

Æ U Ω

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.— *Voice of the Silence.*

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LETTERS THAT HAVE HELPED ME.

(Continued from February.)

XV.

Dear Jasper :

I gave your letter to a distressed soul : she returned thanks, saying it was a cooling draught to one athirst. The thanks of course are yours.

Now this lady says it was refreshment to the weary, that letter. True, or she would not say it. But it was not so to me nor to you.

We needed it not. But she illustrates a certain state of progress. She is not yet where we are ; but which is happier ? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us, then, at the very

outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else.

So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at, and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

Before we got to this stage we knew well the fateful lure, the dazzling mirror of the elemental Self, here and there in well defined places, and intrenched as it was, so to say, in strongly marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battalions in array. But now our dearest friends are unconsciously in league with the deceptive in nature. How strongly do I realize the dejection of Arjuna as he let his bow drop from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

So in passing along those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters: it is the little flame of intuition we have allowed to burn, that we have fostered with care.

Then come these dreadful lures. They are, in fact, but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis; there it is self-praise, anger, vanity, what not? Even these beautiful hills and river, they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggle of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well-diplomæd adept would come and open the secret box; but they do not imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of

them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully, and not rush in like fools where angels do not pass uninvited.

But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters.

In respect to the question of sex. It is, as you know, given much prominence by both women and men to the detriment of the one sex or the other, or of any supposed sex. There are those who say that the female sex is not to be thought of in the spirit: that all is male. Others say the same for the female. Now both are wrong. In the True there is no sex, and when I said "There all men are women and all women are men," I was only using rhetoric to accentuate the idea that neither one nor the other was predominant, but that the two were coalesced so to say, into *one*. In the same way you might say "men are animals there and *vice versa*." Mind, this is in regard to Spirit, and not in regard to the psychical states. For in the psychical states there are still distinctions, as the psychical, though higher than the material, is not as high as Spirit, for it still partakes of matter. For in the Spirit or Atma *all* experiences of *all* forms of life and death are found at once, and he who is one with the Atma knows the whole manifested Universe at once. I have spoken of this condition before as the Turya or fourth state.

When I say that the female *principle* represents matter, I do not mean *women*, for they in any one or more cases may be full of the masculine principle, and *vice versa*.

Matter is illusionary and vain, and so the female element is illusionary and vain, as well as tending to the *established order*. (Through its negative or passive quality. J. N.) So in the Kaballah it is said that the woman is a wall about the man. A balance is necessary, and that balance is found in women, or the woman element. You can easily see that the general tendency of women is to keep things as they are and not to have change. Woman—not here and there women—has never been the pioneer in great reforms. Of course many single individual women have been, but the tendency of the great mass of the women has always been to keep things as they are until the men have brought about the great change. This is why women always support any established religion, no matter what; Christian,

Jewish, Buddhist, or Brahmin. The Buddhist women are as much believers in their religion and averse from changing it as are their Christian sisters opposed in the mass to changing theirs.

Now as to telling which element predominates in any single person, it is hard to give a general test rule. But perhaps it might be found in whether a person is given to abstract or concrete thought, and similarly whether given to mere superficial things or to deep fundamental matters. But you must work that out, I think, for yourself.

Of course in the spiritual life no organ *disappears*, but we must find out what would be the mode of operation of any organ in its spiritual counterpart. As I understand, the spiritual counterparts of the organs are *powers*, and not organs, as the eye is the power to see, the ear the power to hear, and so on. The generative organs would then become the creative power and perhaps the Will. You must not suppose that in the spirit life the organs are reproduced as we see them.

One instance will suffice. One may see pictures in the astral light through the back of the head or the stomach. In neither place is there any eye, yet we see. It must be by the power of seeing, which in the material body needs the specialized place or specializing organ known as the eye. We hear often through the head without the aid of the auricular apparatus, which shows us that there is the power of hearing and of transmitting and receiving sounds without the aid of an external ear or its inside cerebral apparatus. So of course all these things survive in that way. Any other view is grossly material, leading to a deification of this unreal body, which is only an image of the reality, and a poor one at that.

In thinking over these matters you ought always to keep in mind the three plain distinctions of *physical*, *psychical*, and *spiritual*, *always remembering that the last includes the other two*. All the astral things are of the psychical nature, which is partly material and therefore very deceptive. But all are necessary, for they are, they exist.

The Deity is subject to this law, or rather it is the law of the Deity. The Deity desires experience or self-knowledge, which is only to be attained by stepping, so to say, aside from self. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole ; and so it goes on ever producing and drawing into Itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times. Yet there is a vastness and an awe-inspiring influence in this thought of the Day and Night of Brahman. It is a thing to be thought over in the secret recesses of the heart, and not for discussion. *It is the All.*

And now, my Brother, for the present I leave you. May your restored health enable you to do more work for the world.

I salute you, my Brother, and wish you to reach the terrace of enlightenment. Z.

ASTRAL AND PHYSICAL LAW.

This article was suggested by reading "To Those Who Suffer," in the January number of the PATH, and an article on "Physical Fields," in *Science* for Dec. 27th, 1889.

The writer in *Science*, one of the leading scientists in the matter of physical research, formulated a common law governing the different classes of "fields." The article referred to reads as follows :

"When the physical state of a body re-acts upon the medium that surrounds it so as to produce in the medium a state of stress or motion, or both, the space within which such effects are produced is called the "field" of the body. When a body is made to assume two or more physical states simultaneously, each state produces its own state independent of the existence of the others; hence two or more fields may co-exist in the same space. For instance: if a magnet be electrified, both the magnetic and the electric fields occupy the same space, and each as if the other did not exist.

PROPERTY OF VARIOUS FIELDS.

I. *The Electric Field.*—Suppose a glass rod be electrified with silk or cat skin. It is experimentally known that other bodies in its neighborhood are physically affected by its mere presence without contact, and various motions result which are commonly attributed to electric attraction and repulsion. The phenomena are explained as due to the stress into which the neighboring ether is thrown by the electrified body, the stress re-acting upon other bodies, and moving them this way or that as the stress is greater here or there. Suppose an electrified mass of matter remote from any other matter, in free space. The field, or the stress that constitutes it, is found to vary in strength inversely as the square of the distance from the body in every direction about it, which shows that the effect upon the ether is uniform in all directions, and that for such a stress under such conditions the ether is isotropic. If this assumed electrified mass of matter were the only matter in the universe, then its electric field would be as extensive as the universe, and any electric change in the mass would ultimately re-act upon the whole of space, and be uniform in every direction. If, however, there be another mass of matter in proximity to the first, the disposition of the stress is altogether different; for instead of being disposed radially, as in the first case, the field is distorted by the re-action of the stressed ether upon

the second body. The so-called "lines of force" bend more or less toward the second body, and the field stress becomes denser between the bodies at the expense of the field more remote. If this advancing stress in the ether from an electrified body be called radiation, and it seems to be an action of this kind, then it appears that the direction of such radiation depends upon the existence of other bodies in the ether. It is truly rectilinear no further than the shortest distance between the two bodies.

The electric field thus produced, and thus re-acting upon another body, develops in the latter an electrical condition, that is to say, it electrifies it; and the process we call "electric induction," to distinguish it from the transference of the electrification by contact, which is called "conduction." In the process called induction there are two transformations: in conduction there is simply a transference, and no transformation. The experimental fact is this: an electrified body sets up in the ether a stress of such a nature that, by its re-action upon another body, the latter is brought into a condition similar to that of the first; that is, it electrifies it."

II. The author then describes a *magnetic field*, and says:

"A magnet then sets up such a condition in the ether that its re-action upon another body brings the latter into a condition similar to that of the first; that is, it magnetizes it."

III. Of a *thermal field*, he says that "in a similar way the first body heats the second."

IV. Of an *acoustic field*, he remarks that "a sounding body sets up in the medium about it such a physical condition as, by its re-action upon another body, brings the latter into a state like the first." He concludes with the generalization, "when a mass of matter acts upon the medium that is about it, the latter is thrown into such a physical condition or state that its re-action upon another body always induces in the second body a state similar to that of the first body. This has a much wider application than most physical laws; for it embraces phenomena in mechanics, heat, light, electricity, and magnetism."

To these four examples, why not add a fifth; the *Psychic Field*? While not so tangible, nor so readily observed by the students of modern physical science, it seems none the less to follow the same law.

V. *The Psychic Field*.—Suppose a person's psychic organism is in a state of Love, in the higher sense, or else of Anger. It is experimentally and otherwise known that other psychic organisms in its neighborhood are psychically affected by its mere presence without contact, and various emotions result which are commonly attributed to attraction or repulsion. One often hears the phrase "such a person attracts me," or *vice versa*. These phenomena may be explained as due to the stress into which the neighboring ether (Astral Light) is thrown by the acting organism, the stress re-act-

ing upon other organisms and moving them this way or that as the stress is greater here or there. Suppose such an organism to be alone in space. The field, or stress that constitutes it, would extend uniformly in every direction and occupy the whole of space. If, however, another organism be brought into proximity with the first, the "lines of force" are distorted as in the case of an electric field. This would offer an explanation of why, as sometimes stated in occult works (see "Occult World"), persons communicating psychically often find such communication difficult, or even impossible for a time; the radiation is no longer rectilinear, but twisted, or even interrupted.

The point in view is; that a psychic organism always sets up such a condition in the surrounding ether (Astral Light), that its re-action upon another organism brings the latter into a state similar to that of the first, that is, it psychologizes it.

By extending the same considerations to the behavior of the Spiritual Organism in the Celestial Light, we have a sixth field; that is the *Spiritual Field*. Many other points of coincidence will suggest themselves, and it is not difficult to recognize a fragment of the Great Law of the Universe—the Unity of all Beings.

H. S. B.

THEOSOPHY IN ITS PRACTICAL APPLICATION TO DAILY LIFE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, JAN. 7, 1890, BY ALEXANDER FULLERTON.]

This topic is so vast that not a paper, but a volume, would be needed for full treatment. If Theosophy is anything more than a curious exposition of world-formation and racial advance, its value will appear right here,—in the elucidation of a principle or principles which will guide conduct, illuminate ethics, abate the evils of society, make possible true life in a man and in a community. Upon its *practicality* turns the question of its worth. If it asserts doctrines which are obviously destructive of justice, if it propounds rules of action repugnant to experience and the enlightened moral sense, it will not simply discredit itself with the thoughtful, it will ensure its own downfall. For *practicality* does not mean merely the power to put a theory into action; it means that the results shall justify the effort.

But there is still another test of the value of any code of ethics. *The truth of theories of right living is to be judged by the possibility of their universal application.* "What would be the consequence if this system was everywhere applied?" is the question with which such theory is immediately met. And very justly so. Men are substantially of the same make and subjected to the same conditions. There cannot be different

codes for different classes. The moral law and the physical law surround all alike, as does the atmosphere, and if a principle is just, all must be entitled to its use. If, then, the inevitable outcome of any theory is to make social life intolerable, to put the well-disposed at the mercy of the ill-disposed, to bring about universal chaos, evidently the theory must be erroneous. And this must be just as true of a Theosophic theory as of any other, for it deals with the same problems, uses the same faculties, and works in the same sphere.

The single question which I wish to take up this evening is, "How does Theosophy regard the protection of individual rights?" So far is this from being an abstraction or a remote interest, that it is present every moment of every day, affects every act or word where fellow men are present, prevades the whole working of social and community life. It is not merely a question for business or family relations, but touches us at every point of contact with another person, stranger or friend, the casual occupant of an adjoining seat, the passer-by in a city street. There is never a moment when we are released from the claims of duty, for there is never a moment when we are released from membership in humanity.

Now before it is possible to handle this question with profit, there are to be laid down three basic and never-to-be-forgotten facts. The first is that rights are not conventional privileges, but inherent possessions. The notion, projected by a school of jurists, that rights are the creation of law and not the subject of law, has been demolished by Herbert Spencer. He demonstrates with his matchless logic the proposition that every human being has, as such, certain indefeasible franchises, that every other has the same, and that the function of law is to insure that each shall enjoy them without trespass upon or from another. And certainly no contrary doctrine can long be maintained. We concede it instantly as to opinions, perceiving at once that we have a *right* to our own thought, and that no Pope in the domain of intellect can be tolerated for a moment. Yet this is equally true in the matter of action, provided always that the action never impinges on the equal privilege belonging to another. I have the *right*, not merely the toleration, to entire freedom of thought and speech and act *up to the point* where my neighbor's would be invaded.

The second fact is that the protection of individual right is to be indissolubly joined with the equal protection of others' right. Without this it becomes selfishness,—that trait destructive of solidarity and detested by Theosophy. The moment a man begins to emphasize the preservation of his own claims, without as fully, continuously, and vigorously insisting on the preservation of those belonging to his fellows, he is guilty of one-sidedness and self-seeking, and justly becomes obnoxious to the sternest judgments of the Wisdom-Religion. Never are we to lose sight of the verity

that, only as the vindication of rights is carried on with a view to the common benefit, can it be commendable, salutary, or successful.

The third fact is that a large part of the enforcement of individual rights is, by the very exigencies of social life, necessarily committed to the individual. Courts and policemen have to deal with grave assaults on property or health, but no courts and no police can be present at every contact of one citizen with another, or see that each action of each man shows respect to the immunities of his casual neighbor. These are functions which inevitably belong to the community and to every member of it, each having a part in the universal welfare, and consequently in the preservation of it. But if this duty, like many other duties, unavoidably attaches to a citizen because he *is* a citizen, because he is one of a corporate family and not a recluse in a desert, it would seem that he has no more right to vacate it than he would have to refuse to pay taxes or to insist on walking naked in the streets. For duties, once proven to be such, cannot be dismissed at will, or cancelled by reference to a system of dogma.

Taking our stand, then, on these three basic facts, we can survey the field and note some of its characteristics before actually taking in hand any cases for specific treatment. We see around us an intensely busy horde, each intent on the aim most dear to him, and more or less indifferent to the aims of those with whom he associates or perhaps competes. Long friction with others of like habit, coupled with a certain awe of civil tribunals and some hereditary compliance with the usages of civilized life, hinders him usually from any very gross violation of conventionalities. He will not club you because your appearance displeases him, or attempt to violently dispossess you of a theatre seat which you have bought but which he would like. You may walk the streets with reasonable security that you will not be beaten or robbed or insulted. The highest type of social amenity has undoubtedly not been reached. But if your vision of the field could be extended both backward and forward in time, you would note two general facts, 1st, that a steady melioration of manners goes on, the community becoming less brusque and more gracious in its deportment, 2nd, that the habits of individuals are modified just in proportion as they participate in the activities of life and are drawn from secluded ways into incessant touch with varied classes. Now these facts mean, not merely that Evolution through experience and growth is elevating the whole body to a higher plane, or even that richer forces are at work as time goes on, but that the more the attrition of the atoms in the body politic, the greater their polish. Friction rubs away the obtruding angles and smooths the jagged points, the whole movement easing as impediments to it lessen. And if you can conceive of any atom isolated from the rest, you perceive that its surface must remain unchanged from day to day.

Scanning the field with still another thought in mind, we note that there is a steady melting of distinctions and fusion of classes. The old ideas of prerogative and rank have crumbled ; differences are not factitious or inherited, but are created by personal, untransferable marks. Even those are moderated in presence of the conception of a Universal Humanity, men being more and more valued because they are men, and their common rights being more instinctively felt. And so the eye passes over a vision less picturesque, less featured by chasms here and promontories there, but with a placidness of outline, a smoothness of motion, which illustrate the change from a barbaric or a feudal age.

Even this is not all. The thoughtful eye takes in the indications which show an enlarged respect for the principle of *contract*. What one buys with his own is conceded to be his own. It is not a question of age or strength or influence, but a slowly-grown recognition of property in small things, which is not to be wrested away because the desirer is older or stronger or more impressive. Children are seen to be possessed of rights, rights to places or articles or privileges for which they have paid, rights which in recent times would have been scornfully denied. Women are seen to be better than toys for men ; their claim to what they own is not now the derision of law, but the aim of law. The President of the United States would not attempt to dislodge an errand-boy from a car seat for which he had paid fare.

And so in various particulars not possible of enumeration in this paper, the observing eye roams over the field of social life and notes the steady change which has long gone on,—all in the direction of greater respect for individual right and greater freedom from assault upon it. The point to which all these particulars converge, the point which you have doubtless marked throughout, is this,—that the gain spoken of has been secured, not by legislative enactment, not by urging from the press or pulpit, but by the influence of that ceaseless power which works when men rub together in a community, each atom circulating through the whole and ever impinging on its momentary neighbor. It is a gain born of the recognition of mutual needs, waked into vigor by a sense that only through respect to others can one secure respect to self, stimulated by a perception that toleration of outrage is the first step to incurring it. And so, as, in the incessant contact of individuals, each promptly maintained the rights of all and refused to allow himself to be “put upon” or despoiled, aggressors learned the ways of peace and formed the habit of self-control. It was by no means a ready tribute to a welcome principle, but an enforced concession to a necessary rule.

“But,” you will say, “the perfect sway of this most salutary rule is not yet secured. Improprieties occur every day ; violations of right are patent to every eye ; small invasions of others’ territory can be witnessed in every

street car." Exactly ; and it is because of these, and because we should know how to treat them, that the discussion of to-night takes place. Does Theosophy countenance or discountenance Nature's mode of curing ill ?

I believe myself that Theosophy favors it. I cannot see that the Wisdom-Religion antagonizes itself to the universal experience of mankind, or that it pooh-poohs evident facts in the necessary working of a theory, or that it considers sentiment the best check on brutality, or that it fails to apprehend the result of the good prostrating themselves under the feet of the bad. I cannot conceive why Theosophy should be ignorant of a fact known to the youngest student of human ways, *viz.* that self-will grows exactly in proportion as other people tolerate it, a spoiled child and a spoiled man becoming so through precisely the same process ; or why, if knowing the fact, it should uphold the opposite as true. I can never believe that the social ideal of Theosophy is where the public-spirited are speechless and muscleless in the presence of outrage, and where the selfish are given full liberty to trample everybody else into the mud. I fail utterly to understand why a system which insists on Universal Brotherhood as its very core should recommend submission to tyranny rather than resistance to it ; or why it should suppose a reign of terror by those who despise Brotherhood preferable to the maintenance of peace by those who uphold it. Nor is it any more clear how the virtues of manliness and justice and self respect and respect for all are to flourish, if men who cherish them are forbidden to exemplify them, and are to stand paralyzed before every impertinence and every aggression. Still less is it clear how any community could endure a week if there was issued the equivalent to a proclamation that all the honest men were to be shut up in jail and all the rogues set free.

"What then," you ask, "does Theosophy seem to teach thereon?" I answer, "The same as reason and common sense." You are in a train on an elevated railroad. A man has a bundle on a seat while passengers are standing. Are they to allow that invasion of the right of others, the appropriation to himself of property not his? By no means. If allowed to do so then, he will do it again, and become a nuisance through life. Distinctly, firmly he should be made to understand that the community have rights, and that the nearest victim will enforce them. * * A rabble of men occupy the back platform of a street car, one of the most odious menaces to property and safe exit. There is no law to prohibit it, and the Companies' regulations are enforced by no conductor. But every citizen can, should, assist to put it down. Are you to smile blandly on an offender and sweetly ask his kind permission to pass? Not at all. A stern tramp on toes which have no right there by a foot which has, teaches a lesson which will not be forgotten. It may not be pleasant—neither is medicine

—but it will be salutary. I myself am never heedful of these obtrusive toes, least of all when leaping to a rapidly-passing car. As a Theosophist, speaking to Theosophists, I commend this to you as Theosophic. If half the population systematically practiced it, the abomination would be ended in a week. * * * There is no more well-established rule than that persons passing through double doors should keep to the right. When you encounter the frequent man and the universal woman who keeps to the left, are you to turn aside for the offender and thereby become an offender yourself? Again, No. A sharp injunction turns the wrong-doer to the true path, and forces home a lesson never otherwise to be learned. * * * A couple talk at the opera. Hiss them into silence if a stern glance is ineffective. * * * A selfish person tries to head off earlier comers in a line at a box office. Force him to take his turn. Why? Because *you* are incommoded, *your* personal rights attacked? No, but because the rights of all are involved, involved not only in the one case present, but in the thousands sure to follow if the one is allowed. You may be the individual to whom the duty of protecting society is at the moment committed. It would be a strange conclusion that you were to shirk it because a Theosophist.

These are examples of constantly-occurring cases in daily experience. Scores analogous will arise in mind. They all bear the same mark,—a selfish determination to over-ride the rights of others; they all exhibit the same fact,—that they continue and will continue so long as others permit them; and they all appeal for the same treatment,—prompt suppression as a duty, not mainly to him who may be the victim, but to every later person who will be. And it is to be remembered that only resistance is a check. Yielding to outrage not merely confirms the habit of outrage, but it is and must be misconstrued. For the very callousness of sentiment which makes possible in a man such misbehavior, prevents his understanding gentleness in others. Because he is vulgar, he will suppose them to be timorous. You have to make visible to him the only influences he can comprehend. And as you do not scourge an unruly horse with lace, or muzzle a snappish dog with threads, you do not restrain the ill-mannered human animal with anything but the vigorous measures he requires.

“Theosophy in its practical application to daily life” means, then, I take it, in the department of protection to individual rights, the most enlarged use of the principle of Brotherhood. It means sympathy, gentleness, courtesy, thoughtfulness for subordinates, a persistent effort to diffuse happiness, a ceaseless exertion to secure to each Brother the claims we share alike. But it does *not* mean that the selfish are to be permitted to dominate, or that the fraternal are to be put at the mercy of the unfraternal, or that any one who chooses to be aggressive is to be so with impunity. I should

say that the ideal Theosophist is the same as the ideal man, piteous, kind, tender, sympathetic, conciliatory, helpful to the worthy, yet stern in opposition to all who seek to tyrannize or oppress, ready with bared arm to protect his human Brethren from spoliation and wrong. He may be seen in the historic characters of the Chevalier Bayard and Sir Philip Sydney. He may be studied in the acts of one of our own Adepts, St. Paul, himself truly a gentleman, gentle to the well-meaning and the sincere, but fully competent to rebuke an insolent Roman Governor on his throne, and to "give way by subjection, no, not for an hour" to those who would impose upon him views which he rejected. And he may be reproduced in any one of us who will enlighten his spirit with the same rays, suffuse his life with the same qualities, and effect his mission with the same vigor.

APPARENT FAILURE.

There is no sentiment more constantly re-iterated in the poetry of Robert Browning than the deceptiveness of that illusion that we call success, or of that other illusion that we call failure; and I think one of the great causes of Browning's triumph as a poet of humanity has been his ability to inspire courage in other men, not only to teach them, but to make them realise that there are other elements in every struggle than those the world sees, and that what our short-sighted eyes call defeat is very often to the vision of the Gods a victory. To fail in the pursuit of an ideal is the common portion of humanity; why then should any one of us be exempt? So in "The Last Ride Together," the poet comforts himself with this thought:

"Fail I alone, in words and deeds?
 Why, all men strive and who succeeds?
 We rode; it seemed my spirit flew,
 Saw other regions, cities new,
 As the world rushed by on either side.
 I thought, All labour, yet no less
 Bear up beneath their unsuccess.
 Look at the end of work, contrast
 The petty Done, the Undone vast,
 This present of theirs with the hopeful past!"

And in the next verse he hints at one reason of this failure.

"What hand and brain went ever paired?
 What heart alike conceived and dared?
 What act proved all its thought had been?
 What will but felt the fleshly screen?"

Here he seems to realise how hard it is for the physical man to carry out the dictates of the spiritual man. It is the same lesson that Patanjali

teaches when he says that the obstacles in the way of him who desires to attain concentration, or union with the Divine, are sickness, languor, doubt, carelessness, laziness, and so forth. It is easy to account for most of our failures in the little struggles of every-day life by one of the obstacles just mentioned without going on to the end of the list. The greatest obstacle of all is the one from which all our evils spring, Ignorance. The little things of life present themselves so often in a disguise that we fail to penetrate; we realize only when the opportunity is past that it was an opportunity, and then we say "If I had only known!" It is only experience that can teach us, only repeated stumbles that can teach us how to walk, only losses from oversight that can teach us how to see. When the trumpets sound for battle we gird up our loins and are ready for the fight; but when the enemy steals upon us in friendly guise and we have but to shut the door upon him, how often we are betrayed!

The only way to treat failure is to make it a stepping-stone to success.

"I hold it truth with one who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

And what are "our dead selves" but our failures to be or to do what we ought to be or to do? Every time that we fail, whether from ignorance or from carelessness or from any other cause, we should have learned at least this lesson, never to do *that* again. And so we may painfully stumble through the alphabet of life, and though we never get beyond our letters, yet if our progress be always in the right direction, we shall yet hear, when the end comes, the Voice of the Silence saying "Well done, thou good and faithful servant."

Nor can we always measure failure and success. The conditions are so complex that only omniscient eyes can read them aright. The very thing we are most proud of may prove to have a secret flaw; the task we had despised may turn out to be a glorious achievement. The soldier who fights and dies on the losing side is as brave as he who falls on that of the victors, and the losing side is sometimes the right side in the eyes of Truth. It was of such as these that Walt Whitman was thinking when he wrote his stirring hymn to the vanquished.

"With music strong I come—with my cornets and my drums; I play not marches for accepted victors only—I play great marches for conquered and slain persons.

Have you heard that it was good to win the day?

I also say that it is good to fall—battles are lost in the same spirit in which they are won. I beat and pound for the dead; I blow through my embouchures my loudest and gayest for them.

Vivas to those who have failed!

And to those whose war-vessels sank in the sea !
 And to those themselves who sank in the sea !
 And to all generals that lost engagements ! and all overcome heroes !
 And the numberless unknown heroes, equal to the greatest heroes known !

In an article on "Awakening" in the last number of *Lucifer* the writer has italicised these words : "*Never is the aspirant in such danger of falling as the moment after he has successfully resisted temptation.*" And here we see the greatest danger of success, in that spiritual pride that blinds our eyes and makes us lose our balance, that inspiring us with confidence causes us to relax our guard and renders us a easy prey to the thousand insidious evil influences that hover about us.

We must take courage, then, and learn that it is not for us to judge of the measure of our successes or our defeats ; that must be left for wiser intelligences than ours. And if we cannot make a right estimate of our own victories, how much less can we do so in the case of our neighbor, of whose real nature and of whose real temptations we are so hopelessly ignorant ! The man we think fallen among the slain may be really mounting to a higher sphere, whence he can survey our harsh judgment with the pitying eyes of a wider knowledge ; the conqueror we see flushed with victory may have gained the whole world to lose his own soul. So, to quote Browning again :

"Not on the vulgar mass
 Called "work" must sentence pass,
 Things done that took the eye and had the price ;
 O'er which, from level stand,
 The low world laid its hand,
 Found straightway to its mind, could value in a trice ;

But all the world's coarse thumb
 And finger failed to plumb,
 So passed in making up the main account ;
 All instincts immature,
 All purposes unsure,
 That weighed not as his work, yet swelled the man's amount :

Thoughts hardly to be packed
 Into a narrow act,
 Fancies that broke through language and escaped ;
 All I could never be,
 All, men ignored in me,
 This I was worth to God, whose wheel the pitcher shaped.

* * * * *

We certainly cannot judge of the comparative success or failure of others ; we can hardly judge of our own ; but we can take courage when we seem to be beaten, and try to discover the flaw in our armor that we may be better prepared for another fight. And we can study that lesson which

is set us every day, but which we so often fail to learn, that in the little things of every day life are our opportunities for conquest over ourselves. If we neglect these tasks, how can we expect to have harder lessons set us?

“Would but some fairy lend to me her charm !”

Lately I cried, in a despairing hour ;

“Some mighty spell to nerve my weary arm,
Some Open Sesame of magic power !

Or, better still, show but the time and place
Where a brave heart might win itself a name,
And fall, perchance to benefit the race,
Winning the blossoms of a deathless fame !”

Then as I mused a beldame crossed my way,
Tottering along, with shrouded, earth-bent brow ;
She stretched a lean hand from her mantle gray,
And said, in shaking whispers, “Here, and now !”

“O poor delusion !” then I cried in scorn ;
“Not thus are godlike powers to mortals given ;
The Helpers come clad in the strength of morn,
Bright with the ling’ring radiance of heaven !

Nor this the place or hour for mighty deeds,
On this lone way, beneath this tranquil sky ;
No foe is here, no hapless victim bleeds ;
We are the only passers, thou and I !”

Silent she tottered on, but having past,
A sudden glory seemed to light her way ;
White angel-wings sprang from her shoulders vast,
And fair she shone as shines the god of day.

A noble scorn shot lightnings from her eyes,
As fleeing still she turned her lovely head ;
“The gods sent me in answer to thy cries,
But once repulsed, I am forever fled !

Learn to know Fortune ere she pass thee by ;
Seize on her coming, for she will not wait !
And know by all thy ways divine things lie,
And every place and hour holds thy fate !”

KATHARINE HILLARD.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution. (*Voice of the Silence*, page 32).

THE IMPOSSIBILITY OF A UNITARY RULE OF CONDUCT IN THE MANIFESTED WORLD OF DUALITY.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

The inquiry so frequently made in the Theosophical Society as to what constitutes the duty of a Theosophist in any particular instance, as, for example, when he encounters the victims of poverty and suffering, shows a peculiar lack of apprehension of the higher Theosophical teachings. A call for a simple rule of action that may be applied in every case at once shows that the person from whom the call emanates has not grasped the fundamental teaching of Occultism, that everything in the manifested world is necessarily dual in its nature. A unitary rule of conduct is no more possible than a stick with only one end. In all things we perceive duality, the "pairs of opposites", as the Hindus say; thus we speak of subject and object, cause and effect, pleasure and pain, light and darkness, spirit and matter, good and evil, etc. In seeking by any intellectual process to resolve even the most abstruse philosophical or ethical questions into their ultimates, we can go no farther than the "pairs of opposites." Take, for an instance, the doctrine of karma. It includes both free-will and predestination, the "pairs of opposites" for that subject. For if each individual reaps only the effects of causes set in motion by himself, and thus may create his own future, he evidently has perfect freedom of will, and his destiny is held in his own hands. But, again, since each thought and motive he has is the result of preceding thoughts and motives, and these again of others, he is evidently proceeding inevitably upon a line marked out in the beginning. If we inquire when was this beginning, we come to a consideration of time and eternity—another "pair of opposites". Could we penetrate this duality and realize the underlying unity of nature, we would thereby escape the curse of reincarnation and pass from the world of illusion into the realm of reality; but so long as we are *Baddhas*, souls in the bondage of illusion, and not *Jivanmuktas*, souls emancipated, this duality forever confronts us, and nowhere is it more apparent than in the subject under discussion this evening—the application of Theosophy to daily life.

No system of thought attaches less importance to physical existence than does Theosophy, which declares it to be only a passing illusion, a shadow thrown upon a screen. The Neoplatonists spoke of their bodies as "images"; and the Theosophists of the present century attach far less importance to the physical organism and the actions of the material plane

than they do to the mental attitude and intellectual activities. As said in a private letter of H. P. B., "To yield to personal *physical* weaknesses and passions is a lesser crime in Occultism than to yield to mental and intellectual weaknesses. To prostitute one's body is to desecrate only an old rag, an evanescent principle. To prostitute *one's thought*, even the *lower* Manas, connected with and emanating from the Higher Manas or Ego, is to pollute *that which is immortal*." Constantly we are urged to estrange ourselves from the objects of sense, and to attain to such freedom from all worldly desires that they will awaken in us only a feeling akin to disgust.

To attempt to put in practice these teachings only, disconnecting them from the whole body of Theosophical doctrines, would result disastrously; and for a majority of any race to do so would bring about an era of ignorance, filthiness, laziness, and depravity such as Europe was plunged into during the Dark Ages from the same Cause. For, mark well, this is but one of the "pairs of opposites", and the other is even more distinctly inculcated in Theosophical teachings, which insist rigorously upon the performance of every worldly duty, upon active participation in the world's work, and upon the most scrupulous moral and physical purity. Theosophy holds out no hopes of advancement to those who do not work for the cause of Humanity right here in this work-a-day world, and regards as a species of imbecility the mental condition of those who seek "interior illumination", or "soul unfoldment" as they term it, by abandoning their worldly duties and devoting themselves to psychic rhapsodies and visionary speculations, yielding, in fact, to their mental and intellectual weaknesses, and thereby, as H. P. B. declares, polluting immortal *thought*.

It is therefore no contradiction in theosophical doctrines that all things are declared illusory, unreal, and yet a course of action insisted upon seemingly making this the world of reality. It is but a recognition of the duality of manifested life, the polarity of existence or being, and the further recognition of the fact that it is not by following either pole alone that we can pass beyond the confines of duality and illusion to the realm of unity and truth, but by diligently considering both poles of existence we may make of the duad a unit, pass from time to eternity, from mortal to immortal, from being into be-ness. Consequent upon this duality, the life of a man is a process of unfoldment from within, and also of infoldment, or adjustment, from without. No unitary rule of action can be framed for a being who is himself a duad; for, being thus dual in his nature, he must follow a dual course, and in a question of action he must while acting remain inactive. One part of his nature acts, the other remains inactive; and when the lower and higher nature of man become one, then action and inaction must also become one. Says the *Bhagavad-Gita*, "He who perceives action in inaction, and inaction in action, is wise among mankind." And

in that old book, itself an equilibrium of opposites, so profound in its simplicity, so homely in its grandeur, so ancient in its newness, as applicable to the care-worn Western man of modern times as it was to the quiet Eastern people of olden days,—we find no single rule of action, but this dual course of action laid down clearly and with exactness. Perform conscientiously every duty encountered in this busy world, but have no interest in the results, leaving them to the Supreme; as said in Christian Scriptures, “Render unto Cæsar that which is Cæsar’s, and unto God that which is God’s.” And the more a man separates the two worlds, that of the material from that of the spiritual, the more closely they come together, tending to merge into one, the light of the spiritual shining down into the material, so that even in the personality of the man may be seen a shimmering of the divine light, making his every action nobler and truer; whereas he who ignorantly seeks to confound the two worlds, rendering unto God that which is Cæsar’s, and unto Cæsar that which is God’s, say, by healing his body through the powers of his soul, as some do in this age, or tortures his body as a sacrifice to his soul, as do some Eastern zealots, finds the two worlds grow wider and wider apart. This is no contradiction; it is the necessary polarity and duality of manifested life. JAS. M. PRYSE.

TEA TABLE TALK.

“MY DEAR JULIUS;

Will you kindly let me have your opinion on the following:

When it was announced in the papers that “la grippe” had made its appearance in St. Petersburg, and that it would probably in short course of time reach this country, I became apprehensive lest it should attack the members of my family; especially so as, if any one of our little group excepting myself were to be taken with it seriously, the result, on account of certain conditions, might be almost, if not quite, disastrous. I therefore willed with all the vigor possible that the whole force of the malady, if it came our way, should expend itself on me and that the others might go free. Immediately after Christmas, rather to my surprise, I was taken seriously ill and confined to my bed for several days, having the doctor in daily attendance, and, in fact, having him twice on the first day. The attack, however, quickly passed off, and a few days found me at work as usual. But it was only for a brief spell. I was again suddenly taken ill and confined to my bed for another brief period. Meanwhile the rest of the family were quite well, excepting one member who is a chronic invalid. Does it seem to you probable that my willing had the intended effect? Or, was it all a mere coincidence? And, if it was not a coincidence, was I justified, knowing nothing of psychic forces, in tampering with what I did not understand? It seems to me not.”

To reply to the above queries, it does seem *probable* that the will force

expended had the due effect. I cannot affirm that it had, for I by no means know all the agencies at work. "Coincidence" it was not, for there are no coincidences as that word is generally understood. Every event is the result of a cause, seen or unseen. So far as the working of cosmic Law is understood by me, I see that the result above given is one that would naturally follow upon the course of action described by my correspondent, while yet I do not know that it did not result from some cause or causes unknown. Certainly his effort was enough to produce the given effect. And I quite agree with him that he was not justified in taking a course so dangerous, because no man is really justified in interfering with the course of Laws which he does not understand. In so doing he sets subtle and powerful agencies at work, and the action of these by no means ends with the results described, but continues for great periods of time. All the discord in the universe comes from opposition to the course of Law, and when the opposition is conscious the discord produced is enhanced.

Another correspondent writes as follows :

"One evening lately, as I was about to retire, a voice said, "You will see something very wonderful to night." Having frequently and invariably brought trouble upon myself by seeing and hearing "wonderful" things, and having just received a severe rebuke from H. P. B. for placing any reliance upon such visions, I resolved to ignore any spook or vision that might present itself. But nothing of the kind came ; though towards morning I had an uninteresting dream, to which I attached not the slightest importance at the time. In that dream I was in company with Mr. —, a prominent Theosophist, and his wife, and other minor *dramatis personae*. Mr. — did nothing, said nothing, but his wife seemed in what follows to be acting *for him* at his unspoken suggestion, and not for herself, being a sort of female counterpart of him, and not his wife as she actually is,—a lady who thinks Theosophy is all foolishness. She offered me a talismanic ring, but I tried to decline the gift, for I felt that it was to save me from something, *and I did not want to be saved*. But Mr. — silently indicated that the ring came from *him* and I *must* take it. I said then, "Yes, I will take it." The ring was set with a pure white stone, rimmed with pearls. As I took it she said, "Mr. L, remember Ferncliff." As these words, like the reply of Poe's Raven, "little meaning, little relevancy bore," I paid no attention to them; but she insisted, "Write Ferncliff three times in your memory, so that you will not forget on waking." I obediently repeated the word thrice, and we parted. Then I dreamed that after wearing the ring for a time I noticed that from the rough work I had to do, and the chemicals I got on my hands, the pearls in the ring had become broken and partially dissolved ; I was about to discard it as ruined, when I found that the white stone had changed to the color of a ruby, but was streaked with orange and had a golden flame within it, and I cried out in ecstasy, "It has become harder than a diamond !"

The next evening, as I was walking on Fulton Street, Brooklyn, the word "Ferncliff" on a theater poster caught my eye, recalling my dream

of the ring. The next moment I reached a street crossing, but as I stepped from the sidewalk a strong impulse came over me to stop, and a firm grasp upon my arm drew me back. Turning my head to see who had caught hold of my arm, I saw no one,—not even a spook. At that instant a carriage, driven at reckless speed, came around the corner from a dark side street, the wheels passing within a few inches of my feet. But for the friendly invisible hand that had drawn me back I should have been struck down by the horses. Yet I felt no joy over the escape, but rather like a tired mechanic desired by his employers to do over-time work after his full day's labor had been completed."

A short time ago, an F. T. S. wrote me recounting some dreams which had come true in each case. She then went on to give another, in which she dreamed that a certain friend whom she named to me had died in consequence of a habit he had of jumping upon trains, and asked me ; (A) whether I thought the fact that the other dreams had come true would go to prove that this one would also befall. (B) Whether anything could be done to prevent its coming true. To A I replied that the truth of her dreams constituted some probability, but no more, and that any given dream might prove wholly false, notwithstanding the accuracy of the average. As to B, nothing could be done to turn the course of law if the events were written down, so to say, in the book of destiny. Nor would it be wise to try to do so in any occult manner. But we could not be sure that it was so written, and the ordinary precautions or actions of common sense were indicated in this case, such as urging the friend to abandon a perilous habit, and so forth. Shortly after, the lady wrote me to say that her friend had suddenly died, and supplied me with the published data of his death. He had not, however, been killed as she dreamed, but had died of a stroke preceded by sudden business failures. She asked me whether this fact did not point to symbolism in her dream, as that, failing to "catch on" to a certain train of events or circumstances, he fell and died of the shock. This appears to me to be the case. The whole matter shows how little reliance we can place upon dreams or their details, for, as seen in the case of my first correspondent, our very thoughts about an event are often sufficient to determine certain karmic action in a given direction.

We form, as it were, the mould into which karmic force may run and expend itself. A genuine dream experience gets mixed up as it percolates into our ordinary consciousness ; its details are deflected, broken, altered ; the waking brain does not report it accurately. None but a trained seer can place reliance upon his memory of dream experience, and even he may err, except in cases of full adeptship. It seems, then, that we do well to study these experiences, without over-valuing them. I should give due heed to a dream, so far as studying it is concerned, but I should not permit it to take root in my thoughts as more than a fanciful vision, or, at best, a possible hint. Common sense is an invaluable guide in all such matters, and in occultism is beyond all price.

It would greatly lighten our labors if correspondents to this department would remember to write upon one side of the sheet only.

JULIUS.

LITERARY NOTES.

THE NATURE AND AIM OF THEOSOPHY, the well-known pamphlet by our well-known Bro., Dr. J. D. Buck of Cincinnati, has received the compliment of an exhausted edition and of a reissue in larger and more enticing form. To the reprint, handsomely gotten up and bound in cloth, Dr. Buck has given a preface, noticing that spread of interest in Theosophy which has attracted so much attention within the last three years, and giving some explanations of the genius and the effect of Theosophy which are quite as valuable as the text of the book itself. A Note to this second edition is also given, humorously treating the latest report of the "collapse" of the T. S., and ending with these vigorous words: "Theosophy, therefore, means more Christianity and less orthodoxy; more altruism, more liberty, and less ceremony; more genuine worship of the Simple Truth, and fewer shams." (*Robert Clarke & Co., Cincinnati; 75 cts.*)

MAGIC WHITE AND BLACK. It is with very great satisfaction that we are able to announce a cheap edition of Dr. F. Hartmann's highly-valued work. Heretofore the only attainable copy has sold for \$2.50. The John W. Lovell Co. have now issued *Magic White and Black* as the fourth of their "Occult Series." It is well printed on good paper, has the latest emendations by the author, covers 281 pages, and is enriched with a portrait of Dr. Hartmann. The price is 50 cts., paper. *The Talking Image of Urur*, by the same author and still running as a serial in *Lucifer*, is announced as No. 5 of the "Occult Series," and *The Perfect Way*, by Dr. Anna Kingsford and Edward Maitland, as No. 6. Any of these books can be ordered from the PATH: paper, 50 cts; cloth, \$1.00.

IT IS pleasant to note that the London Lodge of the T. S. is once more bestirring itself, and that No. 14 of its very valuable "Transactions" has just appeared. It is upon *Karma in the Animal Kingdom* and is by Mrs. A. P. Sinnett, whose *Purpose of Theosophy* long ago made Oliver Twists of us all. In the same clear and beautiful English Mrs. Sinnett treats her present theme, justly claiming that the disparities in animal happiness are as marked as in human, and that there must for animals, as for us, be some other cause than chance. It is suggested that this "must be looked for along the line of correspondences, and in a broader and more comprehensive manner than is possible on the principle of individual responsibility." The Spiritual Monad incarnates itself successively in the Mineral, Vegetable, and Animal Kingdoms, ever seeking the fifth principle. The Animal Kingdom may be regarded as one enormous body with innumerable limbs, and Karma pertains to the body as a whole, the loss of a limb not implying individual Karma any more than in the case of a man's leg accidentally cut off. "Differentiation or self-consciousness, apart from the Spiritual Monad, has not yet taken place." Animals of the more intelligent and highly organized kind, with powers of emotion aroused by contact with man, are taking the first step in such differentiation. It is this contact, with its developing consequences, which leads to individualization and a nearer approach to incarnation in humanity.

This would have no application to sheep, oxen, and other animals bred merely for food. But "as humanity is working slowly, perhaps almost unconsciously in the mass, towards Godhood or divinity, through the evolution of the soul by Reincarnation, so the animal kingdom, still more unconsciously but just as surely, is progressing also through incarnations not yet differentiated towards individuality and Egohood."

The whole treatise is interesting and suggestive, even if not wholly meeting the Karmic difficulty, and is, if we mistake not, the first contribution to this topic. (*Geo. Redway, 15 York St., London: one shilling.*)

X TO NON-SUBSCRIBERS.

The present number ends the fourth volume of the *PATH*.

All Theosophists who can afford \$2.00 per year are asked if they should not support *THE PATH*. The magazine is not carried on for profit, and is solely devoted to the interests of the Theosophical Society, and yet it is a fact that its subscribers are nearly all non-theosophists. Its editor and its writers all work for nothing, but for four years it has been published at a loss which is always met out of private means. Members of the Society who all know that *THE PATH* maintains an independent attitude, supporting no clique and pandering to no self-interest, should not keep back their support from a journal that does much to keep alive and make respected the Society and its literature. We can now point to four volumes in which will be found consistent theosophical articles, well-written, by students who all have devoted years to the subject, and we ask your subscription. *THE PATH* will not stop even if this suggestion is not followed, because so long as its Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns, ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with the *PATH* by private subscription. About 13 are thus supplied at present, and no one can calculate the missionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer Brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

To signalize the beginning of its 5th year, the April *PATH* will contain a picture of the Theosophical Headquarters at Adyar, Madras, executed by a process similar to that used for the portrait of Madame Blavatsky in February.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

LOS ANGELES was reached on Jan. 19, Mr. K. being met at the station by a reception committee composed of members of both Branches. Reporters from the principal papers "interviewed" him in true American style, and in the evening was held a gathering of Theosophists for formal introduction to him. On the 21st he lectured upon "The Theosophical Society and Universal Brotherhood" to a large audience at Temperance Temple, the platform being decorated with flowers and the motto of the Society, "There is no Religion higher than Truth", being prominently displayed. On the 24th his subject was "The Theosophical Conception of Evolution", and questions were afterwards put to the speaker. On the 27th Mr. Keightley addressed the First Nationalist Club of Los Angeles upon "Nationalism and Theosophy". Such of his time as was not occupied with public speaking was devoted to the Branches, plans being devised for future activity. A new Branch is contemplated, and a union of all 3 in the establishment of a Headquarters and Library. Remarkably full reports of his lectures were given by the city papers, no small measure of kindly, generous appreciation being evident.

SAN DIEGO.—Mr. Keightley reached here on Jan. 29th, lectured to a fair audience in the evening, and answered a number of questions. On the 30th he had a good audience at Lafayette Hall, and again replied to questions, this time mainly on Spiritualism and Mind Cure. On the 31st was given a reception at Mrs. Wilson's to all interested in Theosophy, and Mr. K. made an address and invited questions. On February 1st he lectured in the evening at the Unitarian Church, having in the afternoon addressed a meeting of school teachers, about twenty ladies being present. On the 2d he lectured at Horton Hall in the afternoon, and in the evening had a gathering in his rooms at the hotel of those already members of the T. S. or about to join it, and addressed them. On the 3d still further work, and on the evening of the 4th a reception by the Gautama Branch and an address. In San Diego, as in Los Angeles, copious reports of the public lectures were given by the daily press.

THE CINCINNATI BRANCH held its annual meeting on Jan. 5th, but the election of officers was postponed. The Branch has been engaged in discussing the septenary division of man, and one very good illustration used deserves notice. "The principles are *named* separately, but in life are not distinct *per se*. To illustrate: take a sponge as representing one principle and some water as another. Dip the sponge into the water, and you have two in one. To the water add some coloring matter as representing a third

principle, and by dipping the sponge into the colored water the symbol of three in one is represented. These different substances are three and yet one."

WITH THE KIND PERMISSION of Mrs. Annie Besant, THE PATH is about to reprint her very able pamphlet "Why I Became a Theosophist." In Socialistic and Freethinking circles this pamphlet must have special interest as coming from one so long a leader in both; but its singular cogency of argument and clearness of expression entitle it to circulation among all ranks and classes. Much good is expected from its large use as a missionary document. It will be for sale at the PATH office, and the price will be 10 cts.

CALIFORNIA.—Nothing in the Theosophical world is more delightful and inspiring than the zealous energy of the Pacific coast. As one result of the recent and very important *ad interim* Convention at San Francisco, a plan has been perfected among Theosophists there and in Oakland whereby the objects of the T. S. may be realized and Theosophical work be systematically carried out in California, the headquarters being in San Francisco.

An Address to all Theosophists on the Pacific Coast has therefore been prepared by an Executive Committee consisting of Dr. Allen Griffiths, Dr. J. A. Anderson, E. B. Rambo, and L. P. McCarty of the Golden Gate Lodge, and Mrs. S. A. Harris, Miss M. A. Walsh, Henry Bowman, and Theo G. E. Wolleb of the Aurora Branch. The Address recites the special need for vigorous work while the present wave of spiritual interest is sweeping over the land; the importance of an Executive Committee representing Branches and Members at large for concentrating and unifying the campaign; the fact that a furnished room at 13 Mason St., has now been provided as a Headquarters and a large number of leaflets given for distribution; the intention of the Committee to foment interest by the wide circulation of elementary literature, correspondence with isolated Brethren, the discussion of Theosophical questions in all newspapers open to them, as well as by the establishment of a Register of all persons interested in Theosophy or supposed to be; the formation of a Theosophical Library; and the possibility of the erection in time of the Pacific slope Branches into a distinct Section.

The Committee ask each recipient of the Address for a contribution of time, work, and money, the latter to be a fixed and regular monthly sum according to means. In most judicious, cogent, even eloquent terms, the need of *personal* effort is enforced, and the Address ends with the question, "Will you not take the simple mental pledge, 'I will do *what* I can, and *all* I can'?"

With a spirit and an energy such as are herein manifested, how can the great service to the Cause of such a project be overrated? We congratulate the whole T. S. on this step,—the whole Pacific coast if it knew its own highest interests. But it will in time; Theosophy is to conquer the world.

THE ARYAN T. S. of New York has changed its quarters, after several years meeting in Mott Memorial Hall where the Theosophical Society was organized in 1875. It cannot be denied that the New York Branch

is extremely active, owing perhaps to its being in the Metropolis. Some of its activities should be noticed. The *Theosophical Forum* is edited there by Bro. Fullerton, who freely devotes his entire time and abilities to the work of the Society; At the Headquarters in 132 Nassau St. there is the Circulating Library founded and kept up by a member of the Branch; the meetings are all public, and the number of persons present each Tuesday night seldom falls below 50; the Aryan Press was founded by a generous donation made by one of the members; the Tract Scheme began in this Branch and now includes 66 workers; one of its members has just given an order to the PATH to donate two copies of the *Key to Theosophy* to each of the members of the Branch for distribution. We do not mention these things so as to gain praise,—for there is neither praise nor blame to be given—but only for the purpose of letting the members in other places know what their fellow theosophists are doing, to the end, if it may be, that the suggestions may result in similar work elsewhere.

The Circulating Library has done useful work, and there ought to be others in different cities. It has not been a loss after the first necessary donation, but has brought in enough from weekly dues to warrant soon the purchase of other books.

The Library of the Aryan T. S. now numbers over 300 books, and they circulate freely among its members.

TWO NEW CHARTERS have been issued by the General Secretary, one to "The Oriental Club" of Gilroy, Calif., the other to the "Stockton T. S.," Stockton, Calif. An application has been made for a third Branch in Los Angeles, Calif.; it is to be known as the "Sakti T. S.;" for one in San Diego, Cal., to be called the "Upasana T. S.;" and for one in Muskegon, Mich., to be called the Muskegon T. S. The "Lotus Lodge" (private) of Muskegon has surrendered its Charter.

FORUM NO. 9 has been sent in bulk to all the Branches, and separately to each Member-at-large who has paid his dues for 1890.

INDIA.

COL. OLCOTT COMPLETED his visit to England, and sailed from Marseilles for Colombo on Dec. 29th. He was accompanied by two most valuable additions to the staff of workers at Headquarters, Mr. Edgar Fawcett, a young English gentleman whose profound and scholarly papers on metaphysical topics have received much attention from the readers of *Lucifer* and other periodicals, and Dr. J. Bowles Daly. Dr. Daly was originally an orthodox minister, then a journalist and historical writer, and became so interested in Theosophy upon hearing the President's first lecture in London that he offered his services to the Headquarters. It was Col. Olcott's purpose to pass 2 weeks in Ceylon before settling at Adyar, and this will be the more necessary since the return of Mr. C. W. Leadbeater to England and the lamented death of Mr. C. F. Powell. Most unfortunately, the long and hard-working tours Col. Olcott has lately been obliged to make have brought on his old

complaint, dysentery, and he has suffered severely. It is pleasant to know that, in addition to our American representative, Bro. Richard Harte, he will have upon his staff such workers as the above, and also that that in November Madame Blavatsky, Mrs. Besant, and one or two others contemplate going to India for a stay until March. The palmy days of the Headquarters will indeed be revived next winter, and we shall probably hear of not a few pilgrims to that shrine.

THE BOMBAY CONFERENCE.

This Conference, intended to fill the place of the usual Annual Convention which, because of the President's absence from India, had been postponed till May, was representative of the four different Sections in India, and had a most important effect in solidifying Theosophical sentiment and in proposing reformatory changes in the Rules which are to be revised at Convention. About 200 Theosophists were present, and there seems to have been a delightful spirit of both energy and unanimity. The Chair was taken by Mr. N. Dorabji Khandalvala, who read the Call for the meeting and briefly explained it, after which he read a letter from Col. Olcott, dated London, Dec. 7th, saluting the Conference, announcing his soon return, and welcoming any suggestions as to the Rules and work. Mr. Harte read portions of letters from London and New York, giving facts as to the Society's progress and activity. The Conference then considered the revision of Rules, and passed 10 Resolutions expressing the improvements desired. They are mostly in the direction of increased autonomy to the Sections, and in particular provide that the fees and dues shall be fixed by and paid to each Section for its own use, the Section contributing voluntarily to the support of the Adyar Headquarters such sum as it sees fit. Our 700 rupees were subscribed on the spot for the relief of Adyar.

Before adjournment a Vote of Confidence and Thanks to the Founders of the Society was proposed by that ever-beloved Brother, Tookeram Tatyā of Bombay, seconded by P. R. Mesta, and carried by acclamation, 3 real American cheers being given for the Founders. The following is the text:

VOTE OF CONFIDENCE AND THANKS TO THE FOUNDERS.

Resolved, that this Conference of fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts lately made to injure the Theosophical Society by cowardly attacks upon Madame Blavatsky, who, as well as her equally-devoted colleague, Colonel Olcott, has freely given her whole energies for the last fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern philosophy and religion.

The Conference further wishes to convey to both of the Founders of the Society the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.

IN THE PROCEEDINGS of the Bombay Conference, as well as throughout the pages of the Jan. *Theosophist*, there runs a strain of jubilation over the

cessation of discord between England, America, and India, and the restoration of the *entente cordiale*. As we have never heard of any discord between America and England, or between England and India, and are wholly ignorant of any between India and America, the jubilation is mysterious, not to say puzzling. It seems strange that, if any such alienation existed, it should never have come to the knowledge of the General Secretary, and have been carefully kept from him by the various correspondents who on other topics are so free; and the conspiracy to silence seems the more remarkable when we remember that donations to India from America have never been so copious as within the past year, and that the domestic and foreign mail service has at no time been interrupted. Why the General Secretary of the American Section should thus deliberately have been kept in ignorance of a painful state of feeling causing heartburnings and perturbations which it would have been both his pleasure and his duty, had he known of them, to make every effort to assuage, may perhaps never be divulged. Now that this mysterious evil has been no less mysteriously healed, it may seem ungracious to seek to know more; and there would appear nothing left for the American Section, headed by the General Secretary, to do but to gaze open-mouthed for a moment at the enigma presented, and then to join heartily, if still wonderingly, in the Indian song of reconciliation.

EUROPE.

THE SWEDISH BRANCH of the Theosophical Society has just made its 1st Annual Report. The Branch was founded in Stockholm on the 10th of February, 1889, with a membership of 17, Rules being adopted and officers elected on Feb. 28th. On March 10th it was decided to adopt a positive line of work in the publication and circulation of cheap Theosophical pamphlets. Ten such, containing twenty articles, mostly translations from English or German but a part original, have been issued; and larger works, notably Dr. Hartmann's *Magic White and Black* and Madame Blavatsky's *Key to Theosophy*, are now being translated into Swedish. A Theosophical Lending Library has also been established, and the Stockholm Reading Room is now provided with *The Secret Doctrine*, *The Key to Theosophy*, *Lucifer*, and other works. The number of Branch members has risen from 17 to 71, 46 being in Stockholm, 24 in the country, and 1 abroad. Visitors are admitted to the meetings, and there is evidence of a spread of Theosophic knowledge. The topic itself is usually avoided by the press, though some articles, in attack and in defence, have been admitted. Mr. G. Zander is President, and Madam A. Cederschiold, No. 1 Ostermalms Gatan, is Corresponding Secretary.

THE FIRST THEOSOPHICAL SOCIETY in Italy has just been established at Milan with 9 Charter-members. With the entire freedom now possessed in Italy for voluntary associations, and with the steady emancipation of the populace from the old slavery to the priesthood, there would seem to be a fruitful field for spiritual interest, inquiry, and study. This would more naturally be the case in the north, and Milan is the obvious place for a beginning, but we do not despair of Branches in Florence and even in Rome

itself. There are two Theosophists, members of a California Branch, permanent residents of Foligno. If the New York Headquarters had ampler funds, translations of its tracts into French, Italian, and German would be one use to be made of them.

WE ARE GLAD to announce that Madame Blavatsky, who has recently been suffering from severe nervous prostration and therefore obliged for a time to abandon all literary work, is greatly improved. She was taken to Brighton, where sunny rooms, overlooking the sea, had been engaged for her, and has rallied under these influences. It is certainly doubtful whether the London climate is suitable for her, and the occasional rumors of a return to America, which flit through the correspondence and speech of Theosophists, may perhaps have life in them. What an era it would be for the American Section if this came to pass! But we adhere strictly to speculation, not venturing upon prophecy.

TWO NEW CHARTERS have been issued by the General Secretary of the British Section, one to a Branch in Exmouth, the other to one at Newcastle.

THE TRACT-MAILING SCHEME.

At the risk of seeming importunate, the General Secretary again presses upon liberal Theosophists the very great needs of this most important Theosophical agency. The contributions to it amounted Feb. 20th to \$131.42, and on that same day the *very last cent* in the fund was expended in furnishing tracts and postage to a zealous worker. Several names of friends ready to give time are upon the list, but there are no means for the supply to them of the necessary material. Like a machine, ready and in perfect order, the Scheme now rests idle from lack of fuel and water. It would seem so easy to start it afresh if some of our pecunious friends were alive to its value and use. The number of tracts now received from the printer amounts to 90,000, 7,000 having been ordered since Feb. PATH. Orders for the *Wilkesbarre Letters*, directly traceable to the tracts, constantly come to the PATH office, and as the *Letters* advertise the most important Theosophical works, the next effect is an increased circulation of *Esoteric Buddhism*, *The Occult World*, etc. Thence follow inquiries about the Society and applications for admission, the final result of a harvested crop being referable back to seed sown broadcast through the Scheme. It may interest friends to know that the Jan. *Theosophist* warmly commends this Scheme, and that a special request has been sent from India for details as to its plan and working. In response to this, a full exposition has been forwarded, accompanied with samples of the circulars and printed blanks used. Like information has been sent to London. The article, "To your Tents, O Israel!", in Jan. *Theosophist* is one of the most cogent and impressive ever printed in a Theosophical magazine, and if all earnest F. T. S. would apply it to themselves, the empty treasury of the Tract-Mailing Scheme would soon be filled, and the sowers of the good seed would start afresh on their mission of blessing.

AMERICAN BRANCHES : THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis.....	Arjuna Theosop'l Socy	1882	Albert J. Stiles.....	Elliott B. Page.....	P. O. Box 659.....
New York.....	Aryan T. S.....	1883	William Q. Judge.....	Dr. Horace A. Loomis.	P. O. Box 2659.....
Chicago.....	Chicago T. S.....	1884	Stanley B. Sexton.....	Miss Gertrude A. Piper	34 Walton Place.....
San Francisco..	Golden Gate Lodge...	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths...	Room 5, 13 Mason St..
Los Angeles....	Los Angeles T. S.....	1885	Dr. C. W. Bush.....	Miss Louise A. Off.	Collado St., Station F..
Malden.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter St.....
Boston.....	Boston T. S.....	1886	Arthur B. Griggs.....	Robert Crosbie.....	55 South St.....
Cincinnati....	Cincinnati T. S.....	1886	Robert Hosea.....	Miss Annie Laws.....	100 Dayton St.....
Chicago.....	Ramayana T. S.....	1887	Dr. W. P. Phelon.....	Edwin J. Blood.....	463 S. Leavitt St.
Minneapolis..	Ishwara T. S.....	1887	Dr. J. W. B. La Pierre..	James Taylor.....	75 S. 9th St.....
Philadelphia..	Krishna T. S.....	1887	Edward H. Sanborn....	John J. L. Houston....	902 Walnut St.....
St. Louis.....	Pranava T. S.....	1887	Wm. H. Cornell.....	Wm. Throckmorton...	500 N. Commercial St..
Omaha.....	Vedanta T. S.....	1888	Dr. J. M. Borglum.....	T. Richard Prater.....	205 Sheeley Block.....
Grand Island, Neb	Nirvana T. S.....	1888	L. D. Proper.....	Nathan Platt.....	Grand Island.....
San Diego, Cal...	Point Loma Lodge...	1888	Dr. John F. S. Gray....	Mrs. Anne J. Patterson	643 6th St.....
Bridgeport, Conn	Varuna T. S.....	1888	Dr. E. Kirchgessner....	Miss Emma L. Shannon	59 William St.....
Cleveland.....	Dharma T. S.....	1888	Wm. E. Gates.....	Mrs. W. E. Gates.....	Room 3, 76 Euclid Ave.
Decorah, Iowa..	Isis Lodge.....	1888	Miss Therese Asseln....	Miss Clara Reum.....	Box 901.....
Milwaukee....	Brahmana T. S.....	1888	Mrs. Julia Ford.....	Mrs. Alice M. Wyman..	421 Milwaukee St.....
Los Angeles..	Satwa Lodge.....	1889	Samuel Calhoun.....	Mrs. Angie F. Shaw...	Box 132.....
Brooklyn.....	Brooklyn T. S.....	1889	Col. H. N. Hooper.....	John C. Tredway.....	72 Lafayette Ave.....
Santa Cruz, Calif.	Bandhu T. S.....	1889	Dr. W. W. Gamble.....	Mrs. Mary H. Bowman	Santa Cruz.....
Washington, D.C.	Blavatsky T. S.....	1889	Chas. O. Pierson.....	Geo. H. Baldwin.....	923 F. St., N.W.....
San José, Cal..	Excelsior T. S.....	1889	Mrs. P. D. Hale.....	Mrs. P. M. Gasset.....	351 N. 3d St.....
San Diego, Cal...	Gautama T. S.....	1889	Geo. H. Stebbins.....	Mrs. V. M. Beane.....	Box 1258.....
Kansas City....	Kansas City T. S.....	1889	Hon. Henry N. Ess.....	Chancy P. Fairman....	1328 Grand Ave.....
Fort Wayne....	Light T. S.....	1889	(Private).....	Henry Bowman.....	630 9th St.....
Oakland, Cal..	Aurora Lodge.....	1889	Miss Marie A. Walsh...	John H. Scottford.....	744 St. Helen's Ave....
Tacoma, W. T..	Narada T. S.....	1890	Rev. W. E. Copeland....		
Stockton, Cal...	Stockton T. S.....	1890			
Gilroy, Cal....	Oriental Club.....	1890			
Muskegon, Mich.	Muskegon T. S.....	1890			
Los Angeles....	Sakti T. S.....	1890			
San Diego, Cal...	Upasana T. S.....	1890	Sidney Thomas.....	Abbott B. Clark.....	P. O. Box 1200.....

THE NEW HEADQUARTERS.

As was briefly announced in February, the combined offices of the General Secretary and the Editor of the PATH, together with the Headquarters of the Society, have been moved to Room 25, 132 Nassau Street. There are really 3 rooms, one devoted to the PATH, one to the General Secretary, and the third *exclusively* to Headquarters. Never before has it been possible, owing to restricted space, to bar out mechanical operations from the Society's room. Work of all kinds *had* to be performed in it. Now, not only have the General Secretary and his corps fresh air and light, which they have not had for a year, but there is opportunity for the private reception of visitors and for the proper display of the Headquarters' effects. An amateur photographer—an F. T. S.—has promised to make pictures of the present rooms, and possibly some arrangement may be devised for the supply of them to those interested.

In the PATH for Jan., '89, an intimation was given that the number of photographs of members exceeded the capacity of the one Album then possessed, and that the gift of a second would be most acceptable. The General Secretary, accustomed as he is to thoughtful help from Brethren, was astonished at the alacrity with which this hint was taken—and not by a rich Brother, either. The time had now come when the *second* Album overflows, and the General Secretary cannot restrain the impulse to lay the fact before the Society, remarking also that the Headquarters is still destitute of a thermometer. A photograph of each member, as has often been said, is greatly desired, for the Albums are among the most interesting and attractive of the Headquarters' possessions. Those of us who knew the original closet, dark, tiny, cramped, in which the Theosophical work was first carried on, will see in the present offices a symbol of what Theosophy itself means,—expansion, growth, sunshine.

“If one should con
 Whatever East or West have gained of lore,
 And deem he knoweth Truth, holding this world
 For true — that man is ignorant, and dies
 To live again, until he learn to die
 The death which frees from living. Wise men say
 [Kena Upanishad that high verse holds!]
 ‘He is unknown to whoso think they know,
 And known to whoso know they know Him not.’”

—*The Secret of Death, by Edwin Arnold.*

RESOLUTIONS OF THE BLAVATSKY T. S.

At the meeting of the Blavatsky T. S. of Washington, D. C., on Feb. 19th, 1890, Resolutions were adopted expressing most cordial thanks to Mr. Anthony Higgins, late President, for his valuable services to Theosophy and to the Branch since its organization. Mr. Higgins, though in feeble health which has been still further enfeebled by his labors, has zealously devoted himself to public speaking and lecturing, earnestly striving to extend through the city a knowledge of Theosophy and its benefits. He has now been obliged to seek for health in a new climate, and removes to Denver, Colo. The Branch has elected as his successor Mr. Chas. O. Pierson, and the new Secretary is Mr. Geo. H. Baldwin, 923 F St., N. W.

OBITUARY NOTICE.

Too late for insertion in Feb. PATH came word of the death of
PANDIT N. BASHYA CHARYA,

Pandit of the Adyar Oriental Library. This lamented event occurred on Dec. 22d at Madras. The Pandit was a man of singular and broad learning, one of the finest Sanskrit scholars in India, a linguist, an orator, and a devoted Theosophist. He had abandoned a prominent position as lawyer and had given his later years wholly to the Society's work. It will be difficult, perhaps impossible, to find a successor so competent, so enthusiastic, and so indefatigable.

OBITUARY NOTICE.

On Feb. 10th came telegraphic news of the death at Adyar of
BROTHER CHARLES F. POWELL.

Bro. Powell's name is familiar to American F. T. S. as their countryman who has so greatly aided the revival of Theosophic feeling in the East Indian Branches by his tours among them for lecturing and conference. Of late Bro. Powell has been at work in Ceylon, arousing sleepy Branches and founding new ones. Being needed in India he had returned there, purposing to make Adyar his Headquarters, but was hardly settled when his labors were closed by a fatal attack of dysentery. He contributed his time, his efforts, and at last his life, to the great Cause of Theosophy. Who could do more?

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.—*Secret Doctrine.*

OM.

ADDRESS

OF

PROF. ELLIOTT COUES, M. D., PH. D.

THE MEANING OF THE HUMAN BODY.

GENTLEMEN OF THE CLASS, LADIES AND GENTLEMEN :

I am sitting in my solitary room to pen some parting words to the Class of Eighty-five, and what shall such last message be from a teacher to those who have been taught? Yet another lecture on Anatomy? Perhaps, though a brief one. For what more natural at a time like this, than the retrospective eye which gathers at a glance the memories of students and professors, of class and faculty, of benches hard indeed but of chairs not less severe—of amphitheatre and laboratory—of the bell that summons and discharges—of the microscope, retort and scalpel—of the text-book, note-book, quiz and final green-room? During these years, gentlemen, how long seemed the scroll of student-life in rolling up. Yet now, in a moment it is all before the eye again, unfolding a college course upon the palimpsest of all that went before.

It is too late now to erase, amend, or alter a word of that record—nor need you wish to do so. Let it stand—enough, it has been successful. A certain goal has been reached; a certain prize has been won. *What next*, is the question? For a little time will make your college record a palimpsest in its turn, its blurred and faded characters overwritten again with the larger, sterner letters of your experiences with a world which only lets those live who demonstrate their fitness to survive its shocks alike on the physical, the mental, and the moral plane.

No longer am I alone—already have passed in mind the few swift hours between the penning and the speaking of these words. Habits cling closely—and my anatomical habit is not yet outworn. Still do I recur, in this full public light, with accustomed voice, to that which in our privacy has held us heretofore together. Not, indeed, to the dark side of this theme, nor to any of its forbidding details—but to aspects of Anatomy not less bright, less radiant, less inviting than is this very scene to night. For he who knows *The Meaning of the Human Body*—who reads aright the lesson of the structure of this master-piece—will find there neither skeleton nor spectre, will take no thought of decadence or decay. The master of this noble science—the tried and proven adept in Anatomy, possesses a philosopher's stone whose magic touch discovers

to him a great secret—the greatest secret that life can embody and express in any material thing whatsoever.

The music that we hear to-night is not more musical than the rhythmic harmony that runs all through this secret. These flowers are not more bright, more fragrant, than the heart of this great secret. This sea of upturned faces is not more mutely eloquent than the voice of this great mystery. Shall I disclose it? The disclosure were easy. A word will suffice. That word is *Form*.

Gentlemen of the Class—During the last moments that we stand in the relation of younger and older students of Anatomy, I wish to speak to you of the meaning of *Form*. Bear with me if I seem abstruse, or far from your wonted habits of thought.

Notwithstanding that the dissection and description of organized bodies—that is, of bodies whose Form is determined by, and expresses, the life which animates them—notwithstanding that these practices have gone on for thousands of years, no sound science of form seems to have been acquired by Anatomists of days much earlier than our own. Many circumstances conspired to retard the advent of a true and enduring morphology, or science of Form, and the world has been slow to rise to exact and definite morphological ideas. There could be indeed no science of morphology, in a proper sense, until men's minds were ripe for the reception of morphological ideas. They dissected indeed, and described the parts of a thing after it had been pulled to pieces; but the art of the dissector is not the science of the Anatomist until it has learned to put the pieces together again, and regard the results of the analysis in the light of an intelligent synthesis. To view a thing as a whole after intimate and exhaustive study of its parts, is the one thing requisite. The lack of this essential feature of text-book and teacher has been the chief retarding factor in anatomical education; nor is it yet done away with. We still think too much and too often of the diversity and complexity of the parts as compared with the whole—we think too little and too seldom of the unity and simplicity of the whole as compared with its parts. Yet the latter is the more important—indeed the more essential of the two—for without it, no rational conception of Form, no intelligent attempt to grasp the meaning of form is possible. No heaps of brick and mortar and lumber lying disorderly are an edifice; no body pulled to pieces is that body any longer; and we are too often left to guess and grope for what it has been, amidst a wilderness of the random names of its parts. What wonder then that the lessons of Anatomy are so hard to learn?

Yet another thing: Just as Anatomy in its crude state—in its infancy, so to speak—could show us little of the relations between the parts of one whole, so did it also fail to disclose the relations which different organisms bear to one another. The methods of *comparison* were slow in taking their rightful, needed places in the course of study. Men were content to examine and describe this

and that creature in detail, little dreaming that neither was fully explicable and wholly intelligible without the other. But gradually these crude methods gave way to others more refined and elaborate, and by so much the more effectual. The synthesis, not only of the parts of several organisms, but of these organisms themselves as wholes, replaced their mere analysis, and then it was that comparative anatomy took giant strides towards its present perfection. And just as the empiricism of the mere dissector gave way to the rational knowledge of the true anatomist, so did morphology, the science of Form, grow apace till it blossomed forth in beauty and bore most precious fruit.

Most precious fruit, I say, and this is no hyperbole. For when this fruit was ripened, and bore its seeds, a heritage of wisdom was given to the world. The heart of morphology surrendered its secret, hitherto hidden in the very core of comparative anatomy.

It is this:

There is no form of anything that lives that has not been derived from some other form in course of gradual evolution—there is no complexity of form that is not traceable in origin to less and less complexity, to simplicity itself; and so, conversely, is it likewise true that the very simplest of all forms of life potentially include the most complex, to be unfolded in the course of orderly established sequences we call the laws of organization, of development. The processes of such unfolding are the same, go they on in a single body from the embryo to full maturity, or on the grander cosmic scale of the evolution of all forms of life.

Rash is the man who would lay hands upon the veil of Isis, seeking to rend it asunder—let not the uninitiate seek the sight that would turn him to stone. Brave is he who would rather stir no fold of that majestic drapery, yet discern the features fixed eternally in calm repose. And wise is he who in those lineaments may see reflected back the image simply of himself. For Isis wears a face, behind her veil, as various as the aspects of humanity—only the veil it is, and not herself, that yields the stony stare of sphynx-like enigmatical immobility, a riddle unread.

But Isis, the Egyptian Goddess, is a myth, men say—and what have we to do with ancient superstitions? Ancient or modern, it matters not; for Isis means Form. Isis is the very type of Form—the prototype of all Form—the symbol of that of which every human being is the formal realization, the material expression—the final outcome and the ultimate factor of the evolutionary series which has culminated in the human race—in us, *ourselves*. Where, then, shall any one of us turn to find out the mystery of Form? Who shall disclose it? No one for any other one—each for himself; for every human form is but the expression of self, and the body is the only means we have or know by which that self may find expression.

Nay more—take one beat higher of the wings of thought—no

higher being exists in all the royal purple field of men's imaginings, whose person, if it be given one, is other than in human form. Enlarged it may be, beautiful and even glorified—but still in likeness of the human form, anthropomorphic still. Such shape then is the consummation of our loftiest ideals, and beyond which all is formlessness. So the mystery of form is no lesser mystery than that of conscious being, the origin and destiny of which, like the face of Isis, are beyond the veil.

Let us pause here a moment to consider. Can we conceive of any form dissociated from matter? Yes; every geometrical figure is conceivable as such, yet no such figure, of mathematical exactitude, has actual existence outside the mind; it is and must be an ideal only. A line of any curve—a curve of beauty or of ugliness, may be thought, may be present in the mind, may be determined mathematically, but it cannot actually exist. Draw such a line—express it in any way you please outside of mathematics and the mind—it ceases to be a line, becomes a thing, not an idea—a phenomenon, not a thought—piece of string, a chalk-mark. Pure form, or figure in the abstract, can take no perfect concrete mode of expression; it remains forever an ideal, unattainable in fact, and inexpressible in any material thing. All forms of matter, then, all shapes of things, are imperfections, and at best approximations only to the truth—and to such extent untrue, unreal, illusory. Who, then, shall look about him to discern the naked truth in things as they shall seem to him to be? All concrete forms of things are liars to the wise. The surfaces of things are shams; the shapes of things are idle, fugitive, and mocking. Truth and perfection rest not any time in such phantasmagoria. And deep indeed is the well, far away from any paradise of fools, where wisdom lights her lamp in the search for the blessed Truth. The forms of matter, leading the unwary into error, are the veil of Isis; this is never stirred; for the forms of the mind, the only truths, are never revealed in this world.

But what has become of my promised lecture on Anatomy? I have digressed from the several points to which I would call your attention. All of them, I think, of the utmost practical consequence to a medical man.

The first of these points, the gradual development of the entire body from a single cell composed of protoplasm, and microscopic in size, is one well known to you as a matter of fact. You also know that the mature body, the completed result of this development, consists of a myriad of cells, very various in their forms and functions, and that modification of form and specialization of function proceed *pari passu* in the course of this evolutionary process. Otherwise, a human body would be a shapeless mass of cells, and have no more meaning than any one of these cells might alone possess. The first lesson to be learned from these facts is that the development of any complex living body, such as we possess in common with most animals, is an actual witness and demonstra-

tion of the evolution of genera and species of the lowest organisms—for the bone-cells of the body, for instance, are quite as different from nerve-cells, as are the ordinary genera and species of Protozoa different from one another. It is a significant lesson in zoology—in natural history, as it used to be called—that the development of the body teaches. You are likewise well-informed that it is only by the incessant birth and death of cells which compose this menagerie of the body that the individual life of the whole is conserved and perpetuated. Every vital process of the individual is but the sum of the vital processes of the cells, each single one of which carries on in its little self those various activities which are the manifestation of life. Excepting that we do not know what their respective consciousnesses, if they have any, may be, there is no essential difference in kind, but only in degree, between the life of a speck of protoplasm and of a human being.

These are all text-book facts, not to be gainsayed. But I ask, what is the *significance* of such facts? What does it all mean? If we discover this, the meaning of the human body will be obvious.

To approach this problem, let us inquire what is the directing and controlling force or power which moulds the mass of cells into the form of a human being. All cells being primitively alike, why should the germ-cell of a human being necessarily and infallibly proceed to build up a human body instead of the body of some other animal? Why should the results, from a common starting point, be as various as are all the forms of animal life? It is easy to say "heredity," but that is only a statement of the fact, not an explanation of the cause. But if intelligent and volitional purpose be a cause in any sense—and it is difficult to conceive of any higher meaning of the word "cause"—then the cause and purpose alike of the human body is the development of mind in nature, and not only of mind, but of the human mind, of which the human body is at once the material embodiment or expression in form and the mechanism of manifestation.)

When we say, then, that the body is the material expression of the mind, it may be a truism, but it is not only a truism. For consider now a second point, following naturally upon the consideration of the form of the body. I mean the differing qualities of the substances which compose the body. These are far from being all alike, though they start from a single substance we know as protoplasm. This substance is extremely complex, both chemically and physically, and just as the cells which arise from the germ-cell take various shapes, so do they acquire various chemical ingredients, and form various chemical compounds different from simple protoplasm. It would be tedious to enumerate all the chemical elements and compounds which compose the mature body—as tedious as to describe the various shapes of the cells. But consider the wide range of difference—the whole gamut of qualities that reside in the tissues of the body, regarded as ex-

tremes of density and tenuity, from the solid minerals of bone-earth to the quivering tissue of nerves. Consider also the obvious and extreme difference in the modes and degrees of motion of the particles of all these tissues, from the stability and practical immobility of bone-cells, to the intense and vivid deflagration of brain-cells which attends every manifestation of a thought. Indeed, the range of chemico-vital qualities and activities of living tissue are incalculable, if not inconceivable. It is not too much to say, perhaps, that the modes of motion and other qualities of living tissue are as various as the modes of the mind itself—as nearly infinite as the finite thoughts of a human being can be—so that in substance as well as in form, in its activities as well as in all its other qualities, the body matches, duplicates, repeats, expresses, manifests, and in a word embodies, the mind. And if this be so, it follows that as the human mind is the highest, the greatest, in one sense the final outcome and product of nature, so is its material duplicate, the body, the final term in the evolutionary series to the production of which the physical, the chemical, and the vital forces of our planet have infallibly and inevitably tended from the beginning.

The meaning of the human body then, whether we consider its form or its function, is to symbolize in matter all that it is possible for mind in nature to know—to realize all possible human ideals. For there is no thought that may not be expressed in and by and through this superlative piece of nature's handiwork.

Yet is this body but a shadow, shifting momentarily in every particle, fugitive, evanescent. For consider now a moment my third point. This is, that all that we have been speaking of relates to the living body, and has very little pertinence to a dead one. For it is a circumstance, none the less curious because it is so common, that there is not the slightest scientifically discoverable difference between the two, in form or in substance. The only difference is in the modes of motion of the two. One moves about, and the other lies still. One manifests some other movements, as the circulation of the blood, which the other does not. And especially, one manifests certain modes of motion called thinking, willing, feeling, which the other does not. The one is sensible, the other senseless. In short, the meaning of the human body depends upon its life—and when that goes, it is meaningless. For it manifests no life, no consciousness.

The science of the day may be at fault in presuming, however, that when the body ceases its prime function of manifesting consciousness, the latter ceases altogether. To so affirm is to rashly presume that there is no kind of substance composing the body, and no modes of motion of that substance, capable of supporting consciousness, and so of maintaining individual life. There is no logical necessity of such a presumption, but rather the reverse: and to make it is to assume that our senses are capable of perceiving and recognizing all kinds of matter and all modes of motion of mat-

ter. Whereas our physical senses are much less acute than we have reason to believe the senses of most animals to be, and may fail to give us wholly correct and final cognitions. Possibly certain much-abused and questioned faculties of the human mind, sometimes called innate ideas or intuitions, may help us here and serve us in better stead than the evidence of the senses. †

——— But to recede from such dangerous ground, for further progress in that direction would be to encounter fresh obstacles and difficulties in the way of lucid thought. If I have succeeded in affixing any appreciable meaning to the living body, that is something—and something from which certain practical considerations flow. We have seen the mind and body slowly developing together, inextricably blended the one with the other as long as life lasts, the one the material embodiment and expression of the other in form and substance. You do not need to be told, Gentlemen, how intimate is the connection—nor are medical men the only ones who know how dependent upon the body is the mind for the healthful and effectual exercise as well as exhibition of its appropriate activities.) *Mens sana in corpore sano* is a very trite aphorism. But do we as fully realize and act upon the converse of this proposition? Are we fully aware of the effect of the mind upon the body? Theoretically, it should be at least as effective as the converse; and a lesson, the last one you will have from me, I wish to impress upon you. This is the extent to which the mind—or, to speak more plainly, the soul, the ego, the man himself—affects the body in its course of development, moulds it to be the reflex of himself, maintains it in health, or suffers it to lapse into disorder or disease.

I am perhaps more radical and positive on this point than all my colleagues may be. But, barring certain hereditary tendencies, certain prenatal influences remote from our control, I should say that the individual builds his own body to suit himself, and makes it express his will. Ignorance, crass and fatal ignorance, of some of the first principles of human nature stands chiefly in the way of this desirable and possible consummation; and untoward conditions of environment do the rest, of making the conscious individual the servant rather than the master of the body he inhabits. Few realize the full power of the will in this direction, because so few habitually direct and concentrate their will-power upon the physical organism. There is theoretically no limit to the operation of this conscious force, and its practical effect may be pushed far beyond those results we ordinarily witness. The elixir of life is a mystery indeed, but it is not wholly a myth.

If you think for a moment of the chemical decomposition that begins to set in the moment life leaves the body—that it is in this life the conscious *ego*—call it soul or spirit as you please—resides and manifests itself—if you reflect upon the enormous force of the vitality, the enormous power of the vital principle, to resist this chemical force of decomposition for the span of an ordinary human life,

and keep the organism up to the working plane of vitality, a truer than ordinary conception of the real powers of the individual, intelligently directed, will grow upon you. It has been well said, among the many attempted definitions of life, that it is the sum of the forces which resist death. When once you learn to identify *yourself* with that sum of forces, and consciously know their power to be intelligent and purposive, you will have taken a great step forward in rational psychology.

I would beg you to think of this seriously. Question sharply any statement to the effect that life and its attributes, such as consciousness and will-power, are the consequences of the organization of matter in the form of our bodies. I would teach you that Life—with all that word implies when fully understood—is the cause and not the consequence of organization. True it is, they are coincident in time, and inseparably concomitant, in a narrow sense—but not otherwise. It is only our feeble appreciation of what constitutes *time* that makes them appear thus inseparable. And for a further proof, look at any dead body—it is just as fully and perfectly organized in every material part that we can perceive by the senses as before death. It is apparently just as well fitted to receive and maintain life as it was before. But something, we know not what, is lacking. And as, then, mere material organization does not necessarily imply and mean life, so then may life exist in, and be manifested by, other than the states of matter which we call organized. The two, in short, are not necessarily coincident, either in time or in place; and as organization demonstrably continues for a while after death, there is no valid, *a priori* reason why life may not have preceded that organization by which alone is it manifested to our physical senses. In fine, I would have you regard life as dependent upon organized matter solely for its manifestation to us in our present state of existence and by no means as so dependent for its origination or its perpetuity.

Again, I would caution you to disbelieve that presumptuous and arrogant assertion, so often reiterated by a fashionable school of to-day's philosophy, that thought is a function of matter. With any weight which this occasion may bear, with all the earnestness that may be borne upon parting words, I enjoin upon you to believe that thought is not a function of matter. Thought is no more a function of the brain than of the bones, and it is your individual selves, and not any portion of your anatomy whatever, which does your thinking. Consciousness is self-existent, only dependent upon matter for its manifestations to our physical senses. If you will begin by believing this, I doubt not that in due time you will end by knowing it as a scientific fact; for such is the happy result which most thinking men reach, sooner or later, according as their cogitations upon the subject are more or less wisely directed from the primary basis of consciousness; that is to say, from self-knowledge.

If there be any truth in what I am saying, not only is the conscious ego, this individual within, the architect of the body to a great extent—the determinator of its finer details and ultimate perfections or deficiencies—the moulder and painter of the outward form and surface, but he is also morally responsible for that which his visible body expresses to others and means for them. For remember that the meaning of the human body is not confined to its possessor, but is to be perceived and interpreted by and in various ways to affect others besides himself. It is not simply a mechanism of self-hood; it is an apparatus of relation between every man and his fellows—in fact, the only means we possess of knowing and communicating with one another in our present state of existence. Every one knows what is meant by an expression of the face—a kindling eye, a quivering nostril, a trembling lip, a glowing countenance, all tell their story without need of words. They show the passing thought—the quick indices are these of the emotion or desire or will of the moment. But this is far from all. There is no attitude or posture or gesture without its due significance. Nay, the shape of the body be it ever so motionless, our very forms and sizes, bear their meanings too. And that which we express in any way, at any moment, is that very thing we are. Habits of mind and modes of thought, for better or worse, indelibly impress the body—that substance plastic as wax to receive the seal of the soul. Who, then, shall overestimate the meaning of the human body, when, in every form and feature, in every quality and substance, it means *that which one is*—and that which *one has made himself to be*. Volumes of moral maxims and exhortations to have a care what we make of ourselves, could teach no higher or sterner lessons than does the body, fully understood.

All have heard of the *Anatomy of Melancholy*, a famous treatise which dissects some of the finer and less obvious parts and principles which enter into the composition of human beings. To reverse the title, I dare say there are some melancholy things about *Anatomy*. The associations of its practise are ordinarily far from inspiring, or even cheerful. Just as it depends upon the mind of every individual whether his ordinary anatomical studies shall be profitable or fruitless, so does it depend upon each for himself whether his moral anatomy shall be dark or light, good or evil, or merely indifferent. And melancholy indeed is that mental and moral anatomy, that very vivisection of self, which will not bear demonstration to one's fellows, nor even one's own examination in the privacy of the heart. For all things done and said and thought are imperishable in their effects—a train of consequences, the end of which no man can foresee. And if, as we have seen, each human character is stamped even upon the coarsest and outermost parts of the bodily fabric, thus moulded into the very semblance and expression of the inner life, how ineradicable from the finer principles of the human constitution must not

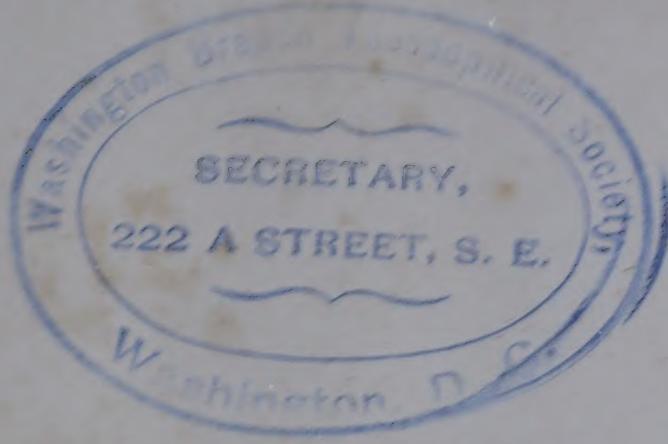
the impress be of every issue of good and evil from within. If the simplest form, if even a mathematical line, may, as I have said, be a curve of beauty or a curve of ugliness, then what truths or errors, what rights or wrongs, what majesty or meanness, what happiness or misery, may not be witnessed and proclaimed by the very forms we wear. Such possibilities are endless, infinite; and the anatomy of morals, wisely directed, will show you, Gentlemen, the moral of Anatomy, in the meaning of the human body.



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