a current of opposition to all dogmatic schools. One of their recent lectures was an attempt to show from the Bible that Jesus taught the doctrine of pre-existence and re-incarnation, and it was asserted then that many a Christian minister has believed this. But it is not a dogma with them, as all can believe what they like so long as they tolerate the beliefs of others. A similar sort of lecture in Washington, some little time ago, brought out one of the Jesuits there in some lectures to show the truths and errors of theosophy, in

which the final conclusion was that the present form of the movement was engineered by the devil himself. At Fort Wayne, Indiana, the local branch has called itself after Annie Besant, and includes a great many of the best men in the town, such as two Supreme Court judges, leading lawyers, doctors, and bankers. Much interest was created in the subject there by a discussion carried on in the newspapers, and also by an attack made on the whole movement by one of the preachers of the city. But, generally, the theosophist comes out ahead, because his opponent assumes a good deal that the theosophist does not say, and then a fair presentation of theosophy follows.

It cannot be denied that this movement has attained importance. Weak and derided seventeen years ago, its membership has steadily increased; they have an excellent organization, and are well united. They say they are not spiritualists, and when one considers the violence with which some spiritualists assail theosophy one believes they are not. The theory they advance about an astral body which is an exact duplicate of the physical one is very interesting, and it is claimed that it will fully explain many facts in the psychic realm, and much that puzzles people in dreams, visions, and the seeing of apparitions. They say that all the work of the Psychological Society will amount to naught until these theories are accepted.

Mrs. Besant gives her adherence to all these doctrines on the ground that she has experimented in the field and proved all to her satisfaction. Her explanation of her change of belief is that hitherto no such field of inquiry had been suggested to her, but when Madam Blavatsky showed her the possibilities, examination followed, and that resulted in belief. This declaration of opinion by such a well-known woman had the effect of turning many agnostics in the same direction, and the theosophists say that before very long all the scientific world will come to accept these theories. This is a bold claim, but they show the utmost confidence, and, it is said, point to prophecies to the same effect. If sincerity of effort, and at times fanaticism in following along a course in the face of violent opposition, will do anything, they may succeed. They all give time and energy to the work for no compensation except the joy of seeing the movement grow. Some

work all day for the society and have no remuneration, and Mrs. Besant herself not only receives no salary, but devotes what she makes by pen and voice to the society's work. It is one of their teachings to do all you can for the human family without hope of reward. They may be mistaken, but they are well-meaning, sincere, and devoted, and withal exhibit evidences, not easy to trace to their source, of being managed by some master-hand that closes up the ranks and often turns seeming disaster into victory.

Touching the religious side, they hold that the ethics promulgated by Jesus are universal and ancient. But they say that at present there is no real basis for ethics in the religion or science of the day, and that the people profess ethics but do not practice them. Theosophy proposes to enforce the practice of these true ethics by the doctrines of actual unity of the human race and the constant re-birth of souls into this life; hence, as all return here to reap the reward of their deeds, good and bad, the theosophist asserts that belief in this doctrine will cause men to practice what is preached.

BRYAN KINNAVAN

Frank Leslie's Weekly

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RELIGION AND REFORM FROM A THEOSOPHICAL VIEWPOINT

By WILLIAM Q. JUDGE, F.T.S.

TWO great shadowy shapes remain fixed in the attention of the mind of the day, threatening to become in the twentieth century more formidable and engrossing than ever. They are religion and reform, and in their sweep they include every question of pressing human need; for this first arises through the introspective experience of the race out of its aspirations toward the unknown and the ever present desire to solve the questions whence and why? while the second has its birth in the conditions surrounding the bodies of the questioners of fate who struggle helplessly in the ocean of material existence.

Many men wielding small or weighty pens have wrestled with these questions, attacking them in ways as various as the minds of those who have taken them up for consideration, but it still remains for the theosophist to bring forward his views and obtain a hearing. This he should always do as a matter of duty, and not from the pride of fame or the self-assertion which would see itself proclaimed before men. For he knows that, even if he should not speak or could not get a hearing, the march of that evolution in which he thoroughly believes will force these views upon humanity, even if that has to be accomplished by suffering endured by every human unit.

The theosophist can see no possibility of reform in existing abuses, in politics or social relations, unless the plan of reform is one which grows out of a true religion, and he does not think that any of the prevailing religions of the Occident are true or adequate. They do not go to the root of the evil which causes the pain and sorrow that call

for reform or alleviation. And in his opinion theosophy—the essence or concentrated virtue of every religion—alone has power to offer and effect the cure.

None of the present attempts at reform will meet success so long as they are devoid of the true doctrine as to man, his nature and destiny, and respecting the universe, its origin and future course. Every one of these essays leaves man where it finds him, neglecting the lessons to be drawn from the cycles in their never-ceasing revolution. While efforts are made to meliorate his mere physical condition, the real mover, the man within, is left without a guide, and is therefore certain to produce from no matter how good a system the same evils which are designed to be destroyed. At every change he once more proceeds to vitiate the effect of any new regimen by the very defects in human nature that cannot be reached by legislation or by dogmatic creeds and impossible hells, because they are beyond the reach of everything except the power of his own thought. Nationalism, Socialism, Liberalism, Conservatism, Communism, and Anarchism are each and all ineffective in the end. The beautiful dream depicted by Nationalism cannot be made a physical fact, since it has no binding inward sanction; Communism could not stand, because in time the Communist would react back into the holder of individual rights and protector of property which his human nature would demand ought not to be dissipated among others less worthy. And the continuance of the present system, in which the amasser of wealth is allowed to retain and dispose of what he has acquired, will, in the end, result in the very riot and bloodshed which legislation is meant to prevent and suppress.

Indeed, the great popular right of universal suffrage, instead of bringing about the true reign of liberty and law, will be the very engine through which the crash will come, unless with it the Theosophic doctrines are inculcated. We have seen the suffrage gradually extended so as to be universal in the United States, but the people are used by the demagogues and the suffrage is put to waste. Meanwhile, the struggle between capital and labor grows more intense, and in time will rage with such fury that the poor and unlearned, feeling the goad

of poverty strike deeper, will cast their votes for measures respecting property in land or chattels, so revolutionary that capital will combine to right the supposed invasion by sword and bullet. This is the end toward which it is all tending, and none of the reforms so sincerely put forward will avert it for one hour after the causes have been sufficiently fixed and crystallized. This final formation of the efficient causes is not yet complete, but is rapidly approaching the point where no cure will be possible.

The cold acquirements of science give us, it is true, magnificent physical results, but fail like creeds and reforms by legislative acts in the end. Using her own methods and instruments, she fails to find the soul and denies its existence; while the churches assert a soul but cannot explain it, and at the same time shock human reason by postulating the incineration by material fire of that which they admit is immortal. As a means of escape from this dilemma nothing is offered save a vicarious atonement and a retreat behind a blind acceptance of incongruities and injustice in a God who is supposed by all to be infinitely merciful and just.

Thus, on the one hand, science has no terrors and no reformatory force for the wicked and the selfish; on the other, the creeds, losing their hold in consequence of the inroads of knowledge, grow less and less useful and respected every year. The people seem to be approaching an era of wild unbelief. Just such a state of thought prevailed before the French revolution of 1793.

Theosophy here suggests the reconciliation of science and religion by showing that there is a common foundation for all religions and that the soul exists with all the psychic forces proceeding therefrom. As to the universe, Theosophy teaches a never-ending evolution and involution. Evolution begins when the Great Breath—Herbert Spencer's "Unknowable" which manifests as universal energy—goes forth, and involution, or the disappearance of the universe, obtains when the same breath returns to itself. This coming forth lasts millions upon millions of years, and involution prevails for an equal length of time. As soon as the breath goes forth, universal mind together with universal basic matter appears. In the ancient system this mind is

called *Mahat*, and matter *Prakriti*. Mahat has the plan of evolution which it impresses upon Prakriti, causing it to ceaselessly proceed with the evolution of forms and the perfecting of the units composing the cosmos. The crown of this perfection is man, and he contains in himself the whole plan of the universe copied in miniature but universally potential.

This brings us to ourselves, surrounded as we are by an environment that appears to us to cause pain and sorrow, no matter where we turn. But as the immutable laws of cause and effect brought about our own evolution, the same laws become our saviors from the miseries of existence. The two great laws postulated by Theosophy for the world's reform are those of Karma and Reincarnation. Karma is the law of action which decrees that man must suffer and enjoy solely through his own thoughts and acts. His thoughts, being the smaller copy of the universal mind, lie at the root of every act and constitute the force that brings about the particular body he may inhabit. So Reincarnation in an earthly body is as necessary for him as the ceaseless reincarnation of the universal mind in evolution after evolution is needful for it: Arid as no man is a unit separate from the others in the Cosmos, he must think and act in such a way that no discord is produced by him in the great universal stream of evolution. It is the disturbance of this harmony which alone brings on the miseries of life, whether that be of a single man or of the whole nation. As he has acted in his last life or lives, so will he be acted upon in succeeding ones. This is why the rich are often unworthy, and the worthy so frequently poor and afflicted. All appeals to force are useless, as they only create new causes sure to react upon us in future lives as well as in the present. But if all men believed in this just and comprehensive law of Karma, knowing well that whatever they do will be punished or rewarded in this or other new lives, the evils of existence would begin to disappear. The rich would know that they are only trustees for the wealth they have and are bound to use it for the good of their fellows, and the poor, satisfied that their lot is the just desert for prior acts and aided by the more fortunate, would work out old bad Karma and sow the seeds of only that which is good and harmonious.

National misery, such as that of Whitechapel in London (to be imitated ere long in New York), is the result of national Karma, which in its turn is composed of the aggregation of not only the Karma of the individuals concerned but also of that belonging to the rest of the nation. Ordinary reforms, whether by law or otherwise, will not compass the end in view. This is demonstrated by experience. But given that the ruling and richer classes believe in Karma and Reincarnation, a universal widespread effort would at once be made by those favorities of fortune toward not only present alleviation of miserable conditions, but also in the line of educating the vulgar who now consider themselves oppressed as well by their superiors as by fate. The opposite is now the case, for we cannot call individual sporadic or sectarian efforts of beneficence a national or universal attempt. Just now we have the General of the Salvation Army proposing a huge scheme of colonization which is denounced by a master of science, Prof. Huxley, as Utopian, inefficient, and full of menace for the future. And he, in the course of his comment, candidly admits the great danger to be feared from the criminal and dissatisfied classes. But if the poorer and less discriminating see the richer and the learned offering physical assistance and intelligent explanations of the apparent injustice of life—which can be found only in Theosophy—there would soon arise a possibility of making effective the fine laws and regulations which many are ready to add to those already proposed. Without such Theosophic philosophy and religion, the constantly increasing concessions made to the clamor of the uneducated democracy's demands will only end in inflating the actual majority with an undue sense of their real power, and thus precipitate the convulsion which might be averted by the other course.

This is a general statement of the only panacea, for if once believed in—even from a selfish motive—it will compel, by a force that works from within all men, the endeavor to escape from future unhappiness which is inevitable if they violate the laws inhering in the universal mind.

THE TWENTIETH CENTURY

New York, March 12, 1891

THE PROMULGATION OF THEOSOPHY

TOO much attention has been paid by several to the opinions of men in the world who have a reputation in science and in scholarship. Their opinions are valuable in their respective fields, but the ideas of the world should not be permitted to dwarf our work or smother our heart's desire. These owners of reputations do not entirely govern the progress of the race.

The great mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. In spite of scholars, in spite of science, the superstitions of the people live on. And perhaps those very superstitions are the means of preserving to us the almost forgotten truth. Indeed, had we listened only to those learned in books, we would long ago have lost all touch with our real life.

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot

scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow-creatures—not scholars and in the vast majority—would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization. That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks, were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

NOTE.—This article is from an address given by Mr. Judge in London, at the close of the European T.S. Convention, July 15, 1892.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure, for the churches are beginning to find that they must look into subjects which once were kept out of sight. A sign of this was seen at a recent Council of the Methodist Church in America, where their brightest lights declared that they must accept evolution, or they would go down. The only church which does not publicly as yet proclaim on these matters is the Roman Catholic. It is so sly that I should not be surprised ere long to hear of its throwing its mantle over all our doctrines publicly, and saying that such had always been its doctrine. But if that step be taken it will be the fatal one. So even that need give us no fear.

We are working with and for the great unseen, but actual, Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken.

I have heard some words about our pretending to be undog-matic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsec-tarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you

hold, nor does that declaration negative in the least the claim to unsec-tarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief—we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us!