

send him back to begin over again, and, next manvantara, when he arrives at the same point, he may be less disposed to wrangle.

What, then, is his task? Let him look within himself and see what has to take place there, and he will know at last what has to be done. The emotional has to be raised to the intellectual, the intellectual to the psychic, and the psychic to the spiritual, and the spiritual has to be fitted for a higher plane of consciousness. When he has done this, his day's work will be ended, and he can go home to Nirvana and rest till the dawning of a new manvantara, when he will wake up as a Dhyan Chohan.

How is this to be done? He must first of all recognize the fact that he is but a part of cosmos, and not a separate independent entity, who can corner some portion of the cosmos for nothing, to be used for his own special and particular interests. He must recognize that he is part of the cosmos and work for the evolution of the whole; as the heart recognizes that it is part of the physical body and must work for the good of the entire system. For each individual is just as indissolubly linked to the whole as the heart is to the Body. Should the heart refuse to circulate blood for any but itself, the lungs would soon refuse to aerate it, the stomach would cut off the supply, and the end would be easy to predict. It is no more possible for human individuals to continue indefinitely endeavoring to get treasure for themselves without any thought of the All, than for the heart to continue pumping blood for none but itself. Nature sooner or later will cease to recognize all such.

Yet, as a matter of fact, that social activity which is known by the name of business, consists almost entirely of a series of efforts to get something for nothing, or to get a great deal for very little, which is the same thing. As a result, according to Bradstreet, ninety-five per cent. of all the business ventures are failures. In the *Forum* for November, 1889, T. G. Sherman, himself a millionaire, gave statistics showing that half of the wealth of the United

States is owned by 25,000 people, about one-thirtieth of one per cent. of the population. The *Twentieth Century*, of New York, in 1894, gave statistics showing that during the year, in the United States, 13,000 people had committed suicide, chiefly on account of financial distress. If this is a fair average, it seems that in two years the number of poverty-stricken suicides is equal to the number that own half the wealth of the United States.

Commissioner Peck, of the United States Bureau of Labour Statistics, showed that the average adult workman produces about \$10.50 per day, and receives on an average but little more than \$1 per day the year round. These figures are taken from the most reliable sources attainable, and are, presumably, somewhere near the truth. Yet some think that the part that each actor plays in this drama, or rather tragedy, of life, is his first and last act. If this be so, then there is no justice except an accidental one here below. But just as surely as sidereal masses must get themselves equilibrated, so must all these inequalities in human relations eventually get themselves adjusted.

After all, stealing is but relative. As soon as the theft takes place ethical forces are set in motion that must eventually, in a longer or shorter time, restore equilibrium. The act has been registered upon at least two tablets in the cosmos—the minds of the thief and of his victim. And by stealing, not merely that kind of untruth which can be measured by dollars and cents is meant, but all manner of untruth, from the grossest to the most subtle. As Shakspeare says:

"Who steals my purse steals trash,  
 B: he who filches from me my good name  
 Roas me of that which not enriches him,  
 An I awake me poor indeed."

No matter how stealthily the untruth may be perpetrated, there is always one who feels it. There is always one looking on who despises it, and never forgets it, and who wishes he had taken Polonius' advice to Laertes:

"This above all, to thine own self be true,  
 And it must follow, as the night the day,  
 Thou canst not then be false to any man."