

THE THEOSOPHICAL PATH

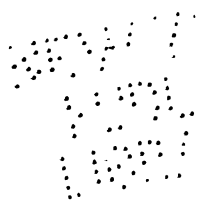
ILLUSTRATED MONTHLY

Edited by Katherine Tingley



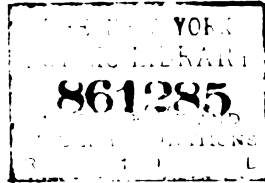
Volume XVI

January—July 1919



PUBLISHED BY THE NEW CENTURY CORPORATION

POINT LOMA, CALIFORNIA, U. S. A.



THE ARYAN THEOSOPHICAL PRESS
Point Loma, California

INDEX TO THE THEOSOPHICAL PATH

VOLUME XVI

JANUARY---JUNE, 1919

A

About Science and Evolution	F. J. Dick, M. Inst. C. E.	20
Age of the Earth, The ✓	F. J. Dick, M. Inst. C. E., and William Scott	369
Altruism and Self-Development	R. Lanesdale	221
America through Chinese Spectacles	Percy Leonard	350
Anthropology: The Pleistocene Man of Vero, Florida	D.	396
Antiquity of Man, The	Herbert Coryn, M. D., M. R. C. S.	27
Army and Navy, For the Men of the	Observer	84
Art Notes (<i>illustrated</i>)	L. L.	93
Astronomical Notes	C. J. Ryan	266, 541
Athens, The Tombs of (<i>illustrated</i>)	C. J. Ryan	436
Atlantean and Lemurian Relics in China	Student	467

B

Broadening the Base of Religion	H. T. Edge, M. A.	321
Broken Lives, For the (<i>verse</i>)	Kenneth Morris	479

C

Caer Nefen Hir (<i>verse</i>)	Cenydd Morus	259
Can We Do Without Religion?	R. Machell	326
Chinese Spectacles, America through	Percy Leonard	350
Chinese, Verses from the	Kenneth Morris	52, 112, 215
Christmas Cheer for the Prisoners	(<i>San Diego Union</i>)	191
Civilization, Theosophy to the Rescue of	H. T. Edge, M. A.	39
Crest-Wave of Evolution, The	Kenneth Morris	241, 361, 445, 547

D

Death, The Fear of	R. Machell	43
Delusions about Nature	Percy Leonard	69
Deserted Garden, The (<i>verse</i>)	Kenneth Morris	215
Destiny and Fatalism	H. Travers, M. A.	133
Destiny, How We Make Our	H. Travers, M. A.	232
Destiny or Victim of Fate? Master of	H. Travers, M. A.	425
Development, Harmonious	H. Travers, M. A.	576
Divinity of Man in the Pulpit, The	T. Henry, M. A.	539
Drama, The True Position of the	R. Machell	127

E

Earth Becoming Warmer? Is the	D.	98
Earth, The Age of the	F. J. Dick, M. Inst. C. E., and William Scott	369
Education, The Need of Right	R. Machell	77
Emplacement of the Planets, The	F. J. Dick, M. Inst. C. E.	497
Essays on Theosophical Manual No. 17	H. C., H. A. H., W. S.	182
Evolution, About Science and	F. J. Dick, M. Inst. C. E.	20
Evolution, The Crest-Wave of	Kenneth Morris	241, 361, 445, 547

F

Fact and Fiction in Mythology	T. Henry, M. A.	141
Fatalism, Destiny and	H. Travers, M. A.	133

Fate? Master of Destiny or Victim of	H. Travers, M. A.	425
Fear of Death, The	R. Machell	43
For the Broken Lives (<i>verse</i>)	Kenneth Morris	479
Fort Ancient? Who Built (<i>illustrated</i>)	J. O. Kinnaman, A. M., Ph. D.	150
Foundation of Religion, The Universal	T. Henry, M. A.	22

G

Good of One May Make Another Good, The	Emmette Small	579
--	---------------	-----

H

Harmonious Development	H. Travers, M. A.	576
Heredity: Physical and Spiritual	T. Henry, M. A.	454
History, The Interpretation of	E.	286
Home, The Theosophic Life in the	Grace Knoche	341
Hope, A Sure and Certain	Percy Leonard	417
How We Make our Destiny	H. Travers, M. A.	232
Humor, The Saving Power of	W. A. Dunn	72

I

Idealism, Practical	R. Machell	428
Importance of Two Per Cent., The	Lydia Ross, M. D.	63
Interpretation of History, The	E.	286
Invention	M. G. Munson	81
Inward Source of Power, The	Percy Leonard	174
Ireland, Theosophical Thought in	W. P. Ryan (Dublin)	294
Is Theosophy Practical?	Montague Machell	485
Isis Theater Lectures, Notes on:		
Mme Katherine Tingley on 'The New Message of Christmas'		189
" 'Divine Sympathy — The Message of the New Year'		189
" 'Death and Rebirth'		287
" 'The Message of Madame H. P. Blavatsky'		288
" 'H. P. Blavatsky and the Message of the Christ'		293
" 'Spiritual Courage and the Optimism of		
Theosophic Thought'		390
" 'Spiritual Courage needed in the Home-Life'		393
" 'Esoteric Religion and the Present Lack of Balance		
in Human Life'		394
" 'Man as a Religious Being'		394
" 'Theosophic Light on Vital Principles of Reconstruction'		493
Mr. R. Machell on 'Karma'		190
" 'Justice'		294
" 'What is the Reality that lies behind Existence?'		492
Divinity Students of Point Loma on 'The Duality of Human Nature'		395
" 'The Law of Karma'		492
" 'Which Path Will Humanity Choose?'		594
Dr. Herbert Coryn on 'Every Man's Concern in the Present Crisis		
in Human Evolution'		491
Dr. Gertrude van Pelt on 'Theosophy, the Law of Right Living'		595
Dr. Lydia Ross on 'The Great Adventure — The Quest of the Self'		596

J

Japanese Cities (<i>illustrated</i>)	Osvold Sirén, Ph. D.	525
Japanese Popular Odes	Prof. E. S. Stephenson (Japan)	163
Jottings	G. K.	284
Justice	Reginald Machell	566
Justice, Silence — Truth,	Lydia Ross, M. D.	572

K

Karma, Thoughts on	H. Travers, M. A.	314
Karman	R. Machell	272

L

Life in the Home, The Theosophic	Grace Knoche	341
Lemurian and Atlantean Relics in China	Student	466

M

Make the World Safe for Humanity	Kenneth Morris	11
Malaga (<i>illustrated</i>)	C. J. Ryan	37
'Mama, Who Made God?'	H. T. Edge, M. A.	17
Man: Angel and Demon	Herbert Coryn, M. D., M. R. C. S.	117
Man, The Antiquity of	Herbert Coryn, M. D., M. R. C. S.	27
Master of Destiny or Victim of Fate?	H. Travers, M. A.	425
Meadow-Lark, Villanelle of the (<i>verse</i>)	Kenneth Morris	514
Medical Perspective	Lydia Ross, M. D.	281
Message of Theosophy, The	Montague Machell	169
Metaphysics, Science and	D.	397
'Midsummer Night's Dream, A'		473, 597, 598
Mirror of the Movement	83, 189, 287, 390, 491,	594
Morning in the Orchard (<i>verse</i>)	Kenneth Morris	215
Mountain, The Secret	Aubrey Tyndall Bloggsleigh	585
Mythology, Fact and Fiction in	T. Henry, M. A.	141

N

Nature, Some Popular Delusions About	Percy Leonard	69
Need of Right Education, The	R. Machell	77

O

Of the Three Roads	Student	472
'Om,' The — A Study in the Upanishads	A Student	172

P

Parthenon, Sculptures from the (<i>illustrated</i>)	Carolus	265, 354
Passenger-Pigeon Again, The	P. L.	197
Perpetual Motion	T. E.	477
Perspective, Medical	Lydia Ross, M. D.	281
Planet — or What? A	D.	197
Planets, The Emplacement of the	F. J. Dick, M. Inst. C. E.	497
Pleistocene Man of Vero, Florida — The	D.	396
Point Loma Student in Final Drive in France	(<i>San Diego Union</i>)	192
Portraits by Titian (<i>illustrated</i>)	Carolus	460
Power, The Inward Source of	Percy Leonard	174
Power of Thought, The	H. T. Edge, M. A.	224
Practical Idealism	R. Machell	428
Prayer in the Light of Theosophy	T. Henry, M. A.	333
Prodigal's Return, The	Ambrosius Kesteven	379
Prometheus — the Light-Bringer	Montague Machell	57
Pulpit, The Divinity of Man in the	T. Henry, M. A.	539

R

Rain-Gods of the Forest, The (<i>verse</i>)	Cenydd Morus	419
Reconstituting Religion	Magister Artium	432
Reconstruction of the Nations, Theosophy as a Potent Factor in the	E. A. Neresheimer	230
Reincarnation	H. T. Edge, M. A.	515
Reinstatement of Religion, The	Magister Artium	534
Religion, Broadening the Base of	H. T. Edge, M. A.	321
Religion? Can We Do Without	R. Machell	326
Religion More Rational than Science? Is	H. T. Edge, M. A.	412
Religion, The Reinstatement of	Magister Artium	534
Religion, The Universal Foundation of	T. Henry, M. A.	22
Rescue of Civilization, Theosophy to the	H. T. Edge, M. A.	39
Revenge	R. Machell	227

S	
Saving Power of Humor, The	W. A. Dunn 72
Science and Evolution, About	F. J. Dick, M. Inst. C. E. 20
Science and Metaphysics	D. 397
Science? Is Religion more Rational than	H. T. Edge, M. A. 412
Science Notes	D. 494
Scottish Folk-lore	William Scott 47
Screen of Time, The	83, 189, 287, 390, 491, 594
Sculptures from the Parthenon (<i>illustrated</i>)	Carolus 265, 354
Secret Mountain, The	Aubrey Tyndall Bloggsleigh 585
Self-Development, Altruism and	R. Lanesdale 221
Set the Dead Free	R. M. 282
Silence — Truth, Justice,	Lydia Ross, M. D. 575
Sonnet (<i>verse</i>)	H. T. Patterson 563
Source of Power, The Inward	Percy Leonard 174
Stonehenge Becomes National Property (<i>illustrated</i>)	C. J. R. 194
Superstition of Exact Science Moribund, A	F. J. D. 396
Sure and Certain Hope, A	Percy Leonard 417
Symbolic Pronouncements sent to the International Theosophical Peace Congress, Visingsö, Sweden	216
T	
Thanksgiving Dinner at Lomaland	83
Theosophical Keynotes	Katherine Tingley 5, 106, 205, 305, 405, 505
Theosophic Life in the Home, The	Grace Knoche 341
Theosophical Thought in Ireland	W. P. Ryan (Dublin) 294
Theosophy and its Counterfeits	H. Travers, M. A. 59
Theosophy as a Potent Factor in the Reconstruction of the Nations	E. A. Neresheimer 230
Theosophy, The Message of	Montague Machell 169
Theosophy Practical? Is	Montague Machell 485
Theosophy, Prayer in the Light of	T. Henry, M. A. 333
Theosophy to the Rescue of Civilization	H. T. Edge, M. A. 39
These are the Times that Try Men's Souls	R. Machell 176
Thoughts on Karma	H. Travers, M. A. 314
Three Roads, Of the	Student 472
Titian, Some Portraits by (<i>illustrated</i>)	Carolus 460
Tolerance	P. Franklin 457
Tombs of Athens (<i>illustrated</i>)	C. J. Ryan 436
True Position of the Drama, The	R. Machell 127
Truth, Justice, Silence	Lydia Ross, M. D. 572
Two Per Cent., The Importance of	Lydia Ross, M. D. 63
U	
Universal Foundation of Religion, The	T. Henry, M. A. 22
V	
Verses from the Chinese	Kenneth Morris 52, 112, 215
Villanelle of the Meadow-Lark (<i>verse</i>)	Kenneth Morris 514
W	
Whitewashing a Sinister Reputation	E. 353
Who Built Fort Ancient? (<i>illustrated</i>)	J. O. Kinnaman, A. M., Ph. D. 150
Wisdom	From the Sanskrit 2
Words of the Wise: The Power of Thought	H. T. Edge, M. A. 224
World Safe for Humanity, Make the	Kenneth Morris 11
Y	
Yuletide Festivities at Point Loma	191

ILLUSTRATIONS

A

Antwerp Bourse, Interior of the	483
Avenue of Pine Trees, Cape Town, South Africa	392

B

Bananas Growing in Jamaica	67
Bartolomeo Colleoni, Verocchio's Equestrian Monument of, Venice	94-95
Belgian Views	481-484
Bella, La—Portrait by Titian	462
Blavatsky, Helena Petrovna	4

C

Cape Town Views	391-392
Chiavenna, Northern Italy, General View of	340
Chinese Memorials	561-564
Chinese Waterways	113-116
City Life in Japan	521-524

D

Duke of Norfolk, Portrait by Titian	461
-------------------------------------	-----

E

El Capitán, Yosemite National Park, California	304
--	-----

F

Flora, La—Portrait by Titian	463
Fort Ancient, Ohio	152-153
Fredericksborg Castle, Denmark	377-378

G

Grecian Sculpture	145-148
Greek Bronzes in the British Museum	13-16
Greek Votive and Sepulchral Reliefs	441-444

H

Hippolyte Palm, Jamaica	56
Houses of Parliament, Cape Town, South Africa	391

I

'In the Temple' by Julius Kronberg, 1918	104
Italian Alps, Scenes in the	337-340

J

Jamaican Scenes	53-56, 65-68
Japan, City Life in	521-524
Japanese Temple Garden	237-240

K

King's House in Brussels, The	481
Kronberg, Paintings by Julius	104, 137-140

L

'Lilla Skuggan,' Professor Julius Kronberg's Home, Värtan, Sweden	581-584
---	---------

M

Malaga, Spain — Views in	33-36
Mirror View of Sentinel Rock, Yosemite National Park, California	404
Montezuma's Well, Arizona	154
Musée Plantin, Antwerp	482
'Music Hour, A,' by Julius Kronberg, 1915	140

N

Norwegian Scenes	289-292
------------------	---------

P

Parthenon Sculptures	261-264, 357-360
'Perseus Delivering Andromeda,' by Julius Kronberg, 1918	138-139
Pineapples Growing in Jamaica	66
Po Yo Bridge in China, The	113
Portraits by Titian	461-464

R

Raphael Sanzio — Monument to, in Urbino	165
Raphael's 'School of Athens' in the Vatican, Rome	167
Roberto Strozzi's Daughter, Portrait by Titian	464
Ruins of the Clan House, Casa Grande, Arizona	162

S

Sanzio, Monument to Raphael	165
Seated Figure from Copan, Honduras	157
Sentinel Rock, Yosemite National Park, California	404
Splügen Pass, A View from the	338
'Spring Day, A,' by Julius Kronberg, 1915	137
Sculpture, Grecian	145-148
Sculptures from the Parthenon	261-264, 357-360
Symbolic Pronouncements sent to the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913	204, 217-220, 317-320, 421-424

T

Temple Garden at Doigoji, The	237-240
'Temple, In the,' by Julius Kronberg, 1918	104

U

Urbino, Street Scene in	168
-------------------------	-----

V

Verocchio's Equestrian Monument of Bartolomeo Colleoni, Venice	94-95
Viamala, A Highroad in Switzerland	337
Views of Malaga, Spain	33-36

W

Waterways of China, The	113-116
-------------------------	---------

Y

Yosemite Falls, Yosemite National Park, California	504
Yosemite National Park	304, 404, 504



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

WISDOM

WHAT is Wisdom? Wisdom is manifold and various, and an answer that attempted to be exhaustive would both fail of its purpose and tend to still greater confusion. Therefore we will confine ourselves to the meaning here intended,— Wisdom is knowledge consisting in insight and conjoined with meritorious thoughts.

— Translated from *Viśuddhi-Magga*, Chap. xiv, by Warren

AND what, O priests, is the discipline in elevated wisdom?

Whenever, O priests, a priest knows the truth concerning misery, knows the truth concerning the origin of misery, knows the truth concerning the cessation of misery, knows the truth concerning the path leading to the cessation of misery, this, O priests, is called discipline in elevated wisdom.

— Translated from *Anguttara-Nikâya*, iii, 88, by Warren

WHAT advantage, O priests, is gained by training in insight? Wisdom is developed. And what advantage is gained by the development of wisdom? Ignorance is abandoned.

— Translated from *Anguttara-Nikâya*, ii, 3, by Warren

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the act of March 3, 1879

Copyright 1919, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor THE THEOSOPHICAL PATH*, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance, single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS, Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*
Point Loma, California

VOL. XVI NO. 1

CONTENTS

JANUARY 1919

Helena Petrovna Blavatsky		<i>Frontispiece</i>
Theosophical Keynotes	by the Editor	5
Make the World Safe for Humanity	Kenneth Morris	11
Greek Bronzes (<i>illustrations</i>)		13-16
"Mamma, Who Made God?"	H. T. Edge, M. A.	17
About Science and Evolution	Fred. J. Dick, M. Inst. C. E.	20
The Universal Foundation of Religion	T. Henry, M. A.	22
The Antiquity of Man — II	Herbert Coryn, M. D., M. R. C. S.	27
Views of Malaga (<i>illustrations</i>)		33-36
Malaga	C. J. Ryan	37
Theosophy to the Rescue of Civilization	H. Travers, M. A.	39
The Fear of Death	R. Machell	43
Scottish Folk-lore: Part VII — VIII (<i>concluded</i>)	William Scott	47
Verses from the Chinese	Kenneth Morris	52
Jamaican Scenes (<i>illustrations</i>)		53-56
Prometheus — the Light-bringer	Montague Machell	57
Theosophy and its Counterfeits	Magister Artium	59
The Importance of Two Per Cent.	Lydia Ross, M. D.	63
Jamaican Scenes (<i>continued</i>)		65-68
Some Popular Delusions About Nature	Percy Leonard	69
The Saving Power of Humor	W. A. Dunn	72
The Need of Right Education	R. Machell	77
Invention	M. G. Munson	81
THE SCREEN OF TIME: Mirror of the Movement		83
Report of International Brotherhood League Work for Men of the Army and Navy		84
Art Notes (<i>illustrated</i>)		94



Lomaland Photo & Engraving Dept.

HELENA PETROVNA BLAVATSKY

FOUNDRESS AND FIRST LEADER OF THE THEOSOPHICAL MOVEMENT

THE THEOSOPHICAL PATH


KATHERINE TINGLEY, EDITOR

VOL. XVI, NO. 1

JANUARY 1919

"We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us it is to utter the cry of warning and the word of encouragement: HE THAT HATH EARS TO HEAR, LET HIM HEAR — AND BE WISE."
— H. P. Blavatsky

THEOSOPHICAL KEYNOTES

 HE year, 1918, that has just ended, has been one of the most fateful in the history of Humanity; and surely we must realize that the New Year that is dawning holds for us, and for all, possibilities and opportunities such as the human race has never had before. In recalling the past four years those who think at all must surely admit that there have been many acts of omission on their part, and many things done that should not have been done, and that this has been attributable in a large degree to the ignorance of the age — ignorance in respect to spiritual things and the deeper meaning of human life and its responsibilities. And today we need to understand as never before that our responsibilities are not for ourselves alone, nor for our country alone, but for all countries and for the whole human family. This is one of the greatest lessons of the present hour — a Theosophical Keynote for the New Year.

*

Theosophists have never questioned that the great human family has the heart-touch in its aspirations and in its efforts for the general good of Humanity; but it is the methods that are taken to live out the heart-life that are so pathetic, so confused. In their hearts Theosophists know that many of the stumbling-blocks along the path of Humanity can easily be removed if man will but arouse his spiritual will and make the effort for self-improvement. The psychology of the limitations and failures of the present and past ages is threatening to overwhelm our modern civilization, and the fact that we are at the end of the

THE THEOSOPHICAL PATH

old year and are entering upon the New, should convince us that we must have a better understanding of ourselves, our duties, and our sacred responsibilities.

*

Theosophy proclaims the optimistic message that all Humanity needs. At no time in the known history of the world has the human family suffered such dire distress or had to endure such extreme pressures as during the past few years, and the contemplation of these things must inevitably turn men's minds into new channels and bring thoughts that possibly they have never had before. Serious questionings are arising all along the way, among all classes of people, as to the whys and the wherefores, as to the meaning of the world's turmoil and agony, and as to what will come out of it all. Alas! men have failed to study the causes down the ages that have brought about this Karmic pressure.

*

If we are to step into the New Year with the courage of the soul, we must have a sure foundation on which to stand. We must pass through certain processes of preparation for the coming year and for all the years that are to follow. We must try to discover ourselves, to find our Immortal Selves, that thereby we may know and understand, and live righteously, courageously, and lovingly, for the benefit of the whole human race.

*

It is absolutely impossible to answer Humanity's questions in the truest and most profound sense if we depend solely upon the intellect; for it matters not how much a man may have cultivated his intellect, nor how much culture he may have, the higher knowledge can never be reached by these alone. And we realize when we contact such minds that they have lost their way, in a sense; that by trying to work out the great scheme of life and all the mysterious problems of life and death from the standpoint of mere intellect they are touching but the fringe of Truth, they are leaving the heart cold and dead, they have not the Heart Doctrine. I am certain that if men would but search the history of the past and study causes, they would find that the errors and confusion of today, and the Karma of the present hour, have been produced through lack of knowledge of the Higher Self; there has not been a realization that the Immortal Man, the Real Man, does exist. Consequently, to find true understanding and spiritual strength we must turn about and face the new issues with that quality of courage that belongs only to the Soul, the Immortal Man, the Divinity within, the Higher Self.

*

THEOSOPHICAL KEYNOTES

Man must have confidence in himself. Even though he does not fully believe, he can at least imagine the possibility of the truth of the optimistic and sublime teachings of Theosophy, not only as to the Immortality of man, and his essential Divinity, but as to his opportunities for the larger experience that follows from many lives, in different schools of learning, from age to age. And that will carry him on in thought to a point where he can presume to think of the perfectibility of man; where he can believe, perhaps, that there is a state of consciousness that is an open way to the Light, that will give to him and to all a viewpoint of the possibility of a great Central Source of Light and Love and Power — Infinite Duty. Then will he find that he is traveling along the pathway of self-directed evolution and moving to heights of knowledge never before dreamed of. And there will come an answer to each yearning heart, to the hearts of all the people of the world. The answer will come to each through his own consciousness, his own states of mind, and each will begin to see himself as he really is and see his possibilities; each will find his strength and will aim to make his life so purposeful that victories will be gained all along the way.

*

Those victories will be the victories of the Higher Self over the lower. They can be gained only when there is a realization that the Immortal Man has his place in human life. It is the mortal man that must rise through aspiration, through effort, through the strength that is mirrored, as it were, into its life from the Immortal,— he must rise to that state of consciousness that will bring him home in the truest sense 'to his Father,' so to speak, to his own; because man himself, his real Self, is a part of the Divine Whole.

*

In accepting these ideas, simple as they are, mere suggestions for study, you will find something new flooding your lives,— new possibilities, a new outlook upon life, and the Dawning of a Peace that passes all understanding. For the soul cannot progress along the path on which it has entered without finding satisfaction at every step; and the satisfaction that comes to an earnest, striving soul, is the possibility of ever more knowledge and nobler service.

*

To move away from the material plane of effort and thought and personality for a little while, that is what the soul is urging us to do; to move out into the realities of life, to believe that those things which we do not see are greater than the things which we do see; that what our hearts yearn for is greater than any-

THE THEOSOPHICAL PATH

thing the mind yet knows; that within and above and around us, and in the very atmosphere of our thoughts and feelings there is Universal Life which is pulsating continuously in response to our yearnings and our questionings:— but so many see it not, because they will not; they will not believe because they do not hear; they will not wait and listen for the great Song of Life.

*

So the whole aim of Theosophy, and particularly my thoughts at the dawn of this New Year, this New Age, upon which Humanity is entering, is to direct your attention to a brighter future, which lies before each one of you; to tell you, each one of you, that you hold the key to the present and the future; to proclaim to you that you, each one of you, can find in a moment of time, if you have the desire, a door to golden opportunities and a glorious future stretching out into the limitless Eternity.

*

The consciousness of Divinity is the key to human life. For lack of this key Humanity has been drifting for ages. In finding it we unlock the door to the grandeur of soul-life and its golden opportunities; for only through the recognition of the Soul's Divinity can a Universal Brotherhood of Humanity be established and become a living power instead of a hopeless dream.

*

Theosophy appeals to both mind and heart in such an optimistic way, bringing this grand message that Brotherhood is a Fact in Nature, carrying one on to a superb confidence in oneself; and none of you can take one step toward the great goal of Human Perfection without finding that you are in the company of hundreds and thousands of souls traveling along the same path. You may not see them with your eyes, but with that inner perception which belongs to the soul-life, and which is urging you to a recognition of your own Divine Selves.

*

All along the way, no matter what subject one touches, one finds that Theosophy presents the optimistic view, and that the magic of its optimism enters into all the processes of thought and all human endeavor. We are so in the shadows that the genuine affectionate side of our natures is stultified. We live so much in emotion and sensation and false hopes, and so little in the real depths of our Immortal Natures that, in the truest sense, we have not yet found the Great Secret of Life. That Secret is Impersonal Love,— Love that will ever remain

THEOSOPHICAL KEYNOTES

with us, and which always aspires to serve others. It is Impersonality that is needed today, Altruism, loving and affectionate Service for others.

*

There are so many stumbling-blocks along the Path. They are everywhere; but if we could only believe that we can clarify our minds and purify our lives, and substitute these grand and purposeful truths of Theosophy for our present half-beliefs, we should then begin to fashion for all time that which our souls demand.

*

Is it not pitiful that in this twentieth century which is called by many the great age of civilization, there is such a lack of Trust, such a lack of knowledge of the Soul-Life — that Humanity is so blinded in its pursuit of personal pleasures and the gratification of desire, that it does not see the Light, nor feel the Power of the Soul, nor have the courage to push on to broader fields of effort? The doubt of the age stultifies spiritual growth, involving Humanity in a psychological influence of disintegrating forces that in the course of time must engulf it if a halt is not called. Yet we have our choice as to the path which we shall follow; and if we would give less time to our personal interests, to our desires, our passions, and our limited views of life, and more time to the larger issues, we should find in a very short while that the non-essentials had fallen away from us, that the shadows were dispersed, and that there had come into human life a new hope, new courage, and new love, and a Trust absolutely sublime.

*

The world today has a gladness in its heart which it has not had for years. But we must look within and find a deeper meaning of the New Time; we must move away from our personalities, from all petty interests and desires and prejudices, and find ourselves working with those who have suffered the most, those who need us the most — the uppermost thought in our minds being: "What can we do to help lift the present burdens?"

*

And in asking this question we must realize that while all the suggestions of Peace and the cessation of warfare are full of promise, yet we have something more to think about — particularly Theosophists, if none others have — and that is that we must see that there are two paths before us and before all Humanity — indeed the whole world:— Whether we shall continue in the old way as before

THE THEOSOPHICAL PATH

the war, or whether we shall find a New Way? Whether Humanity shall, after this, feel that Peace can only be won by FORCE, or whether Humanity shall not arise in its strength, in its spiritual life and light and energy to that comprehension of Justice where it shall demand of all the citizens of the world a New Way of adjusting national and international affairs, and that there shall be no more war; but we shall follow the spirit of the Ancients, the spirit of the Nazarene, which has taught for ages, "Thou Shalt Not Kill."

*

We must feel that the New Way is the Way of Knowledge, the Way of Unselfishness, of Love, of Justice, and of making the principles of Theosophy absolutely pure and strong in our own lives. We may preach for eternity, we may have the greatest educational systems, the greatest religious systems, the greatest writers, artists, poets, we may have everything to inspire us to right action, but if we have not begun to build WITHIN OURSELVES, to feel the necessity of finding something more within ourselves than we have had in the past, unless we can become something greater and grander than ordinary men and women, and know that we are something more than merely intellectual, mere flesh and blood, we are on the wrong path. We must reach a point where we can feel the Power of the Soul, and use it for the betterment of our Nation and all Nations. There must be Perpetual Peace. We must constantly and persistently work for it; if we do not we shall retrograde, and in a few years we shall have A WAR OF NATIONS MORE TERRIBLE THAN EVER KNOWN.

*

So turn to the right path! This is my pleading. Find yourselves! Those who have not Theosophy, seek it; those who have it, cling to it, love it! — hold to its teachings and make it a living power, not only in your own lives, but in the lives of all your fellow-men!

*

In this New Year of 1919, let us consciously and deliberately put aside all the promptings of the lower self, and in no long time the clouds that hide all heights will be swept away. All we need is courage in facing ourselves and our weaknesses. It is our unrest and the unrest of the age that turn our eyes from the Light within.

*

Difficult as it may be for you to believe what I say, yet the Kingdom of Heaven is nearer at hand than you can realize; and all the storms and trials

MAKE THE WORLD SAFE FOR HUMANITY

and sorrows that we now see raging in human life are but indications of the passing away of the old order of things. All that we have to do is to seize our opportunities, to do faithfully our duties as they lie before us, ingrain in the very atmosphere in which we live the finer vibrations of the Higher Law, study and work, and love and serve. Let us no longer crucify the Christos in ourselves! Bid the Christos Spirit come forth and enter upon the noble work NOW, for the woes of Humanity are great. Say ye not, all ye who love Humanity and seek its welfare: IT SHALL BE DONE!

KATHERINE TINGLEY

EDITOR

MAKE THE WORLD SAFE FOR HUMANITY

KENNETH MORRIS

EARLY in 1914, before ever Serajevo had become a name of terrible omen, Katherine Tingley foretold in public, in a speech to the Veterans of the G. A. R., the war that was coming, and the great good that should follow. She said that her audience, many of them, old as they were, should not close their eyes in death before they had seen the end of war.*

Perhaps the peoples of the earth have never stood within reach of so grand an opportunity as now. The old order of things has been made impossible; we have seen the results of it, and know that such results may not be suffered twice, and civilization and all that we believe in, love and aspire to, survive. There must be no more rivalry of the nations.

Humanity, capable of evil at times, is also capable of soaring as high as it can sink low. We have passed through the great storm, and are seared with the lightnings; but now, for the first time in the memory of this or many generations, the inner air of the world is cleared, and we are about to see blue sky unencumbered with clouds. In all the nations that have suffered, old habits and molds of mind are broken; and it was these habits and molds that made the war possible.

The future now is in the hands of those whose will is strong; and who is there has any will that the horror of these last years shall be repeated? Let none think it does not concern him; let none think he can do nothing.

*See Supplement to THE THEOSOPHICAL PATH, December, 1918, Vol. XV, No. 6.

THE THEOSOPHICAL PATH

The world must be reorganized; and whoso wills for a true reorganization is doing the work of God; whoso does not, is failing to do it.

When this nation was born, there were men at work to make it a Constitution, who were, as truly as ever men were, inspired. It was an experiment; a reaching out towards higher and spiritual things; an endeavor to bring a new light into the history of the world, to open a new order of ages.

The experiment was less important from a national, than from a universal point of view. Not until now have the grand possibilities of meaning which lie within the words *United States* become evident. Paine and Jefferson and the others are less significant as patriots, than as prophets of a high and universal future.

The experiment, confined to and worked out in but one quarter of the world, could not attain its highest success. The United States of America have achieved something, and fallen short in something; but the grand idea could not come to its full fruition, until there should be the United States of the World.

It has been supposed that national interests clash; but is there or can there be any nation with interests more vital than this supreme one, that there shall be no more war? In war there is no such thing as victory; because victors and vanquished alike must suffer. And in war, as it has come to be now, the measure of that suffering, for every individual in the world, in one way or another, is greater almost than man is able to endure.

This very fact is proof of human solidarity; proof that a United States of Man would be based, not on Utopian and visionary ideals, but on the most fundamental fact in Nature.

Let us lift up our eyes to a golden future, and see an array of Sovereign Nations united and at work, each for all and all for each. Let us insist, in all the private motions of our minds and will, that this shall be brought into being. It is only indifference and selfishness that can hinder a true settlement now; and there can be no true settlement that does not give: (1) Equal freedom, equal dignity and individuality, to every national entity in the world — tutelage and wise guardianship for some; but for all, the knowledge that their attainment of National Manhood depends on their own exertion and growth, not on the generosity or will for dominance of any other. (2) To all an equal subordination to the interests of the whole. That way lie peace, freedom — the other, ruin and death.



Lonsland Photo & Engraving Dept.

**'APHRODITE AND ANCHISES': GREEK BRONZE RELIEF FROM PARAMYTHIA
IN EPIRUS, REPRESENTING THE BEST PERIOD, 460 TO 300 B. C.**

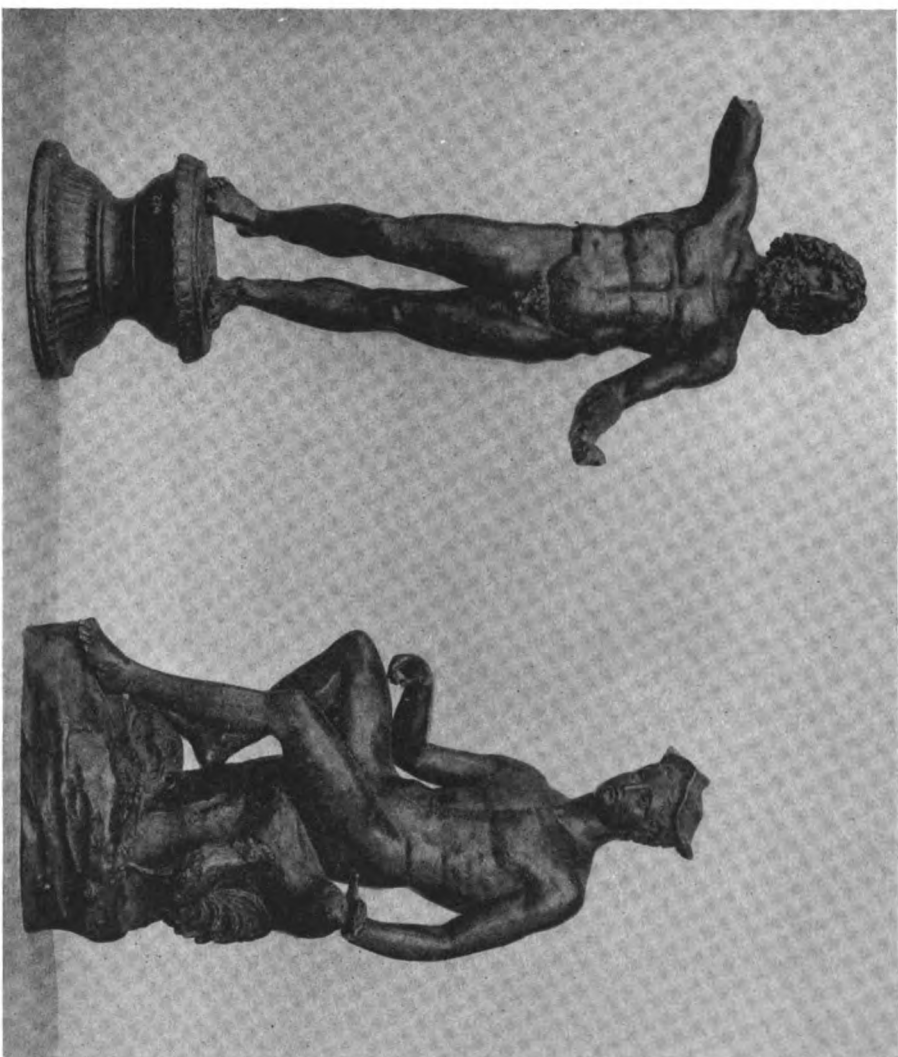
(In the British Museum)



Lomaland Photo & Engraving Dept.

ARCHAIC BRONZE ETRUSCAN MIRROR,
'HERAKLES CARRYING OFF MALACHE'

(In the British Museum)



Lomland Photo & Engraving Dept.

Poseidon

Hermes

GREEK BRONZE STATUETTES FROM PARAMYTHIA IN EPIRUS

(In the British Museum)



Lomaland Photo & Engraving Dept.

GREEK BRONZE HEROIC FIGURE IN HIGH RELIEF
FOUND IN THE LAGO DI BRACCIANO NEAR ROME
(In the British Museum)

“MAMMA, WHO MADE GOD?”

H. T. EDGE, M. A.



WELL-KNOWN journalistic writer on scientific subjects deals in one of his articles with the following question, asked him by one of his correspondents:

“What happened or existed before God created the world?”

Admitting the difficulty of the question and disavowing all presumption in attempting its answer, the writer nevertheless ventures on what might be called a little home-made amateur theology or cosmic philosophy. His argument may be summed up as follows.

A creator must exist before that which he has created. Therefore God existed before the universe. He either created it out of nothing or out of something. But the former is unthinkable. Therefore he created it out of something, which may be called ‘matter.’ Hence matter must have been coeval with God. But the universe is made of energy as well as of matter; and, unless God is himself energy (a theory which the professor rejects), energy must also have been coeval with God.

We thus arrive at a most interesting Trinity, which we hope may prove acceptable to our theological friends. In this Trinity, God, as it seems to us, occupies one-third part, and at all events can be no more than a fraction, which surely relegates him to quite a subordinate position. Inevitably we are impelled to turn questioner in our turn and to ask what lies back of this Trinity. The professor hates the idea of making something out of nothing, yet how does he propose to avoid the necessity? He will find that other philosophers have boldly accepted the position thus forced upon them by logic, and have postulated No-thing as prior to Something. “NAUGHT [*i. e.*, SPACE] was,” is a phrase which occurs to the mind — see the ‘Stanzas from the Book of Dzyan,’ in *The Secret Doctrine*. In fact, all great cosmic philosophies recognise that it is not enough to postulate a Unity as the source of all things, but that we must go beyond even this Unity and postulate a Naught — *i. e.*, a Kosmic Root, or Fons, called, feebly enough, SPACE — from which, by an inconceivable process, the Unity sprang. And here we are compelled to use only negative terms in our attempts to define: we cannot say what this origin was, we can only say what it was *not*. It is the privation of every conceivable positive attribute.

It may be observed, in passing, that both the questioner and the answerer, in using the word ‘before,’ have tacitly assumed the existence of Time, which appears to us to be yet another element in addition to the three (God, Matter, and Energy) already named. Very possibly also they have, in their imagination, postulated Space also. This circum-

THE THEOSOPHICAL PATH

stance would have enabled the answerer to plead that the question was essentially unanswerable, as containing a fallacy, and thus to throw the onus of incompetence upon his opponent. He could have said, "What do you mean by '*before* God created the world'? How could there be any '*before*' when there was no Time?" In short, it is evident that, in order to ask the question at all, we have to make quite a number of illegitimate assumptions; and the unfortunate answerer is put into the position of a man called on to answer such a question as: 'How many miles is it from yesterday to tomorrow?' — while at the same time he neglects to point out the absurdity of the question and takes it seriously.

How can we explain anything about a state of affairs when (the word '*when*' is not permissible, but seems inevitable) Time was not? Time (at all events in the sense which is here significant) is an essential condition of our thoughts; and therefore, to get beyond Time, we must *stop thinking*. The human mind at once desires and rejects finalities.

Some Gnostic sects taught that the world was created by a subordinate deity called the Demiurge, either in defiance of, or with the tacit assent of, the supreme deity. Ancient Aryan philosophy represents the *Unmanifested* Logos assuming a *manifested* form for the purpose of creating the universe, and then as '*retiring*' into non-manifestation. The Manifested Logos or creative deity corresponds to the number One; the Unmanifested Logos to the Naught. We cannot derive Unity from Zero; and even in order to proceed from Unity to the other numbers, we have to assume the process of addition — that is, we have to assume the number Two.

At this point we had better refer curious students to the pages of abstract cosmic philosophy, where they can study Trinities and Unities and Hypostases to suit themselves. Practically speaking, it is not very judicious to be straining to see what is over the next hill before we have arrived even at the foot; and a man who yearns to discover a God which he can pack into his own brain, is searching for something which he would hate to find. Obviously the right direction in which to look for light is within: we must aspire to raise our consciousness to a plane beyond ordinary thought. But the attempt, unless it is to result in insanity, must come as the crown of an orderly evolution.

The professor also suggests that God, having created the universe in germ, then left it to its own evolution, without further interference from him; an hypothesis which successfully accommodates the rival claims of divine will and scientific law. But he adds — what we are glad to see, and what (we think) indicates progress in scientific opinion — that, when the springs of the clock have run down, they will require to be wound up again; and asks in conclusion, 'How often have they been wound up?'

“MAMMA, WHO MADE GOD?”

Here we have the ancient teaching, as given by Theosophy, of the alternate outbreathing and inbreathing of the ‘Great Breath’ — that is, of eternal motion — the succession of *manvantara* and *pralaya*, or periods of activity and manifestation, and of sleep and non-manifestation. The doctrine is but an application of the general principle of cyclic motion, which is more familiarly exemplified in the succession of day and night, the seasons, etc. But the thought occurs to us, ‘Why could not God make a clock that would wind itself up?’ For it seems a little arbitrary to forbid him to poke his finger into the works at one point, and yet to allow him to do so at another.

The scientific reluctance to allow the interference of a divine finger is based on the assumption that science can explain everything without postulating such interference. But is the assumption warranted? I myself, for instance, am part of the universe; is my every action determined by causes that were set in motion once for all, millions of years ago, or might God possibly inspire me with a new thought? And, if he did so, would this upset the scientific working of the universe?

The postulation of but a single God limits the resources of the philosopher not a little; and we commend the very ancient and respectable polytheistic idea. By means of this we are enabled to provide our supreme deity with any desired number of subordinates. The hypothesis is indeed inevitable, and the ancient Gods have but reappeared in a new guise as the ‘laws of nature.’ Yet a suggestion of antagonism, or at least of rivalry, between these laws and the Deity impels us to ask whether ‘Satan’ would not be a better analog? And it is this same ‘Satan,’ mind, who in some systems is made to be the creator of the universe!

Man is described in ancient philosophy as a microcosm or world in miniature. So, on this analogy, I am justified in asking whether my life runs of itself without any interference from me; or whether I set it going in the morning, and then go to sleep and let it run of itself till nightfall; or whether I am a whole theogony of Gods, more or less under the rule of a Supreme? And so we get back to the maxim that, to know the truth, *we must study ourselves* — which is a very good place to stop at.



“No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the pre-historic ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form.”

— H. P. Blavatsky

ABOUT SCIENCE AND EVOLUTION

FRED. J. DICK, M. Inst. C. E.



SCIENCE is defined by some lexicographers as "knowledge of principles and causes."

Nearly everyone, however, knows that this definition would be rather sweeping as applied to modern science; for if there is anything certain about the latter, it is precisely lack of knowledge of principles and causes which, on their own admissions, distinguishes the generalizations our men of science often attempt. And when we say, 'on their own admissions' we refer to those who are imbued with an intelligent and reverent scientific spirit. Others, who claim to speak in the name of science, seem to use the word in a painfully restricted sense.

We hear of a professor, *re* problems of life, insisting on "scientific proof in scientific matters," when he really means "physical proof in physical matters" — for in the same breath he insists that everything belonging to mind, soul, consciousness, being in his view nothing but chemical or mechanical action, must therefore be included under the head of "physical matter." And so it becomes easy to substitute the word 'scientific' for the word 'physical.'

He was talking about evolution holding the field. One would imagine that the great man who shared with Darwin the honor of laying the foundation of the modern evolution theory, or theories, should have a better right to speak about evolution in the name of Science, than most in the scientific world. And what does *he* say?

He declares emphatically that the chemical and mechanistic theory of the origin of life is unscientific. It rests upon no basis of evidence in hand.

"Neither the probability of such an origin nor even its possibility has been supported by anything which can be termed scientific facts or logical reasoning."

Such is his conclusion, after briefly reviewing some of the structural wonders in nature. Among his pithy remarks are the following:

"We see that in the whole vast world of life, in all its myriad forms, whether we examine the lowest types possessed of the simple characteristics of life, or whether in the higher forms we follow the process of growth from a single cell up to the completed organism — even to that of a living, moving, feeling, thinking, reasoning being such as man himself — we find everywhere a stupendous, unceasing series of continuous motions of the gases, fluids, and solids of which the body consists. These motions are strictly co-ordinated, and, taken together with the requisite directing and organizing forces, imply the presence of some active mind-power.

"Hence the conclusion of John Hunter, accepted as indisputable by Huxley, that 'life is the cause, not the consequence, of organization.' In view of all these marvelous phenomena, how totally inadequate are references to 'growing crystals,' and repeated assertions that we shall some day produce the living matter of the nucleus by a chemical process."

Is there not a discernible tendency to confuse meanings of words, in the utterances of some men of science? For instance, if when they say

ABOUT SCIENCE AND EVOLUTION

'life,' they mean only physiological life; and when they say 'biology,' the science of (physiological) life, they mean chemistry; and when they say 'chemistry' they mean mechanics; and when they say 'mechanics' they mean chance encounters of molecules; or when they speak of the '*directing agency*' (!) of a nucleus, they mean the chance mechanical impacts of its molecules; or if when they say 'atoms' (molecules?), they mean something beyond the range of even microscopic perception — regarded at one moment as if something physical, and then, almost in the same breath, spoken of as something purely meta-physical — it becomes transparently clear that whatever modern science may accomplish in its detailed work, it has by no means reached even elementary "knowledge of principles and causes."

And as this fact is appreciated by the reading public, for whom novel scientific generalizations, succeeding one another with kaleidoscopic rapidity, provide a continual source of entertainment, that public is good-humoredly inclined to tolerate all such flights, on account of the excellent detail work men of science perform, each in his appropriate sphere.

Evolution holds the field, undoubtedly; but when was Evolution first known? From immemorial ages. It forms the basic principle underlying the stupendous ancient literature of the East, of Egypt, and of ancient America. Not only known, and taught in the temples; but known in infinitely greater detail and with infinitely greater fidelity to Nature; denoting now by the word 'Nature,' not merely the region perceptible to physical sense, but many other regions, of which the physical senses are but the termini, on the terrestrial plane.

The whole teaching of the ancient Wisdom-Religion is full of the doctrine of Evolution. Karma and Reincarnation are the means by which Evolution is carried forward through the aeons. For it is a law — withal subordinate to still higher laws — which holds under its sway not only Man, on planes of outer and inner being, but worlds, systems, and universes, on *their* outer and inner (or noumenal and phenomenal) planes.

The foregoing can readily be verified by any one who takes a little trouble to study. Neither Darwin nor Wallace would hesitate to admit that they only glimpsed some evolutionary laws, in the physical world of animal and plant life. But, as we have been speaking of generalizations, which of them would have dreamed of a generalization — to go no farther back than eight thousand years — given out by some of the old Kabalists, yet grand as it is, concealing, like the book of *Genesis*, more than it reveals — to wit:

"A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god."

Our immediate point is, that here is a synopsis of Evolution, im-

THE THEOSOPHICAL PATH

measurably more comprehensive, and true, than anything dreamed of by modern science; and yet it is but one aspect of the truth, looked at, as it were, from the outside, or from the world of matter. The noumenal, the involving side of the process, is not touched upon in the aphorism. And the other point is, that this aphorism, or its equivalents, with the details filled in, are thousands upon thousands of years old. The colossal thing about our civilization is its supreme ignorance of, and quasi-indifference to the achievements, knowledge, and literature of the ancient world.

THE UNIVERSAL FOUNDATION OF RELIGION

T. HENRY, M. A.

"OUR endeavor has been to uncover the ruin-encumbered universal foundation of religion."
—H. P. Blavatsky

IT would be difficult to find a sentence more pregnant and concise than the above. It is a gem of speech, the crystallized thought of a powerful and capacious mind ever earnestly bent on its purpose — that of interpreting to the world its great message. It sums up in a few words the burden of whole articles — whole volumes; and every word in it tells. The metaphor is very apt; for Theosophy is concerned with the uncovering of ruins literally as well as figuratively, and archaeology forms an important part of its program.

Theosophy is in fact, and in a peculiar sense, an archaeological undertaking on a vast scale. It undertakes to uncover for man his past, that he may know who he is, what is his lineage, how great is his heritage. It would be a great uplift to a poor wight, if he were to discover that he had sprung from the loins of kings; and Theosophy shows that man's origin is greater than he has been in the habit of thinking.

As to the ruin-encumbered foundations, who can venture to say what were the original teachings of Christianity, for instance? Who, at all familiar with that religion's history, can deny that those original teachings must have been very different from any present-day teachings, after so many vicissitudes? In regard to other religions, the following, from the 'Introduction' to *The Secret Doctrine*, by H. P. Blavatsky, is appropriate:

"Unwise are those who, in their blind and, in our age, untimely hatred of Buddhism . . . deny its esoteric teachings (which are also those of the Brāhmans), simply because the name suggests what to them, as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For the esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of Esoteric

THE UNIVERSAL FOUNDATION OF RELIGION

Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion." (p. xx)

This brings out clearly the idea that all religions have an unchanging base, which alone can retain the truth entire, encumbered by ever-changing outward forms, which are the man-made accretions and modifications, and which cannot be relied on to perpetuate the truth; and that the base of all religions is one and the same — a common root, from which all the creeds are diverging stems. It is essential, therefore, to find this common root and to cling to its teachings; and to find this and declare it is the mission of Theosophy. Continuing the quotation, we read that:

"The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the '*Dan*' or '*Janna*' ('*Dhyāna*') of Gautama's metaphysics — grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity — are but a very small portion of the whole. The Hindū Reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to Ethics and MAN alone. Things 'unseen and incorporeal,' the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats." (*Ibid.*)

We are reminded here of certain sayings recorded of Jesus Christ in the Gospels:

"And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."— *Matt.*, xiii, 10, 11.

"Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."— *Mark*, iv, 34.

We are thus familiarized with the idea that a religion may, in its inception at all events, have esoteric teachings, as well as exoteric; the inner and outer (or greater and lesser) Mysteries of ancient classical times is also a case in point. Yet even the esoteric teachings of Buddhism, though so much superior to the exoteric, are themselves but a part of the whole Wisdom-Religion. To continue the quotation:

"Time and human imagination made short work of the purity and philosophy of these teachings, once that they were translated from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India."— *The Secret Doctrine*, *Ibid.*

Reverting to the Bible, we find Jesus, in *Luke*, xi, 52, accusing the interpreters of the law of having taken away the key of knowledge, and of having not only refused to enter themselves but of having hindered others from entering. Thus he appears as a teacher who denounced the priests of the people among whom he found himself, for keeping back the esoteric teachings, refusing to follow these themselves, and fobbing the people off

THE THEOSOPHICAL PATH

with a mass of ceremonies and dogmas; while he himself endeavored to bring back the real teachings, giving out to the general public such ethical precepts as they were fitted to receive, and reserving for his special pupils the inner teachings which were the basis of those ethics. And what has happened since then? Has not the same thing been repeated, and have not the teachings of Christ been treated as the Pharisees treated the teachings of their religion?

What has become of the doctrine of the pre-existence of the soul? The Platonic teaching was that the soul was divine, from the Gods, and that it entered corporeal life for the purpose of experience, losing there its knowledge of its former divine state, but preserving dim recollections thereof, and ever aspiring to regain that state in such a way as to unite heaven with earth, the divine with the terrestrial. And we find Jesus teaching (in private to an enquirer) that real knowledge could only come to a man by a process of second birth: man has been born of the flesh, but he must be born again of the spirit. This seems to imply that ordinary men are only half incarnated: their soul hovers over, rather than enters into, the body; and the second birth is equivalent to a completion of the process of incarnation.

We have here stated one of those cardinal doctrines which pertain to the universal root-religion, and which have been encumbered with ruins caused by the pulling down of the original structure and leaving its disintegrated remains behind. This teaching gives promise of a high and blessed state for man while yet on earth; but it has been supplanted by the dogma that man can never attain such a state on earth, but must wait until death has removed him from the scene of action. This single instance illustrates the importance of getting at the real principles of religion, so much difference does it make to our outlook upon life. H. P. Blavatsky has shown that we have the sanction of all antiquity for these truths; and archaeology, in the widest sense of the word, is seen to be a most vital constituent of Theosophy.

The title of H. P. Blavatsky's principal work, *The Secret Doctrine*, shows its purpose, namely to demonstrate that there actually is such a doctrine, and to indicate its tenets. In an earlier work, *Isis Unveiled*, the same purpose is carried out. This work was originally entitled 'The Veil of Isis,' a title which actually appears at the heads of the pages, but had to be banished from the cover, in favor of a less appropriate title, in deference to some copyright detail. In the preface we read that the work:

"demands for a spoliated past that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. . . . Our work, then, is a plea for the recognition of the Hermetic philosophy,

THE UNIVERSAL FOUNDATION OF RELIGION

the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology."

And in the concluding words of the second volume:

"Our examination of the multitudinous religious faiths that mankind early and late have professed most assuredly indicates that they have all been derived from one primitive source. . . . As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into varicolored fragments called religions. . . . Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection."

In the Introduction to *The Secret Doctrine* we find:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. . . . In the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas."

And in the conclusion to this work:

"The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that even which is historic — that is, that which is found scattered hither and thither throughout ancient classical literature — is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. . . . It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started."

The program of Theosophy is therefore one of reminder — the reminding of man concerning forgotten lore. This has often happened before in the world's history. That celebrated father of the early church, Augustine, is often cited as having declared his opinion that Christ's mission was to re-establish the ancient doctrine in its pristine purity. He had to admit that the teachings of Christ were not new, but had been known before; and he described them as a rehabilitation of dethroned truths. If we are to search for what man *can be*, we shall inevitably discover what he *has been*. What can the future be but an unfoldment of what has pre-existed in germ from the beginning of things? And not in germ only, for other human races have preceded ours and have run their cycles, reaching points that our race has not yet reached. A study of history shows that we have always been indebted to the past for our advances in knowledge. King Alfred and Baeda ransack the stores of ancient manuscript for materials to educate England and Europe. Roger Bacon's titanic energy expends itself in efforts to bring together and piece up all

THE THEOSOPHICAL PATH

available knowledge. The ancient classical manuscripts are unearthed, and the Renaissance sets in. America is discovered and the East. Later still, the stores of Sanskrit wisdom are unlocked. We erect our future on the past. As time goes on, we learn to give more "credit to this spoliated past"; but we are still far from according it its due.

And have we not here a good illustration of the law of cyclic progress — a characteristic teaching of Theosophy? If the story of the past has shown a process of disintegration and diffusion, a breaking up of original unity into sundered fragments; the promise of the present shows equally a tendency to reunite and to return once more to unity and homogeneity. The unification of mankind, by means of the methods of intercommunication discovered by science, has already rendered the idea of separate religions and separate nationalities somewhat old-fashioned. Thus we are getting back towards the universal Religion and towards the unity of mankind on the basis of their common human nature. This is the true law of cyclic progress — movement in a circular, or rather a spiral, curve; each stage in the progress begetting the next according to definite principles. And, applying the same illustration, it is easy to understand how, as we ascend from the valley, we command wider and wider prospects of the view behind, as well as of that in front.

History shows us many instances of terrible and wholesale destruction of priceless ancient books and manuscripts by tyrants and bigots in various ages and countries; so that it can be understood that much has been lost. And yet it probably has not been lost; for we are credibly assured by H. P. Blavatsky that there were always people and associations who made it a special care to hide and preserve records, and that these can be produced whenever it is opportune to do so. There is also still much to be done in the way of interpretation, both of symbolism and of languages; and this is another prospective source of knowledge. But most of all we should rely on the awakening powers of man himself, which will give him access to means of knowledge not at present open to him. For the records of all time, even when not written down, are nevertheless indelibly preserved in Nature's memory — the Astral Light — and are hence available for those able to read in that book. Needless to say, however, we shall for some time to come have to guard against fanaticism and charlatanry in this respect; for the liability to error is very great.




"MILLIONS upon millions, ages upon ages, are entered but as items in the vast account in which the recording angel sums up the unerring justice of God to man."— *Bulwer Lytton*

THE ANTIQUITY OF MAN

HERBERT CORYN, M. D., M. R. C. S.

II

N a short paper such as that in the December issue, it was of course impossible to get very far into our subject. But before going further we will re-survey for a moment the ground then traversed.

Theosophy teaches an immense antiquity for man, not only on continents now above water, but on others long submerged — continents now beneath the Atlantic and Pacific Oceans and the seas about the North Pole.

For such corroboration of Theosophic teaching as is thus far generally available we pointed to the universal traditions among the very oldest peoples of long-vanished and godlike races that were their primeval ancestors, traditions unusually complete and definite in the case of Atlantis, the Atlantean continent, summarized for us from Plato and other sources by Donnelly in his book of that name; to the universal traditions of great deluges, earthquakes and volcanic fires, which destroyed these lands with the races thereon; to existing prehistoric remains in various parts of the earth, of whose origin archaeology knows nothing and speculates little, of whose mere existence, indeed, in some areas — Western South America about the slopes of the Andes, for instance — it is but barely aware; to the fact that when history catches her first far glimpse of Egypt there was already a full-fledged civilization that must have occupied — who can guess how much time? — for its evolution; and to such ancient literature as the Vedas of India, poems evidently of many strata in time, the oldest of these strata, of unguessable date, dimly but surely indicating a race eminently spiritual and philosophic.

To men whose survey of history and whose cast of mind do not suggest to them that history, as an immense succession of civilizations — apparently beginningless — has a meaning, we have nothing to say. But to those who have a conception of evolution as a self-realizing divine purpose with a divinely and fully-perfected man as its goal and who think of history in that way, to these Theosophy will bring a great light.

As the plant flowers year after year, through long periods changing its type in accordance with the laws of evolution, plants coming later in time having evolved structures of which there is no trace in the earlier families, so the human plant flowers age after age into great or lesser civilizations, in each adding something to its powers, mental and spiritual. And as nature, in the animal kingdom, puts away some developed organ, hiding it beneath the skin against it shall perhaps again be needed, the

THE THEOSOPHICAL PATH

while she devotes herself to perfecting another — has not man, for instance, a third eye now buried deep in the brain? — so with man's faculties and modes of consciousness. In the slow succession of civilizations now this and now that faculty or aspect of the total inner nature is taken in hand and advanced a step, whilst some other becomes partly or perhaps wholly latent. There are seers here and there among the Scotch and Scandinavian mountaineers, those who can at times discern something of the outlines of a finer world than this of our five senses. The faculty was perhaps once universal, now laid aside save in the case of exceptional individuals, whilst other faculties have their turn for development.

And so with the mind. Looking back but two or three thousand years, to the brief and recent civilization of historic Greece, we can see the sudden and special evolution of the sense of formal beauty and proportion. Through the darker ages that followed, it was lost, receded into the background of consciousness. As the Greeks had it, in their completeness and intensity, we have it not. We are specially concerned with quite other aspects and activities of consciousness. And if we can see *something* of this general truth in looking back from our own day and page in history to one so recent, we can imagine how compelling would the principle appear if we could appreciate the real life and keynote of consciousness of civilizations immeasurably more remote than that of little Greece but yesterday.

And yet, as Theosophy teaches, we ourselves here now were the people who lived through those earlier civilizations, and in us are buried or partly buried all that they developed, just as in our brains is buried that third eye behind the visible two. For humanity is a deathless plant; only its flowerings vanish.

Theosophy upholds the doctrine of evolution as strongly as modern biological science, and it extends the domain of evolution much further. But in respect to man its picture of the working of evolution is very different from that of science, the science of today. Theosophy does not admit that any of the savages or uncivilized peoples now to be found in the world in any way represent past stages in human evolution. They are stages of *degeneration*. As we noted in our last paper, it has already been suggested in recent science that the apes are divergencies from man, that sometime in the immensely distant past they diverged from the then human stock, diverged and, we must say, degenerated. This leaves the origin of that human stock without any explanation. Science finds it beginning, as it were, in mid-air, inexplicably there when she first gets her eye of imagination upon it.

Theosophy concurs in this doctrine of the origin of the apes as divergencies from man and degenerations. And degenerations likewise, says

THE ANTIQUITY OF MAN

Theosophy, are the present savage and uncivilized and semi-civilized races. In this view Theosophy has the support of some eminent anthropologists.

Now if the ape-ancestor was not the ancestor of man, but was man himself; and if the savages and semi-civilized races do not represent earlier human conditions but are degenerations from them, what sort of picture can we form of the human line itself from which all these diverged and degenerated, the line running back interminably into the past and threading together all the civilizations of which there is history or remains or traditions?

Let us consider the history of the globe as we get it from geology. We spoke of the submergence of great continents where now are the Pacific and Atlantic Oceans.

A once-existing Pacific continent has long been suggested in science, as, more recently, that of the Atlantic ocean. Professor Irvine, of the University of Sydney, even speculates that on the former there may have been great empires. Speaking of what he calls "unanswered enigmas of the Pacific," he refers in a recent address to the strange megalithic buildings and monuments on some of the islands scattered over that great ocean, great structures of whose source archaeology is absolutely ignorant — as likewise are the peoples now inhabiting the islands. The presence of these remains suggests, he says, that before the arrival of the black and brown peoples

"there existed great barbarian empires in the Pacific itself. Whence these people [of the empires] came; what manner of men they were; how or why they disappeared; whether through some vast convulsions like the sinking of a continent, or by extermination by some unknown maritime people, all of these are unanswered enigmas of the Pacific."

There were, says Theosophy, great empires, and there was barbarism and civilization just as there is today. And the mighty continent sank amid vast convulsions of nature. As it was sinking, Asia was coming up. As the Atlantic continent sank, Europe was emerging. The surface of the globe is never still. Rains and rivers wash away the high places into the sea. The earthquakes fracture the crust. The glaciers wear it down. The volcanoes cover it with lava. Sea and land slowly change places. Islands sink and come up. Everywhere there is active geological history a-making. Great Britain has been three times under water. This America of ours once was not. And Africa once was not. The whole earth may have — Theosophy says *has* — passed through periods when her changes were much more violent and extensive than now. The movement of the axis of rotation, now limited to a few feet, causing constant alterations of latitude everywhere, may at times have been much wider, wide enough to produce effects enshrined in human memory

THE THEOSOPHICAL PATH

as the universal tradition of great and destructive deluges in the far past.

It is for such reasons, says Theosophy, that the line of animal evolution leading directly on to man, has been lost, or, rather, never found. The link is truly — 'missing.' And a good many other links, lower down the scale, also, their places being taken by speculation. The biologists have the ends of the branches of the great trunk of the tree of evolution. They have not the trunk and therefore not the places on it where the branches arise. And likewise they have not the top of the trunk — which is the original man, or man's body — and cannot construct his body's true history. And still less his *mind's* true history, that mind which, in the chief of its aspects, is absolutely different from and not relatable to the mind of any animal, and which, even in the aspect which it shares with the mind of the animal, is so much more evolved that it leaves a 'missing link' to which the others, the physical ones, are trifles. For man is of course an animal — in his body; but 'an animal spiritualized,' an animal electrified by spirit.

They try nowadays to increase the growth of plants by means of electricity. Suppose the plant could, as it were, capture the electricity and substitute it for its own slow vital currents, and achieve as much evolution in its plasticity and powers of adaptation and intelligence in a day as in an aeon of ordinary progress! But we should have to suppose the electricity as co-operating, or even rather as instigating its own capture and voluntarily taking up residence.

It was Alfred Russel Wallace, cofounder with Darwin, of the principle of evolution, who conceived for himself the Theosophic idea that the gulf between man and animal, the mental gulf, could only be explained by the hypothesis that man was an animal into which a soul, a divine or spiritual entity, had incarnated, had come in to dwell and to crown animalism with humanity.

Through the slow ages nature had been getting ready for man. As the end of her long evolutionary work upon animal life and form, she had at last prepared a form of texture fine enough to embody a soul, to be its field of experience of living matter. "This," she said, "I have made for you. All my powers and essences are brought together for you here in this compacted sentient form. Come and dwell herein, and in experiencing *it*, you will come to know *me*. Mastering it, you will become my master and I your servant for future work you could not do without me, could not do as pure spirit."

So a divine soul, collectively the first emanation of Deity, Lights from the one LIGHT, came and took up its abode in each of these prepared forms.

And this was the time of the Golden Age, the Garden of Eden,

THE ANTIQUITY OF MAN

legendized among so many ancient peoples that it may be called a universal legend.

What was then '*man*'? The sensitized, conscious, animal form, exquisitely instinctivized for all the purposes of its life, thrilling in every fiber in response to nature's finer forces: or the pure, indwelling soul, as yet hardly conscious of its tenement, still a spirit, hardly yet awake to the thrill of sensation in matter? The life of spirit and that of matter had but *begun* to blend and each was nearly unaware of the other. Spirit was not yet energizing as *mind*.

Mind is spirit energizing in matter, on matter, acting and reacting with it. Its action on matter, nerve and brain-matter, we call *will*. Remembering is its power of holding and reproducing experiences at will and by will, a power possessed by no animal. Imagination is its power of recombining the memory of experiences at will, which also is possessed by no animal. *Will*, and *willed remembering*, and *willed imagination* — are the marks of man as a soul; upon these, thought depends; upon these, consciousness of self, of *I*, depends. They are spirit working as *mind*, specifically human mind.

And it was not until mind was born, linking spirit and matter, that the line of civilizations could begin. Civilizations are making for the re-establishment of the Golden Age, the Age of spirit again, *plus* the experiences and powers gained through their progression.

Now we can get some sort of perspective as we look backward. Starting from our own time we come first to civilizations like that of Greece, well within the compass of history. Further back, and now to the far verge of history, are such civilizations as those of Babylon and of Egypt as she is just seen upon the horizon, civilizations of which, because of their material ruins and some fragments of their literature, we can construct some dim idea. Further back yet are those of which the material ruins alone remain, the work of nameless peoples of which history knows nothing whatsoever, ruins in the Eastern and Western worlds. And when we have settled with them, shall we not find ourselves asking whether there may not have been remains still more ancient, so ancient as to have been totally destroyed by one or another or many of nature's processes, or, in some cases buried far out of our reach?

And lastly, perhaps, the civilizations that did not build at all, or hardly. For the ways of the people and their thought were not the ways and thought of those that came after.

We think we know something of the ancient Egyptians. Maybe we do — something. If we had no record of old Greece we could judge in some degree of the consciousness, the quality of mind, of the people by the artistic quality of their statuary and buildings and temples.

THE THEOSOPHICAL PATH

A people full of the love of outward beauty and proportion, we should say; perhaps also of inward beauty of soul.

Now think in the same spirit of old Egypt, of her gigantic temples and colonnades, of her pyramids, of the great sphinx (stone symbol of eternity), of the mighty statuary, and consider what must have been the consciousness of *this* people. We cannot enter into it, cannot appreciate it at all, so different must it have been from that of Greece, to say nothing of our own. In the soul of the people at their greatest must have been an undertone of grandeur, of proportioned magnitude, of sublimity, utterly different from the undertone of the Greek soul and again from that of our time. It is this which changes from epoch to epoch, this keynote of the undertones of consciousness.

The 'fall of man' was no sudden event, neither is it a meaningless myth. Man, spirit-man, 'fell' when his spiritual consciousness began to be touched or invaded by the keen natural sensations of the perfected animal form he had ensouled. It was in the program. He began to stand between the two worlds or poles, those of spirit and of sentient matter, the pulsating matter of his body. 'Lucifer, Son of the Morning,' fell — as he had to. He awoke, as it were, on this side of himself, the matter or sense side, and took over into his own possession the physical consciousness which nature had evolved in the animal being, the body. The man who has lived all his days from birth onward in the country may never realize its peace and beauty till he has the contrast of the city's noise and hardness to give him the contrast and make him long again for the place he left. So with the spiritual world — or rather, consciousness. Man could only get to know it, to appreciate and aspire to it, by having in a sense left it for the other, by having thus a contrast to set it against. Mind is the field where this contrasting is done. The below is reflected in mind as sensation and reacted upon as appetite and desire. The above is reflected in mind as the sense of sublimity, of beauty, of moral worth, as the presence of lofty ideals of every kind, and reacted upon as aspiration of every kind. In the beginning there was a spiritual purity that knew not itself. Our goal is a purity re-won by effort and that knows itself. And in every civilization there have been some few who achieved this and became henceforth the spiritual teachers of the race.

So the immense stretch of human history begins to have a meaning, but only for those who can understand that the history is of ourselves, of us now here today. It is we ourselves that have lived it from the first, epoch after epoch, suffering, learning, lapsing, recovering, accumulating stores of power and experience of whose latent presence in ourselves we do not dream. The Teachers of Theosophy have the records of it all, but it would be useless as yet to give more than the general outline.



Lomaland Photo & Engraving Dept.

(ABOVE) MALAGA, SPAIN: CATHEDRAL AND ANCIENT
FORTRESS, THE GIBRALFARO, ON THE HILL

(BELOW) THE RUINS OF ALCAZABA,
THE OLD MOORISH SETTLEMENT



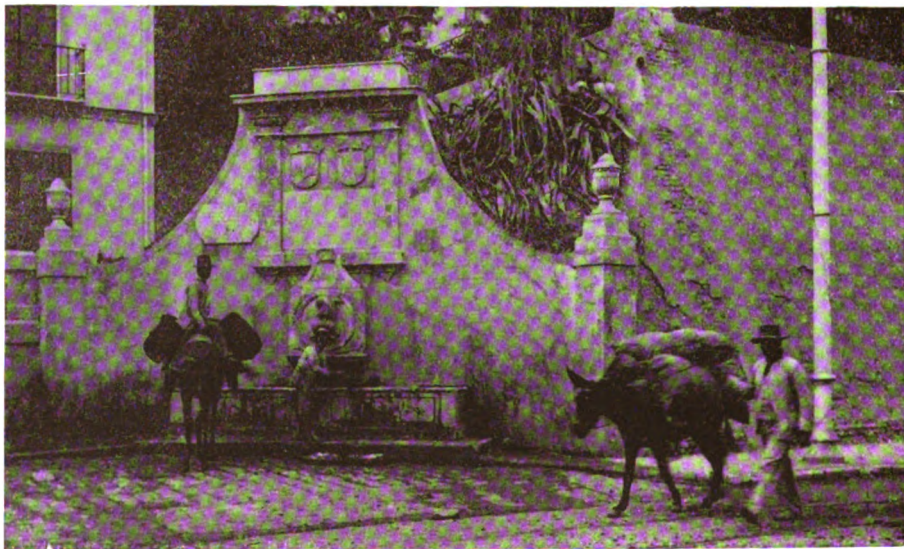
Lomaland Photo & Engraving Dept.

(ABOVE)) EL LIMONAR, THE LIME GROVE
(BELOW) VIEW IN THE PARK, MALAGA



Lomaland Photo & Engraving Dept.

(ABOVE) PASEO DE LA ALAMEDA
(BELOW) PUBLIC GARDENS, MALAGA



Lomaland Photo & Engraving Dept.

(ABOVE) ANCIENT MOORISH GATEWAY, EL MERCADO
(BELOW) THE FOUNTAIN OF REDING, MALAGA

MALAGA

C. J. RYAN

MALAGA, in Andalusia, the southernmost province of Spain, is an active and prosperous city of about 132,000 inhabitants. It is well known from its raisins, which are exported to many countries. It lies in the midst of magnificent scenery; the bay has been compared with that of Naples, and the climate is even better than that of the Italian city. The public buildings are not interesting, and little remains within the city to indicate that it was inhabited by the Moors for more than five centuries. Malaga passed into the hands of the Moors in the year 710, after the decisive battle of the river Guadelete, in which king Roderic, 'The Last of the Goths,' was utterly defeated. Following the collapse of the Christian power nearly the whole of the Peninsula fell under the sway of the invaders.

Among the few relics of the Moorish occupation a large and characteristic horseshoe arch remains; it forms the entrance to the meat and provision market today, but was originally part of the 'Atarazanas' or Arsenal. It is in good preservation. It bears two shields, and carries the motto of the Nazrides, the second great Moorish dynasty in Spain, "There is no conqueror but God."

Mohammed ben Nazir Aben Alahmar, the wise, noble and courageous king of Granada (1248), did his best to fortify Malaga and the other cities of the south as soon as he saw that it was hopeless to expect the Christian king, Alonzo X, to refrain from attacking the Moors. Alahmar's story is remarkable and pathetic. To save what he could for his race, he consented to pay tribute to Alonzo and to help the Castilians with troops against rebellious Moorish districts if called upon. To his grief he was soon compelled by his treaty to take part in the invasion of the territory of Seville, but he was able to influence the Christian king to moderate the excesses of his soldiers who had begun to treat the conquered people with extreme brutality. As one Mohammedan state after another fell into Alonzo's hands, Alahmar found it impossible to preserve an artificial friendship with his natural enemies the Christians, who were obviously looking for a favorable opportunity to reduce his territory to subjection, and so he took up arms against Alonzo. After some fighting, terms were made which were not unfavorable to Alahmar and a good understanding, satisfactory to both sides, was reached. Alahmar bequeathed his kingdom of Granada to his son Mohammed, and it remained in the possession of the Moors until 1492, when they were finally driven from Spain. It is to the later kings of his dynasty that we owe a debt of gratitude for the glories of the Alhambra.

High above the city of Malaga, to the north-east, stand the walls

THE THEOSOPHICAL PATH

and towers of the old Moorish citadel, the Gibralfaro, from which fine views of the bay and city are obtained. It is in fair preservation, though it has seen plenty of fighting since its erection in the thirteenth century, and has passed through at least one great siege, the final effort of the conquering Spaniards. Below the Gibralfaro and connected with it by walls is the Alcazaba, the old Moorish settlement; it was probably the earliest Phoenician colony in Spain.

Malaga Cathedral is uninteresting, though it is picturesquely situated on a commanding site. It was begun in 1528, on the ground previously occupied by a mosque, but was not finished till the eighteenth century. Strictly speaking it is not finished yet, for the southern tower is incomplete, the work having stopped abruptly in the middle of the third story. The building attracts attention from its size and position, but aesthetically speaking it is rather an 'awful example' of the decadence possible in the later Renaissance.

Hans C. Andersen, the famous Danish author of the Fairy Tales, in his book of travel in Spain, says, in regard to the river Guadalmedina, which passes through Malaga:

"The river had been almost for a year entirely without water, and now, in its dried-up state, it had been converted into a market-place. Horses and asses stood in it, bound in pairs; viands were being cooked in pots and pans over blazing fires; tables and plates were laid;— it would have made a good sketch! Meanwhile, if a torrent of rain came on — a heavy shower among the hills — then the bed of the river would fill suddenly, the water would rush with wild velocity toward the sea, carrying everything with it. There is no time for flight. It is related that last spring some oxen attached to a wagon were quietly drinking, when they were carried off by the current, as they were not near enough to the bank of the river to escape. . . .

"We drove for at least a mile in the empty bed of the river. One of the rich merchants of Malaga had invited us to make the excursion to his villa and its beautiful garden; an impenetrable hedge of gigantic cacti, crowding the side of the hill, fenced it in. The garden, laid out in the form of terraces, was rich in trees of every variety; there was a grateful shade under the orange-trees and the bananas. Tall pepper trees, with their reddish-colored berries, like strings of beads, were drooping, as willows do, their boughs over the clear greenish water in the basins. Here stood lofty palm-trees, and rarer pines; here also were citron-trees, and high, blossoming geraniums; passion-flowers hung in masses, like the honeysuckle on our village hedges. Here flourished in the sunshine extraordinary lily-shaped flowers; I thought I recognised them from the arabesque designs of gold and silver I have seen in the old story-books. The most expensive plant here, I was told, was the green grass. A couple of large fields looked so fresh, and were kept in such beautiful order, that it seemed as if each blade were trimmed and washed. . . . In none of the Spanish towns have I been so happy, so entirely at home, as here in Malaga. I like the manners of the people."



"I AM persuaded that the foolish cockering of some parents, and the over-stern carriage of others, causeth more men and women to take ill courses than their own vicious inclinations."— *Lord Burleigh*

THEOSOPHY TO THE RESCUE OF CIVILIZATION

H. T. EDGE, M. A.

JOHAN GALSWORTHY, the well-known English author, writes in the April *Harper's*, under the title of 'Speculations,' an article on the headlong career of what we call civilization, and some wistful anticipations of a better future after the war. Some people doubt, he says, whether civilization is going to have a future.

"The problem for modern man becomes more and more the problem of becoming master, not slave, of his own civilization; for the history of the last hundred and fifty years is surely one long story of ceaseless banquet and acute indigestion."

Modern man —

"Has the appetite of a cormorant and the assimilative powers of an elderly gentleman. . . . We discover, and hurl our discoveries broadcast at a society utterly uninstructed in the use of them."

The wholesale installation of cotton factories, run on a basis of individual enterprise, caused the invention of the spinning-jenny to be followed by the physical deterioration of a robust population. Flying machines have scarcely ever been put to any other use than destruction.

"We shall continue to advance backward unless we operate on our inventors and render their genius sterile until such time as we have mastered, digested, and learned to use for our real benefit the inventions of the last century or so; until, in sum, we know how to run our machines of every sort in a sane way instead of letting them run us."

And he imagines the existence of a board of control, examining the inventors, and exacting from them stern conditions as to the proposed use of their machines.

"The history of modern civilization shows, I think, that while we can only trust individualism to produce discovery, we absolutely cannot trust it to apply discovery without some sort of State check in the interests of health and happiness. . . . The child who discovers there is such a thing as candy, if left to itself, can only be relied on to make itself and its companions sick."

The 'film' has a great educative value, but is used principally in the interests of vulgar sensation; it has betrayed Art, to which it should have ministered.

Modern life seems a process of creating disease and then finding a remedy; and the remedy creates a new disease. The glorious science of sanitation is a huge palliative of evils due to our mode of life.

"We have multiplied conveniences to such an extent that we do nothing but produce them and leave ourselves no time to 'live' and enjoy."

As to reforms —

"How to get ourselves reformed without reforming other people or being reformed by them . . . is one of the puzzles of the future. . . . The only hope lies in what we call education. Unfortunately, in order to educate, one must oneself be educated."

THE THEOSOPHICAL PATH

He does not look favorably on politics as the remedial agency; and, as to religion, he finds it too emotional and individual, and that, when striving to be practical, it wanders from its path and loses force. But education would take over the control of social ethics, learning, and health, not usurping the emotional functions of religion.

But, being no superficial thinker, he sees that the world cannot be reformed by *-isms* and *-tions*; it is not noun-suffixes, but men, that move the world. The real problem is to get the best men, so that we can employ one of them, or a small committee, to act as executive with ample powers intrusted to them by the people. And he thinks that America has a political system affording scope for such a plan, and a people endued with energy and enterprise fit to embrace new policies. He asks:

“Does not the only real spiritual warmth, not tinged by Pharisaism, egotism, or cowardice, come from the feeling of doing your work well and helping others?”

Mr. Galsworthy has assumed an apologetic attitude towards his American readers, which they will probably think was unnecessary; he professes himself afraid of being considered ‘highbrow’ if he departs from the strict path of what he believes to be American practicality. We labor under no such scruples, and intend to be as highbrow as we please. We propose to dig deeper into the problem.

The “best men.” And, unless we are to have a vicious circle in our reasoning, we must seek the source of inspiration of those best men. For, if the mass produces the best men, and the best men then proceed to elevate the mass, we have a vicious circle — an engine generating its own steam. We leave to the perpetual-motion cranks the contemplation of that blessed vision of an electromotor fed by the dynamo which it runs. There must be an infiltration of new energy somewhere, if man is not to lift himself by his own pigtail. It is possible to construct a fountain that will feed itself and run round and round for quite a while; but sooner or later the force of friction, acting ceaselessly in the same direction, will bring all to a standstill and dead-level — unless some pumping is done. Those best men must be able to bring new vitality into the social machine, not merely go on using up the old stock. And whence will they draw it?

From the exhaustless fount of man’s higher nature, we say. No fear of being thought highbrow shall prevent us from saying that we consider man to be an incarnate Soul, bringing to earth with him a store of life and thought derived elsewhere, and thus able to import energy into the mechanical system. Thus we affirm the spiritual nature of man as a postulate which is necessary for the establishment of the proposition.

And as to government. We admit the principle of centralized executive power. This executive may carry out its own will, in which case we have

THEOSOPHY TO THE RESCUE OF CIVILIZATION

a tyranny or oligarchy; it may carry out the will of the people, in which case we get what we see now in the belligerent countries, where the will of the people happens to be unanimous in favor of certain very urgent and definite objects, and the power delegated to the executives is correspondingly ample. But the power of the executive endures only so long as the executive faithfully represents the will that gave it its power. Finally we have the case of an executive that represents a principle or principles believed in by the people; and this executive is the best man, or the best men, in the true sense. Among a people who believe in the ideals of the iron age — force and greed — the man who best represents these principles will be at the top. Similarly the best man may be the best business organizer or the most learned man, or the most pious, or what not, according to the prevalent ideals. What we need is an executive that will represent and administer the *highest* ideals of the people; and of course he would require to have the support of a sufficient number of people holding to those ideals, so that he might be maintained in power against the efforts of those holding lower ideals.

Here is a fit place to bring in the subject of education, so prominently mentioned by the writer. It is clear that the people must be educated, for all government must ultimately be by their consent. We require people willing to pledge obedience to a power that represents their better selves, a people willing to accept the guidance of a power that will organize altruistic effort in opposition to individualistic wantonness. So we must educate the people; but in what? In a knowledge of their divine nature, in reliance upon that divine nature, in true self-discipline — the control of the lower by the higher. Agreed, with the writer, that uncontrolled individualism can only bring disaster; then people must be educated to restrain their individualism when it conflicts with their social duty. And there must be a sufficient united power among those thus enlightened to be able to hold in check those whom conscience fails to touch; not by punishment but by withholding the opportunity for abuse.

An amiable scientist discovers a drug that will assuage the cruel pangs of suffering. He stands on a tower and shouts it out to the world. A morally insane person makes this drug and distributes it free, in order to give people a drug habit, and then makes a fortune by selling the drug at a high price to the victims. Problem — to prevent the amiable scientist from shouting out his discovery. Corollary — to keep the discovery for right use, while preventing its abuse.

This can be done; the mere details are of no moment, provided the principle is accepted. The conditions are that conscience shall rule among the people. A mighty wave of conscience can stop anything or start anything. Even in less hallowed enterprises, we have seen how unity in

THE THEOSOPHICAL PATH

purpose can overcome every obstacle of money or means. How much more so when the object is hallowed and the higher and finer forces of human nature thus called into play! If the war has taught us anything, it has taught us how powerful we are when united; but we have yet to witness the power of men united in the higher aims.

Thus every consideration leads up to the idea of a force of inspiration infiltrating into the heart of individuals from the higher nature of man. True education consists in opening up this channel. A silent influence is ceaselessly at work, arousing the conscience, kindling the intuition, and gradually preparing man for the work of self-governance. Theosophy claims no small share in the promotion of this unseen work; for has not Theosophy diffused over the world a renewed knowledge of those eternal verities that have ever been the life-breath of humanity? Theosophy, by its teachings and by the example of its followers, demonstrates to humanity the true principles by which life is organized and governed. It demonstrates the divinity of man, and shows that the recognition of this fact enables the individual to govern himself and thus to become a power in the governance of society on principles of harmony and justice.

Mr. Galsworthy has got his religion divided into two halves, but it should be a unity. Because nominal religion has been made too personal and artificial, it has lost its hold on real life, and a new kind of religion, called by other names, has to be recognised. Religion is primarily our common obligation to the laws of our divine nature; secondarily it includes the whole realm of knowledge conducive to that end.

Sanitation is a sort of religion, implying common consent in obeying the more external laws of nature. Good citizenship is another sort of religion: a common bond to respect the laws regulating social harmony. But Religion in the full sense is a common recognition and obedience to the fundamental laws of nature, the laws of our essential and Divine nature.

Thus reform enters society from within rather than from without. An imposed or elected authority can only administer the ideals of the people; if he attempts to go beyond them, he must use constraint and his position is thereby rendered unstable. But if the people be raised to a higher level, the leaders whom they choose or permit to lead them will represent higher ideals. But it is knowledge — science — that enlightens people — not arbitrary dogmas. Hence the people must be educated by *demonstration*: not urged to believe or think certain things, but *shown* certain facts. The true teacher *points out the way*, holds up the light, so that the people can see for themselves.

And this is what Theosophy does. It declares that man has a source of knowledge within himself, and it points out the way by which this knowledge can be attained. The work of the Universal Brotherhood and

THE FEAR OF DEATH

Theosophical Society is in part directed to showing that Theosophy is not merely an intellectual system, but is applicable to the solution of the practical problems of life. And for this reason, education, arts and crafts, and whatever engages the attention of man, are conducted in accordance with the principles of Theosophy, thus affording to the world a demonstration of the efficacy of Theosophy in solving the problems that beset us.

For these reasons, then, it would seem that Theosophy can supplement the thoughts of writers, who, however skilful in delineating the existent state of affairs, fall short of a clear definition of the remedy.

THE FEAR OF DEATH

R. MACHELL

MUCH of the mental misery we endure is due to the practice of classifying all experiences and happenings, and labeling them variously *good* or *evil*: so that certain of these events or conditions come to be regarded as permanently fortunate or the reverse; and consequently as causes of joy or sorrow at all times and under all circumstances. Death is such a happening, no matter when, where, or how it occurs; it has a bad name, and though many go eagerly to meet it, under pressure of some more immediate evil, yet, when found, it is accepted only as the lesser of two evils.

The folly of this generalization has been dramatically suggested in such stories as the legend of Tithonus, who was given immortality without immunity from age, so that he grew old and withered, hopeless and helpless, because he could not die, nor could the Gods take back their gift.

Then we have the more modern story of the Wandering Jew, who was supposed to have been doomed, by Jesus on his way to crucifixion, to 'go on eternally,' or until released by the return of the man whom he had spurned from his door-step. The form of the legend varies, but the tragedy of deathlessness is the same.

Some have seen in this later story a suggestion of Reincarnation; but there is no real relation between the two ideas. The Wandering Jew retained his conscious personal identity, no matter how much or how often his body changed or was renewed. He was never relieved from the accumulating load of memories, which are the burden that makes life at last unbearable, and from which Death sets us free.

"Death is a friend and a deliverer," it has been said: and Reincarna-

THE THEOSOPHICAL PATH

tion is the rebirth of the Soul, which has assimilated the fruits of past experience, and has purged itself of all detailed remembrance, so that each rebirth is a new life, free from all recollection of the events of former incarnations, but enriched by such wisdom as the Soul may have extracted from those experiences. The immortality of the reincarnating ego is not oppressed by the awful doom of an unnatural extension of the personal memory.

Events and happenings, emotions, experiences, sensations, hopes and fears, these are the food-stuffs for the soul, which like all other food, must be digested, and disposed of properly, before their essence can be assimilated and transmuted into vital force.

The inability of a body to get rid of effete matter is the most frequent cause of sickness. When disease has made this inability permanent the end is death, with release from pain, and with the opening of a new possibility, through rebirth, as soon as the soul shall have completely freed itself from the last links that bound it to its worn-out vehicle, and shall have assimilated the essence of that life's experience.

It will be seen that the soul is thus the real student in the school of life, and comes to each new rebirth with a character already built up on the experiences of countless former lives. Like a child refreshed with sleep, it wakes up to rebirth with joy, eager for the new adventure, or wailing at being born too soon and unwilling to give up for a little while the joys of dreamland. But whether the waking be welcome or unwillingly accepted as a hardship, the interest in the experience is that of an experiment rather than of a recollection.

To the Wandering Jew there could be no such hope as youth revels in, for he was not freed from memory. Some writers have tried to modify the horror of the story by imagining some sort of a rebirth without death, and a renewal of youthful interest in life without loss of memory: an impossible arrangement, somewhat like that proposed by some parochial authorities, who ordered that a new School House should be built out of the materials of the old one, and, for further economy, ordained that school should be held in the old building until the new one should be ready. Nature does not work that way; it requires a vestryman to do things like that. Demolition must play its part before reconstruction can advance far: but the plans for the new building may be prepared and the material may be assembled even before the demolition is complete.

But where no reconstruction is designed or prepared the demolition may come as a disaster, and may completely obliterate the work of former builders, while leaving no sure foundation nor available material for a new edifice. In this way great cities have perished and disappeared, and great nations also have vanished, leaving no record but some ruined

THE FEAR OF DEATH

fragments of the poorest and meanest utensils to testify to the glory of their prosperity.

To the individual also death may come prematurely and may be disastrous. It is conceivable that the thread of a valuable life may be cut unnecessarily: and yet who knows what the future might have brought of failure and shame had death not changed the current of life? And then again who shall say that an event is premature, not knowing what the future ought to have been?

Indeed the pain of death is in the parting: and few die a natural death without realizing the great joy of the new life that is opening to the soul. The pain of parting is for those that stay behind: and even in their case, perhaps the bitterest part is memory and regret for things done or left undone that served to cause pain in the past to the one who has gone. Regrets and the thought of lost opportunities form a large part of the pain we feel at losing one we have loved. The pain is personal and may prove profitable, but if indulged or encouraged becomes an emotional debauch degrading and demoralizing to mind and body.

Undoubtedly the bitterest pain of parting may be borne with patience, where there is hope or prospect of reunion; and on the other hand there is no greater instrument of torture to the mind than the belief that the separation is absolute. To say that a belief in reincarnation will rob death of all the terrors that the minds of millions of fanatics have surrounded it with, would be to go too far. But when these gloomy ghosts of outworn superstitions shall have played their part, and the afflicted shall have paid their tribute of suffering to the ignorance of their ancestors, and when the mind turns in revolt against this wholly unnecessary woe, then will the sane and reasonable truth assert its healing power and make possible a quick return to mental health and balance.

It is not Death that is the enemy, but *Fear*: and fear has many forms, all of them falsely prophetic, morbidly far-seeing. Fear deals with the future, which is all unknown. It is the unknown that makes fear possible. Nobody fears the past, although most people dread that some ghost of the past may come (in the future) to meet them on their unknown way. But ghosts like that are mostly concerned with whispering prophetic warnings or vague threats of future terrors. And even the gloom that surrounds so many memories is but the recollection of past periods of fear for the (then) future that is now.

Nobody fears that which he fully understands: and the fear of death persists because of the belief that nothing definite can be really known of that which lies beyond the change of life that we call death. It seems so evidently impossible to know that which is 'beyond consciousness': and, naively, we accept the false suggestion that death ends consciousness.

THE THEOSOPHICAL PATH

And yet of all the things we know, the only one that is quite sure is that 'I am.' How do we know it? Can we see it? No: but we know it. We are certain of it. It is our consciousness itself. Do we know non-existence, death, unconsciousness? Obviously we do not. And yet we fear to believe that consciousness eternally is. The one thing that we do know, we doubt; and generally call ourselves rational by reason of our refusal to accept that little grain of actual knowledge that has the power to save us from the fear of death.

Reincarnation seems so inevitable, once that the doctrine has been understood in the form that Madame Blavatsky gives it in *The Key to Theosophy* and in *The Secret Doctrine*, that it is hard to see how it could have been so long forgotten. Probably the reason for its obscurity was its perversion by those who had purposes of their own to serve, and who thought that too much enlightenment would make the people independent of their teachers, who perhaps had no longer the same knowledge that had established the reputation for wisdom of the founders of the hierarchy. So they obscured the simple truth and introduced vulgar and distorted doctrines, including the idea of *human* retrogression by rebirth in lower forms of animals and elementals.

Then when the intellect once more asserted itself and went to investigation on its own account, the doctrines of the ignorant hierarchies were rejected bodily, and were thrown on the scrap-heap along with all traces of true science. The age of intellect brought in materialism, with its disappointments and disillusionments; and now the world turns despairingly from its so-called science to seek the old path of real knowledge along the path indicated by the old philosopher, who said "Man, know thyself!"

The old path of real knowledge is still called Theosophy, as of old; and the old teachings seem wonderfully new to some; though others hail them as a recollection of but half-forgotten truths, familiar in former lives perhaps, and eagerly accepted now. Truth may be hidden, but is not destroyed, and from age to age she looks out from her place of shelter to see if the world of men is ready to listen to her voice once more, as in the past that seems so far, but is as yesterday to the eternal Verity, whose friend is Death; Death the bright guardian of the Gates of Life.



"ALLEGORY and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel from being a record of real events."

—H. P. BLAVATSKY: *The Secret Doctrine*, II, 235

SCOTTISH FOLK-LORE

WILLIAM SCOTT

VII — MAGICIANS (CONTINUED)

HOW MICHAEL SCOTT ABSTRACTED THE KNOWLEDGE OF SHROVE-TIDE FROM THE POPE: AND HOW HE ENDED THE NEED OF GOING TO ROME TO OBTAIN THAT KNOWLEDGE.*

WHEN the country of Scotland was ruled by the Pope, the inhabitants were very ignorant, and nothing could be done or said by them without the consent of the Pope.

The Feast of Shrove-tide regulated all the feasts that followed it during the year. So when the date of Shrove-tide was known, the date of every other feast during the year could be fixed. On Shrove-tide Lent began; six weeks after that was Easter; and so on unto the end of the year. So, when Shrove-tide drew near a man left each Pope-ruled country for Rome every year for the purpose of ascertaining the knowledge of the date of Shrove-tide, which appeared to be arbitrarily fixed by the Pope, no one having observed its relation to the phases of the moon.

On the return of the Scottish messenger, and after his telling the date of Shrove-tide, an intelligent, fearless, clever, prudent, and well-bred man was selected to go to Rome on the following year to ascertain the important date.

On a certain year Michael Scott, a learned man and famous, was chosen to proceed to Rome to obtain the knowledge of Shrove-tide; but because of the many other matters he had to attend to, he forgot his duty until all the feasts of the year were over at Candlemas. There was not a minute to lose. He betook himself to one of the fairy riding-fillies, and said to her: "How swift are you?"

"I am as fleet as the wind," she replied.

"You will not do," says Michael.

He then asked the second one, "How swift are you?"

She replied: "I am so swift that I can outspeed the wind that comes behind me, and overtake the wind that goes before me."

"You will not do," answered Michael.

The third one he asked, said she was as fleet as the "black blast of March."

"Scarcely will you do," said Michael.

He then put the question to the fourth, and she answered: "I am as swift as the thought of a maiden between her two lovers."

*Adapted from the Rev. Duncan M. Campbell's translation from the Gaelic in *Waifs and Strays of Celtic Tradition*; by Lord Archibald Campbell.

THE THEOSOPHICAL PATH

"You will be of service," said Michael; "make ready," said he.

"I am always ready if the man is in accord with me," said she.

They started. Sea and land were alike to them. While they were above the sea, the fairy said to him: "What say the women of Scotland when they quench the fire?"

"You ride," said Michael, "in your master's name, and never mind that."

"Blessings to thyself, but a curse upon thy teacher," replied she. "What," said she again, "say the wives of Scotland when they put their first weanling to bed, and a suckling at their breast?"

"Ride you in your master's name, and let the wives of Scotland sleep," responded Michael.

"Forward was the woman who put the first finger in your mouth," said she.

Presently Michael and his fairy steed arrived at Rome. It was in the morning. He sent swift message to the Pope that the messenger from Scotland was at his door, seeking knowledge of Shrove-tide, lest Lent would go away. The Pope came at once to the audience-room.

"Whence art thou?" he said to Michael.

"I am from thy faithful children of Scotland, seeking the knowledge of Shrove-tide, lest Lent will go away," said Michael.

"You are too late in coming," said the Pope.

"Early that leases me," replied Michael.

"You have ridden somewhat high," said His Holiness.

"Neither high nor low, but right ahead," said Michael.

"I see," said the Pope, "snow on your bonnet."

"Yes, by your leave, the snow of Scotland."

"What proof," said the Pope, "can you give me of that? Likewise, that you have come from Scotland to seek knowledge of Shrove-tide?"

"That," said Michael, "a shoe is on your foot that is not your own."

The Pope looked, and on his right foot was a woman's shoe.

"You will get what you want," said he to Michael, "and begone. The first Tuesday of the first moon of Spring is Shrove-tide."

Thus Michael obtained knowledge of the secret that the Pope had hitherto kept to himself. Before that time the messenger was given but the knowledge that this day or that day was the day of Shrove-tide of the current year; but Michael obtained knowledge of how the Pope himself came to ascertain the day.

History has lost the record of Michael's return journey, but no one doubts that he found means of getting back home in good time.

SCOTTISH FOLK-LORE

VIII — MEN OF THE SECOND SIGHT'

Men of the 'Second Sight,' so common in the western Highlands and Isles of Scotland, were in no sense magicians or sorcerers, nor were they members of any of the various schools of magic, white or black; they were generally unsophisticated illiterates, whose exalted vision, though spasmodic and involuntary, was as natural and innate as ordinary ocular vision. This sublimated sight, though not so common, is better known in the United States as Clairvoyance. Though it came naturally to many of the Highlanders and Islanders, the second sight could not be induced by volition, nor sustained by those who were surprised or excited by its occurrence. The Rev. Robert Kirk, writing at the end of the seventeenth century says:

"The men of the Second Sight do not discover things when asked, but by fits and raptures, as inspired with some genius at that instant, which before did work in or about them."

Naturally they play a prominent part in Scottish Folk-lore. C. F. Gordon Cumming, in his *In the Hebrides*, says that in the western Highlands and Islands their name was legion, and that men of the Second Sight were to be met, at every turn, in his day (1886). Of recent years, however, second sight has fallen into disrepute. All such abnormal powers are now under the ban of both Church and State, and although second sight is still far from extinct, its possessors are by no means looked upon as sages, or even with deference, but rather as being somewhat uncanny, or perhaps with scorn. It is certainly not regarded as the legitimate and proper thing, as it was towards the end of the seventeenth century, when the Parish Minister visited the distant Isle of St. Ronan, where the people greeted him, in the most natural manner, with the assurance that he had been expected, because they had beheld him by the *second sight*. This is but one of the many traits which these Celtic people have in common with the people of the East.

During the Indian Mutiny of 1857 the staff officers of the British army, situated several days' journey, by the most rapid means of transit, from the scene of conflict, were amazed to find that the natives in their vicinity always knew accurately the results of a battle as soon as it had ended. The means by which the natives obtained their information kept the officers speculating for the rest of their lives; and, to this day, the problem has never been officially solved. The prosaic Kitchener, in his Egyptian campaigns, encountered precisely the same conditions. These are matters of official history.

Of course it was the Men of the Second Sight who saw and described the denizens of the Inner World; although these were often seen by

THE THEOSOPHICAL PATH

persons who were not accredited second-sight seers, whose vision penetrated to regions far more recondite than the realms of fairyland. Distance, either of time or space, seemed to be no barrier to second-sight seers. They could see things happening at great distances, things that had occurred, or things that were about to occur. Second sight was possessed in all degrees of perfection, or imperfection; from the accomplished seer of sustained vision, whose descriptions and prophecies were reliable and accurate, to the mere novice who got but momentary glimpses, far too meager for intelligent comprehension or reliable description.

Lord Tarbat, who, in the middle of the seventeenth century, spent several years in the Highlands and Islands for the special purpose of investigating the second sight, writing generally says:

"I heard very much but believed very little of the Second Sight; yet its being assumed by several of great veracity, I was induced to make inquiry after it in the year 1652; being then confined in the North of Scotland by the English usurpers. The general accounts of it were that many Highlanders, yet far more Islanders, were qualified with this second sight; and men, women, and children, indistinctly, were subject to it, and children where parents were not. Sometimes people came to age who had it not when young, nor could they tell by what means produced.

"It is a trouble to most of them who are subject to it, and they would be rid of it, at any rate if they could. The sight is of no long duration, only continuing so long as they can keep their eyes steady without twinkling. The hardy, therefore, fix their look that they may see the longer, but the timorous see only by glances — their eyes always twinkle at the first sight of the object. That which is generally seen by them is the species of living creatures, and of inanimate things, which be in motion, such as ships, and habits upon persons. They never see the species of any person who is already dead. What they foresee fails not to exist in the mode, and in that place where it appears to them. They cannot well know what space of time shall intervene between the apparition and the real existence. But some of the hardest and longest experience have some rules for conjectures, as, if they see a man with a shrouding-sheet in the apparition, they will conjecture the nearness or remoteness of his death by the more or less of his body that is covered by it. They will ordinarily see their absent friends, though at great distance, sometimes no less than from America to Scotland, sitting, standing, or walking in some certain place; and they will conclude with an assurance that they will see them so, and there. . . . These generals I had verified to me by such of them as did see, and were esteemed honest and sober by all the neighborhood, for I inquired after such for my information. And because there were more of these seers in the isles of Lewis, Harris, and Uist, than in any other place, I did entreat Sir James McDonald, Sir Norman McLoud, and Mr. Daniel Morison (a very honest person), to make inquiry in this uncouth sight, and acquaint me therewith, which they did, and all found agreement in these generals, and informed me of many instances confirming what they said, but though men of discretion and honor, being but second hand. I will choose rather to put myself than my friends on the hazard of being laughed at for incredible relations" [narrations].

It appears that these seers invariably lost their clairvoyant powers when they emigrated to a foreign country. Lord Tarbat continues:

"Several did see the second sight when in the Highlands or Isles, yet when transported to live in other countries, especially in America, they quite lose this quality, as was told me by a

SCOTTISH FOLK-LORE

gentleman who knew some of them in Barbados, who did see no vision there, although he knew them to be seers when they lived in the Isles of Scotland."

He then proceeds to give a number of instances of second sight in which he had himself taken part, and of which he had, therefore, no doubt at all as to their authenticity, of which the two below are typical.

"I was once traveling in the Highlands, and a good number of servants with me, as is usual there; and one of them, going a little before me, entering into a house where I was to stay all night, and was going hastily to the door, he suddenly stepped back with a screech, and did fall by a stone which hit his foot. I asked what was the matter, for he seemed very much frightened. He told me very seriously that I should not lodge in that house, because a dead coffin would be carried out of it, for they were carrying it when he was heard cry. I, neglecting his words, and staying there, he said to the other servants that he was sorry for it, and that surely what he saw would shortly come to pass. Though no sick person was then there, yet the landlord, a healthy Highlander, died of an apoplectic fit before I left the house."

Again:

"In the year 1653 Alexander Monro (afterwards Lieutenant-Colonel to the Earl of Dumbarton's regiment) and I were walking in a place called Ullapool in Loch Broom, on a little plain at the foot of a rugged hill. There was a servant walking with a spade in the walk before us; his back was to us and his face to the hill. Before we came to him he let the spade fall, and looked towards the hill. He took no notice of us as we passed near by him, and perceiving him to stare a little strangely, I conjectured him to be a seer. I called at him, at which he started and smiled. 'What are you doing?' said I. He answered, 'I have seen a strange thing: an army of Englishmen, leading of horses, coming down the hill; and a number of them are coming down to the plain, and eating the barley which is growing in the field near the hill.' This was on the 4th day of May, 1653 (I noted the day), and it was four or five days before the barley was sown in the field he spoke of. Alexander Monro asked him how he knew they were Englishmen. He said because they were leading of horses, and had on hats and boots, which he knew no Scotchman would have there. We took little notice of the story as other than a foolish vision, but we wished that an English party were there, we being at war with them, and the place almost inaccessible to horsemen. But in the beginning of August thereafter, the Earl of Middleton (then Lieutenant for the King in the Highlands) having occasion to march a party of his towards the South Highlands, he sent his foot through a place called Inverlawell; and the fore-party, which was first down the hill, did fall off eating the barley which was on the little plain under it, and Monro, calling to mind what the seer had told us in May preceding, he wrote of it, and sent an express to me to Lochsln, in Ross (where I was) with it."

After giving a number of instances, such as these, he concludes thus:

"These be matters of fact, which I assure you are truly related. But these and all others that occurred to me, by information or otherwise, could never lead me into a remote conjecture of the cause of so extraordinary a phenomenon. Whether it be a quality in the eyes of some people in these parts, concurring with the air also; whether such species [images] be everywhere, though not seen by the want of eyes so qualified, or from whatever other cause, I must leave to the inquiry of clearer judgment than mine. But a hint may be taken . . . from Aristotle in the fourth of his *Metaphysics* (if I remember right, for it is long since I read it), as also from the common opinion that young infants, (unsullied with many objects) do see apparitions which are not seen by those of elder years."

VERSES FROM THE CHINESE

KENNETH MORRIS

THE MOON AND THE MOUNTAINS

YU LIANG SHIH

SPRING and these mountains grow so dear
I cannot leave them here alone.
Their bloom-breath through my sleeves is blown.

Hark! from the bell-tower, lone and clear
O'er the trees the bells intone:
*Spring and these mountains grow so dear,
Go not thou, though day is gone!*

Under the bridge above the weir
I scooped the Moon up where she shone;
Now broken-globed she ripples on.
She and these hills have grown so dear
They will not leave my heart alone.
Their bloom-dust o'er my coat is strown.

WHERE THE DEER SLEEP

WANG WEI

IN all these hills is no man's dwelling;
Whence should an echo of voices come —
A wary whisper? — There is no telling;
In these lone hills is no man's dwelling.
There's no wind o'er the tree-tops swelling —
The low sunset breeze is dumb;
And in all these hills is no man's dwelling —
Whence should a ghost of voices come?

The slant rays from the sunset sheen
Shine through the dusk of the tree-tops o'er me
Till the forest floor glows jewel-green
In the slant rays from the sunset sheen.
Whose could those wary words have been?
There is only the glow on the moss before me,
And the slant rays from the sunset sheen,
And the lonely dusk around and o'er me.

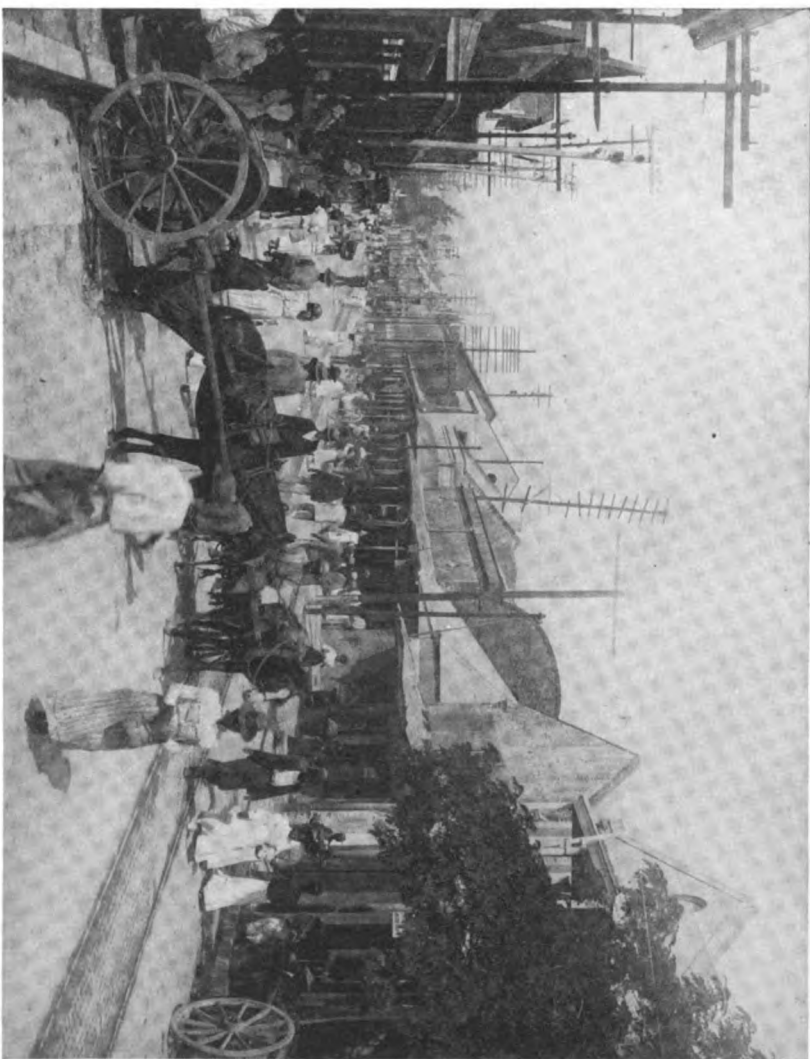


Photo. by H. S. Duperly, Kingston

KING STREET, KINGSTON, JAMAICA

Lomaland Photo & Engraving Dept.

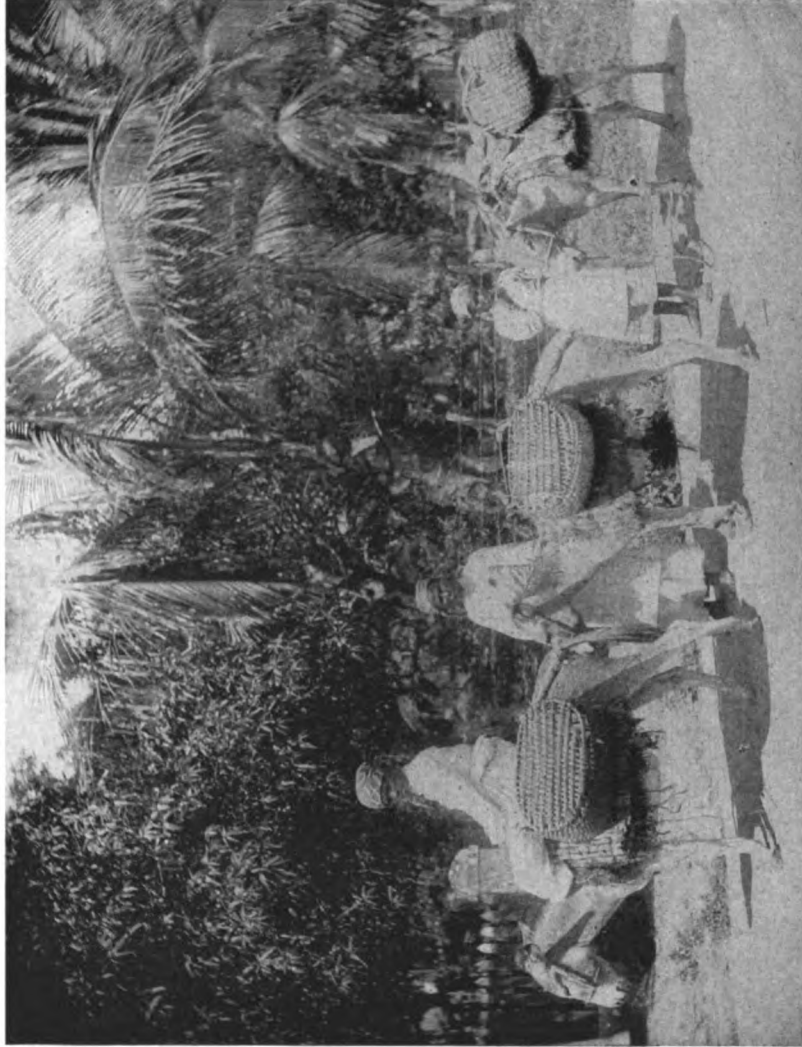


Photo. by H. S. Duperly, Kingston

Lomeland Photo & Engraving Dept.

RETURNING FROM MARKET, JAMAICA



Photo. by H. S. Duperly, Kingston

CASTLETON GARDENS, JAMAICA

Lomaland Photo & Engraving Dept.



Photo. by H. S. Duperly, Kingston

Lomaland Photo & Engraving Dept

HIPPOLYTE PALM, JAMAICA

PROMETHEUS — THE LIGHT-BRINGER

MONTAGUE MACHELL



ONE feature characterizes all genuine myths and legends: the truths they embody are applicable to all ages and all circumstances, are eternal and universal.

In one of the ancient Greek myths Prometheus is a member of a mighty race of giants, called Titans. They have immense strength, vast knowledge, and infinite cunning. All that they lack to be the equal of the gods themselves is a spark of the Divine Fire burning on the altar of all-powerful Zeus.

Prometheus decides that his race should be endowed with the celestial fire, and himself undertakes to procure it. Ascending to the throne of Olympian Zeus, he seizes upon a live ember from the celestial altar, bears it to earth concealed in a fennel stock, and by its agency endows his race with wisdom equal to the gods themselves. The myth, whose interpretations are manifold, as generally told goes on to say that the gods were angered at the presumption of Prometheus and decreed that in punishment for his deed he should be chained to a rock on the summit of the Caucasus Mountains, where he should live to be eternally torn and feasted upon by vultures.

In the latter half of the nineteenth century there had been built up in the western world a gigantic civilization. Its force was titanic, its cunning far-reaching, its crass materialism in life and thought terrible, with blind credulity on the one hand and ruthless skepticism on the other. Its cruel greed and heartless selfishness were truly *titanic* powers of disintegration — was it the Titan race on earth again?

From a far country came the Great-hearted One. She had studied and pondered over this titan civilization. She saw that this race did not resemble the gods, yet with its vast power, its restless energy, its eagerness to discover and to know the secrets of life and nature, it *should* and *could* realize certain divine potentialities. She perceived that it lacked but one thing — the Olympian Fire, the Light of Truth. Now this great-hearted Friend perceived what this titan race might be, because she loved the race of man better than all else in life — Humanity was one with herself; her hopes, her aspirations, her love, her very life, were identified with Humanity's needs. And this love of Humanity which told her of its needs, also guided her footsteps to the altar of the Divine Fire, to the sources of age-old Truth cherished by wise unselfish guardians in distant lands. And this same love which revealed the one certain cure for the racial ills, revealed to her at the same time *the destiny of the Light-bringer*.

Here is the supreme tragic glory of Prometheus, here the transcendent

THE THEOSOPHICAL PATH

heroism of the Light-bringer: *He knew and ever knows* the destiny that awaits him. His is the mission of the gods; not the gods from whom he bears the divine ray, but *his fellows*, the Titans. Humanity, to whom he brings the Light, will inflict upon him supernal tortures. *They are the vultures* who will feast upon his living flesh, for live he must, chained to the rock of Human Destiny by the urging compassion of his self-appointed task.

So in the end of the nineteenth century came this Light-bringer to the western world, knowing the fate that must be hers, knowing it so well that before she had first given out her message she wrote:

"Perhaps, did I arrive here one hundred years *too soon*? May be, I am afraid it is so. . . . Nevertheless, I am ever ready for the grand battle and perfectly prepared to bear any consequences that may fall to my lot."

Such is the mission of the Light-bringer — not merely to set up the beacon and then to depart before the multitude can rise and clamor and persecute — *but to stand and bear the torch aloft*, proclaiming broadcast: "Behold the Light! Come unto it, walk in it, live by it!" His it is to stand in the market-place; to draw and attract the multitude to the Truth, if need be to the bearer of the Truth; to be ridiculed, scorned, spat upon, scourged, and crucified — to endure anything and everything in order that the Light shall be seen and known. In one sense the Bearer of the Light is *nothing*; Truth, its recognition and acceptance — *everything*. Yet, were it not for those sublimely unselfish souls who gladly offer themselves as prey to the vultures of human selfishness, the Light could never be kept burning in the hearts of humanity.

Prometheus, the Titan, everlastingly torn by vultures on the summit of the world, is an eternal champion of Truth — by his agonies he is compelling man towards that for which he is suffering. His glorious tragedy is not in vain; in his bondage he is the Liberator. So, too, the sublime tragedy of the lion-hearted Light-bringer of the nineteenth century was not in vain. She held aloft the Torch of Truth till a second Great-hearted One could take it from her hand. By her divine sacrifice she made Truth known to the world, and today thousands are seeking the benediction which her heroic selflessness made possible.

Prometheus is the undying symbol of the ceaseless labors of Humanity's Helpers, who keep the Light ever burning as our beacon.

THEOSOPHY AND ITS COUNTERFEITS

H. TRAVERS, M. A.

PEOPLE who have heard of Theosophy, from friends who have benefited by its priceless blessings in clearing up the problems of life, are in some danger of being misled, and perhaps discouraged from further inquiry, by encountering some one or other of the various imitations of Theosophy which are prevalent. Hence it is always necessary to issue warnings against this possibility, no matter how often this has been done before; for Theosophical writers are always breaking new ground and addressing themselves to fresh inquirers.

It is not surprising that there should be counterfeits of Theosophy, for every good thing in this world has to fight against such spurious imitations. A well-known tradesman, with a well-earned reputation, has a display window on a prominent street; and some quite unknown individual takes the premises next door and tries to make his establishment look as if it was a part of the other, so that people will unwittingly enter at his door. Thus he exploits the other man's reputation. And so with foods, medicines, and everything else; the credit earned by the good and genuine article is exploited by the purveyors of bad imitations, who make their articles as much like the original as the law will let them. Such cases are however largely protected by patents, trade-marks, and copyrights, which is not the case with Theosophy; so that it is more than ever necessary to call attention to the differences between the true and the false.

There is only one real Theosophical Society, and its name is 'The Universal Brotherhood and Theosophical Society'; its International Headquarters are at Point Loma, California, and its Leader and Official Head is Katherine Tingley. This is the original Theosophical Society founded by H. P. Blavatsky in 1875; and the Secretary will furnish the documentary proof necessary to establish this fact. This evidence shows that the history of this Society is continuous and unbroken, and that the imitation 'Theosophical' societies are the result of secessions made from time to time in the early days by defaulting members who have endeavored to exploit the Theosophical Society for the benefit of their personal views or private objects.

But the best proof that the Universal Brotherhood and Theosophical Society is the original Theosophical Society is found in the fact that its teachings, principles, and practices are all exactly the same as those inculcated by the Foundress, H. P. Blavatsky. And all that is necessary to prove this is to consult the teachings of H. P. Blavatsky, and also

THE THEOSOPHICAL PATH

those of her successor, William Q. Judge, and to compare them with those which are promulgated in this magazine and in the publications of this Society, and by Katherine Tingley and the members. But there is a still stronger proof even than this; for not only are the teachings the same as they have always been, but they are the teachings which the people want, the teachings which satisfy the needs of inquirers. When a man finds that a thing answers to his needs, he knows that it is the genuine article, and he infers that the people who provide that article must be genuine. The danger to be guarded against is, that earnest inquirers may come across a spurious article and not know that the genuine exists, and will thus be disappointed and turned away from further inquiry.

Anyone with a knowledge of the world will know that it is no easy matter to keep any society on its original lines; and this is especially the case with movements of an earnest and serious character, like religions. The standard held up is very high, and human nature is weak; so the tendency to compromise is always strong, and sooner or later the pure original teachings and principles become modified. A compact is made between the church and the powers that be. Again, the disunion among men leads to schisms and the rise of sects. These catastrophes can only be prevented by unflinching loyalty to principle on the part of the leaders and members; and the Theosophical Society though it has suffered from these ills, has not succumbed to them, because its leaders have always been true, and the majority of its members have been steadfast to their principles.

H. P. Blavatsky had to work hard to prevent the Theosophical Society from being converted into an upper-middle-class philosophical coterie. When she died, she intrusted the leadership of the Society to William Q. Judge; but an attempt to dominate the Society was made by a personage who claimed special inspiration from 'masters' in India. The members remained loyal to the original principles and ratified their convictions by formally electing Mr. Judge President for life. The ambitious member was left outside with the few who had followed her personality instead of the original principles, or who had been lured by deceptive hopes and promises. This thing has happened more than once since; it happened when William Q. Judge died and nominated Katherine Tingley as his successor. As always happens, the seceding bodies endeavored to persuade themselves and the public that they were the original Society, and that the original Society was a secession. The actual state of the case is, however, shown by the history of the Theosophical Society, and by the identity of the teachings and principles of the Universal Brotherhood and Theosophical Society with the original teachings of the Foundress.

THEOSOPHY AND ITS COUNTERFEITS

Some inquirers however come across one of these coteries without being aware of the above facts. They do not know that there is any Theosophy other than the matter which is proffered them under that name, and they go away disappointed and perhaps give up the quest. It is therefore of great and constant importance that the facts should be spread as widely as possible.

Theosophy is concerned with conduct, but the counterfeits of Theosophy are all talk. People who are earnestly trying to find a key to the problems of life are naturally disgusted when they find they are only given more talk; they have had enough and to spare of that already. This alone is enough to distinguish genuine Theosophy from the imitations. Theosophy is the most serious movement of the age. It has no other purpose than the moral betterment of humanity, and its wonderful teachings were promulgated with that end alone in view. But naturally some people have seized hold of the teachings, ignored the moral principles and ideals of conduct, and endeavored to turn the whole thing into a school of magic and psychism. They will talk to you *ad infinitum* about astral bodies and auras and influences and great personalities supposed to be endowed with peculiar powers; but you will not discover any basis of useful practical work for humanity in all their talking and profession. All this is a herring drawn across the track, to lead people off the way.

Real Theosophists are people who devote their lives to the endeavor to realize their principles in conduct. They observe regular rules of life. But imitation 'Theosophists' conduct themselves in a go-as-you-please manner and there are no standards held up for them to conform to. Theosophy, as promulgated by the Universal Brotherhood and Theosophical Society, has behind it the force that comes from people who are genuinely working to apply Theosophical principles in their own lives; they are sincere and know what they are talking about. They are not asking other people to believe what they do not believe themselves, or to practise what they are not endeavoring to practise themselves. Hence these teachings are not mere preaching. At the International Headquarters are carried on a great many activities which are the result of applying Theosophical principles to the institutions and avocations of ordinary human life: such as the educational work in the Râja-Yoga College and Academy, the literary work, and the various industries, arts, and crafts.

The educational work is the nucleus for a reconstitution of human life on better, brighter lines; and the children are brought up on those principles which give the real self-control by obedience of the lower nature to the higher nature. This work has already accomplished much,

THE THEOSOPHICAL PATH

but its promise for the future is infinitely greater. And the whole Headquarters itself constitutes a school for grown-up people; for there they have an opportunity of putting into practice, reducing to conduct, the broad and noble principles which they have learnt in their study of Theosophy.

This is putting Theosophy to the use for which it was intended by the Founders; it is not turning it into a mere matter of curiosity or a means of flattering personal vanity and the desire for personal powers. Theosophy in the hands of the spurious cults becomes reduced to a sorry mixture of follies and superstitions; for it is not possible to make any progress in Theosophical knowledge unless we practise what we preach and realize our beliefs in conduct as we go on from step to step.

Inquirers anxious to know what Theosophy is are advised to study the writings of the Foundress and her two successors, William Q. Judge and Katherine Tingley. Let them read *The Key to Theosophy*, and *The Voice of the Silence*; they will find there can be no possible mistake about the high ethical nature of Theosophy and the serious purpose of its mission; they will find all the vagaries and errors of the pseudo-theosophical cults specially warned against. Now, at this crisis of the world's history, people's thoughts turn especially to serious matters; and it is evident that vagaries and dabbling in curious speculations will not serve any useful purpose in the new ways of life that must come. We must have teachings that will really help and show the way; teachings concerned with the great broad issues of human life. That Theosophy has a message for the afflicted in every class of life, down to the slum and the prison, and up to the most refined and cultured, is proved over and over again by the experiences of those whom it has helped.

The watchword of Theosophy is Duty; this it sets before all else; it is the touchstone to distinguish real from make-believe Theosophy. Vast and luminous as the teachings of Theosophy are, they can have no useful or significant meaning except in so far as they are made subservient to Duty.

The Founders of the Theosophical Society had no other motive than that of helping humanity by reviving a knowledge of those eternal truths which govern life; but the promoters of fictitious imitations of Theosophy have other purposes, namely the furtherance of various minor interests such as are common to the promoters of cults. But genuine Theosophy will outlive the imitations, for it is founded on principles that endure.

Theosophy recognises the existence of man's psychic nature and of the latent powers which it holds; but Theosophy insists most strongly that, unless selfishness and ambition and lust are first conquered, the study of the psychic nature will be fraught with great danger both to the

THE IMPORTANCE OF TWO PER CENT.

individual and to society. This is evidenced by the prospectuses of people who advertise books and lessons on psychism and various forms of 'self-culture': they offer to show you how to tap the reservoir of 'spiritual power' in yourself, so that you can be happy and prosperous, and obtain wealth, and influence other people. The motive appealed to is a selfish one; the result can only be the same as it always is when the selfish desires of people are pitted against one another; except that, in this case, the consequences will be worse because the powers used are subtler. Moreover when a person, who has not first mastered himself, wakes up dormant psychic powers, he is like the magician who summons a demon to his aid; the demon afterwards becomes his tyrant and ruins him. Then again, think of talking about 'reservoirs of spiritual power,' as though things spiritual could be measured and weighed and reckoned quantitatively like things material! It is evident that the reservoir is only a reservoir of latent vitality, and the method is about the same as that of a person who stimulates himself with a drug.

In short, we cannot hope to advance in spirituality so long as we retain the idea of getting something for ourself. That would but bring the penalties of selfishness upon the individual, and upon society an increase of the struggle for existence. The Heart-Doctrine is the name of genuine Theosophy, and its appeal is to our noblest aspirations.

THE IMPORTANCE OF TWO PER CENT.

LYDIA ROSS

TWO PER CENT. of a man's character sounds like a small part of his make-up. But like the proverbial last straw that broke the camel's back, the two per cent. may turn the scale to make or break the man's chances in life. A business man knows how vital a difference it makes whether the profit and loss columns foot up as 49 to 51 or as 51 to 49. One way the figures stand for a chance to tide along; but the figures reversed mean bankruptcy.

If a man is naturally inclined to be 51 straight, solid manhood, and 49 per cent. crooked and uncertain, the chances are he will have plenty of faults. But if he avoids the usual mistake of continually slipping back and forth across the dividing line, and just holds himself steadily up to the 51 mark, in no long time he is sure to add to his average standing. There is plenty of pull downward, when one is running so near the danger

THE THEOSOPHICAL PATH

line of conduct, and it is a good test of grit to *keep* on the right side. With two per cent. to the good only, and the *will* to hold fast to what is gained, the final result *must* be success, whatever stumbling-blocks have to be cleared away first.

In one way, the handicap of faults which pull a man the wrong way, can be used to better advantage than the mere negative weakness and indifference which never does much that is either good or bad. Evil doing is simply using energy in the wrong direction; a change in the direction of efforts gives the evil-doer a ready fund of force to carry him as far in the right way. The whole current of a stream can be changed into a new channel, little by little, from a small beginning of a different outlet. When 51 per cent. of the water is going in the new channel, it has a certain pull on the 49 per cent., as well as a certain push from it. Then if the stream is not obstructed, it will widen and deepen its own bed, as it goes on about its business, and do it naturally and easily.

Two per cent. may sound like a small thing; but it is large enough to serve as the basis of material success, and even as a basis of that victory of victories — self-conquest. There is perhaps no disgrace merely in feeling selfish and evil impulses, but there is *shame in yielding to them*. Some of the noblest characters have earned their nobility, step by step, by using their will-power to conserve the vital force of strong lower impulses on to the levels of finer thought and feeling. What man has done, man can do; and there is no limit to the beauty and strength of character that may be developed by a simple, steady pull in the right direction. There is a wonderful justice in the results which are returned to each one, for in spite of all outside conditions, a man makes himself what he is.

The meanest man has an equal chance to *try* to make good with the best of his fellows. In fact, his determined, persistent efforts to win out put a *quality* into his very atmosphere, which even unconsciously arouses a like spirit of endeavor in his associates. Without words, his example is an unanswerable argument for the living truth that a man has a splendid storage of possibilities in him, waiting to be used. Example is quite as contagious as disease, and is equally subtle in the way it spreads, in surprising ways and places. A man who keeps firm hold of his two per cent. to the good, will influence in like manner one hundred per cent. of those around him, and indirectly will affect others he does not see or even know. It is the little things that count in the long run in character building, just as the multiplied minutes make up a lifetime.

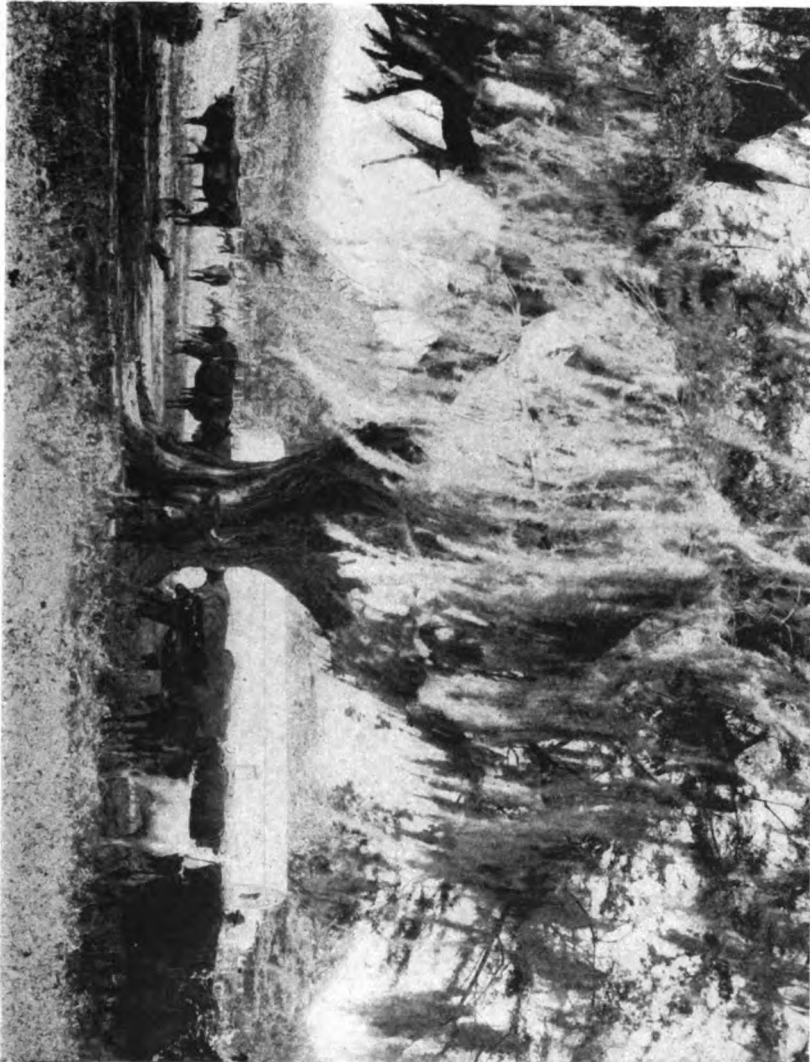


Photo. by H. S. Duperry, Kingston

A CATTLE ESTATE, JAMAICA

Lomeland's Photo & Engraving Dept.



Loveland Photo & Engraving Dept.

PINEAPPLE ESTATE, JAMAICA

Photo. by H. S. DuBois, Kingston

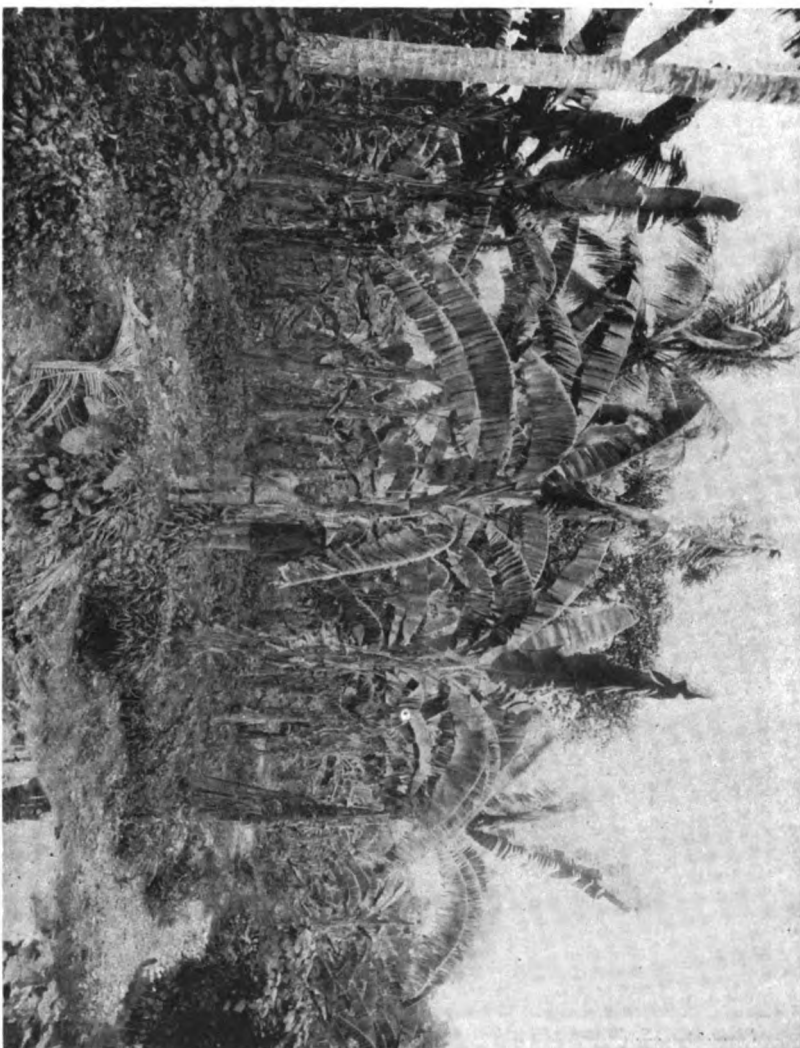


Photo. by H. S. Duport, Kingston

BANANA PLANTATION, JAMAICA

Lomaland Photo & Engraving Dept.



Photo. by H. S. Duperly, Kingston

Lomaland Photo & Engraving Dept.

JAMAICAN COFFEE-TREE

SOME POPULAR DELUSIONS ABOUT NATURE

PERCY LEONARD

IN a world in which there is so much to learn, there are many things which one is expected to pick up for himself without special instruction, and it is in these neglected branches of learning that the greatest misunderstanding prevails.

We have all seen the broad, bright shafts of sunshine piercing a cloudy, evening sky and lighting little spots of glory on the leaden surface of the heaving sea. Children, and sometimes even their elders, believe that at such times the sun is 'drinking up' the water to be poured down later upon the thirsty land in showers of rain. The poets help to perpetuate this idea, and Milton writes:

"The sun that light imparts to all, receives
From all his alimantal recompense
In humid exhalation, and at even
Sups with the ocean."— *Paradise Lost*, Book V

This is often taken as literal fact, and yet a moment's reflexion should convince us that the watery vapor rising from the waves could never traverse the ninety-three millions of miles that separate us from our great luminary. Every open surface of water is continually giving off invisible vapor to fall again as rain; and the bright streaks are not water going up; but merely rays of sunlight sifting through the openings in the clouds and lighting up the atmospheric dust that floats upon their path. There is no more moisture in the rays than there is in the surrounding air which lies in shadow.

It seems ungracious to rob the public of its cherished beliefs, more especially as the one in question contains the faint adumbration of a great truth: namely that there is a constant circulation between the sun and its planets. According to Theosophy, the solar heart is always drawing in exhausted vital forces from the distant limbs and returning them as light and heat. But the circulating fluid is some degrees finer than the matter with which we are acquainted, and the belief that the sun 'sups with the ocean' in plain sight and only at definite times, is one that will not bear the light of critical inquiry.

It is a strange fact that the vast majority pass from the cradle to the grave with no clear conception of the means by which the common garden spider gains his daily food. It seems to be dimly imagined that flies get entangled in the web of the spider, just as sparrows might be supposed to get caught in a tennis net — only that one never does see birds get caught that way. The spider's web is simply a contrivance for exposing

THE THEOSOPHICAL PATH

an extensive surface of sticky fluid, on the chance that flying insects will come in contact with it and be unable to escape. Spiders produce two kinds of liquid from their spinnerets: one of these hardens at once on exposure to the air and forms the silk of which the web is made; the other resembles birdlime and never dries, but hangs in little drops upon the silken lines, like pearls upon a string. This may be verified by gently touching a web or examining a single thread under a low-power magnifying glass. An imitation spider's web, made of silk, might hang among the branches all the summer without catching a fly.

It is commonly supposed that the wild creatures, living in perfect harmony with Nature, enjoy immunity from disease, and die only of old age, the failure of their food supply, or the attacks of their enemies. It is a fatal objection to this theory, however, that when rats introduced the bubonic plague into San Francisco, it quickly spread to the ground-squirrels in the neighborhood and was soon prevalent over a wide area. The varying hare, or snowshoe rabbit, in the northern parts of this continent is almost exterminated by a contagious disease at regular intervals. For about seven years these animals steadily increase, then comes the pestilence and they are swept away. The fur-bearing animals which prey upon the varying hare become scarce during these periodical famines, and their fluctuations have been traced through a long series of years in the books of the Hudson's Bay Company, thus furnishing additional testimony to the law of cycles which operates in all departments of Nature. The rinderpest also not only attacks the domestic cattle of South Africa, but in recent years has actually exterminated the Cape buffalo in some parts of its range. There is no doubt that the simple habits of wild animals largely conduce to their usual good health, and their rare epidemics may quite conceivably be traceable to the influence of man, the most unnatural, and consequently the most unhealthy of all the animals.

A false analogy is often drawn in books of geography between the mountain ranges of a continent and the bony framework of the body; but the elevated masses of rock do not at all correspond to the skeleton, nor do the low-lying plains of fertile soil represent the softer flesh. The entire land surface rests upon strata of rock, and it is only in the weaker places that lateral pressure is able to produce the crumpling effect which forms the mountain ranges. Exposed to the rain and tilted at steep angles, the thin coating of soil gets washed away, leaving the naked rock plainly visible. Mountain ranges are not the strong supporting framework of a country, but are rather the weak places in the foundation which are first to give way when pressure is applied at the sides.

SOME POPULAR DELUSIONS ABOUT NATURE

That fishes swim with their fins, is another fallacy which a moment's observation of the nearest goldfish would refute. The fins are merely used for small changes of position and for guiding purposes, whereas the force of propulsion is supplied by the tail. The word 'tail' in this connexion means much more than the semi-transparent two-lobed fan at the extremity, and includes almost the entire latter half of the body. The power of the tail strokes is well seen in the case of a fish just drawn from the water. The frantic leaps are not intentional; they are simply caused by the instinctive efforts to swim away to safety; but, the fish being on the dry land, of course its efforts only result in a pitiful series of futile jumps.

Another unwarrantable belief that still survives, is that toads are sometimes found in rocks whose age is reckoned in millions of years. The writer once visited the exact spot where one of these supposed reptile Methuselahs was disinterred. It was found imbedded in what was apparently solid sandstone more than a foot beneath the surface, the hardness of the stone being such as to make it impossible for an animal with soft toes to dig his way in. The soil of the locality is composed of sand and clay, and at the end of the rainy season becomes decidedly 'mushy' for some considerable depth. The prudent toad had shoveled himself down into the soft soil, intending to spend the dry season there according to his custom, and the walls of his cell had been slowly baked into sun-dried brick. The incident would make a good companion story to that of the English monarch who marveled greatly as to how the apple had got inside the hard crust of the dumpling. Records of buried toads should be stored in company with the circumstantial narratives of the 'hoop snake.'

False natural history should be allowed to die from lack of repetition; least of all should it be imparted to children. A serious wrong is done them by impressing upon their plastic minds the preposterous teachings of *unnatural* history. Truth about life and Nature is hard to come by even under the most favorable conditions, and the concentrated efforts of a lifetime are barely sufficient to obtain a working knowledge of the laws by which our destiny may be controlled. Those who introduce confusion into the minds of children by making them receptacles for clumsy falsehoods about natural phenomena, are guilty of a grievous wrong, for error strikes its spreading roots deep in the youthful mind and can only be eradicated by painful effort and the lapse of time.

THE SAVING POWER OF HUMOR

W. A. DUNN



THE sense of humor is peculiarly alive in people whose vision is expansive, yet of keen insight for the vital facts of a given situation. There is something about laughter that acts like magic upon a ridiculous situation that had been treated too seriously. Writers are in doubt as to the true nature of the humorous spirit, but they agree in the main that it is a quality growing out of *insight* into what is disproportionate or out of place. This insight of course proceeds from the more general state of the mind that comprehends the harmonious relation between rational objects and pursuits. Public men in positions of great responsibility, are notorious for their exuberant sense of humor — in fact it might be said that they attain their political ends as much by their wit in dismissing situations only fit for laughter, as in legislation calling for constructive thought.

The absence of humor in solemn church conclaves, discussing the demerits of an original Truth seeker who has risen in their ranks, is an illuminating commentary on the true office of human wit. We laugh heartily enough at the seriousness with which our forefathers accepted the dogmatisms that paralysed their thought. We laugh because we, possessing just a little more light on what a sincere religious life depends upon, have a standard against which to *contrast* notions now regarded as obsolete. Therefore the sense of humor wells up when a higher insight on *any* problem *dissolves* a previous notion or belief — into laughter.

In this connexion it should be remembered that no man *really* laughs at a good story unless he *sees* the point of it. He may *pretend* to laugh, yet few people are misled by the symptoms. The faces of a company listening to a joke remain 'thoughtful' until the vital 'point' of the story is arrived at. Then comes the explosion of laughter that dissolves the elements of description in the solvent of complete comprehension. In short, the sense of humor is an outflow of *awareness* that proceeds entirely from *insight* of the pivot-fact upon which a given situation turns; hence it is a quality which is rooted in self-consciousness itself — that resolves what details of thought it is capable of seeing *through*, into what *causes* them.

Might it not be suggested that the thoughtful and serious conditions under which social and religious questions have been considered in the past, were in every instance but states of the mind 'listening' to the story of life, waiting as it were for the point of the story, when the humorous spirit could overflow? The spirit of humor might perhaps be spoken of as individual capacity to *solve* and *resolve* what is presented to it.

To restrict humor to wit that excels in story-telling, and in cheerful

THE SAVING POWER OF HUMOR

repartee, is not doing justice to its wider scope. There is no greater subject for laughter than observation of the easy tricks to which some people are victims because of accepting plausible suggestions from others. Although a mischief-maker is not always a desirable character, and we rightly condemn those who (in deceiving themselves) impose on innocent people for other purposes than that of creating fun; still the mischief-maker is in some respects no worse than those who avoid exercising their sense and reason in discrimination of facts behind the suggestions they swallow like baits which conceal treacherous hooks. Theatrical comedy would be impossible without gullible characters who seriously accept ridiculous situations as matters of importance.

Mark Twain is usually read for amusement. I suggest that many of the humorous situations he has created give food for philosophic thought equal to that of the greatest writers on social problems. We laugh at Mark Twain because he deals with conditions which all thinking minds recognise as proper food for mirth. With a spirit of mischief that carries no sting, he touches on the gullible frailties of mankind. Yet in employing them as subject-matter for laughter, it should be recognised that Mark Twain's humor *uncovers* the shams and frauds within the bubbles he pricks, motives and forces which profound writers on social problems seldom take notice of — much less dissolve into a feeling of humor.

As an example of this take Mark Twain's story of 'The Man who Corrupted Hadleyburg.' A more humorous story is difficult to find, yet it provides food for thought that illuminates many complex problems to which solemn thinkers attach values that do not belong to them, and in consequence do not resolve into their correct solution. He describes a town that is both incorruptible and respectable — *in its own estimation*. It had become notorious for a firm belief in its own integrity. This had settled down into that horrible state of smugness that self-satisfied communities develop when external events do not disturb their equanimity.

One day a man arrived in the town, and proceeded to act as a reasonable being, swayed by common-sense instincts of goodwill. But he was thrown back on himself by the wall of smugness that enveloped this incorruptible community. He went away and thought the matter over, and finally evolved a scheme that would blow up the wall of conceit by playing upon the *hidden* motives of the people who had treated him meanly — in short, he would mislead them with a false bait. The plan was quite simple, and the manner in which the author outlines it entitles him to a place in the front rank of philosophic thinkers, whose insight enables them to penetrate shams to the motives which perpetuate them.

One night after banking hours, a bearded stranger entered the "incorruptible" town with a heavy sack on his back. He took it to the

THE THEOSOPHICAL PATH

house of the cashier of the bank, and finding no one there, left it with a note attached. This communication stated that the bag contained a large sum of money which a grateful stranger desired to present to some *unknown* resident who had once done him a service that had changed the course of his life. He could not remember the name of that resident, so he asked that steps be taken to discover the correct person. The one who actually did the service *would recognise himself* from the fact that he gave the stranger a certain sum of money and said certain words in parting from him. The cashier was requested in the note to deposit the "money" in the bank and publish the bequest and the conditions attending it in the morning papers. The man who did the good deed would then *recognise himself* and he was asked to send the words *he* uttered to the stranger in a sealed envelope to a reverend gentleman who would open it on a certain date before a meeting of the townspeople, and if it contained a communication corresponding with the sealed communication within the sack, the money was to be handed over as a token of appreciation from a grateful heart.

Mark Twain then describes the various changes that occurred *after* the publication of the conditions laid down — how a certain quality of thoughtfulness settled on the faces of "eligible" candidates — how each one became self-centered as if carrying a profound secret — how the usual gayety gave way to the effects of sleepless nights and the absence of familiar conversation. Thus the plot developed until but a short time would elapse before the great meeting to be held in the town-hall, and the reverend gentleman would unseal the letter of the man who was to receive the donation and compare it with the sealed letter in the sack.

A few days before this event was to happen, the numerous pillars of society in the town *each* received a letter from a distant state, purporting to come from a fellow-traveler of the man donating the money. These letters told *each* recipient that *he* was the one who had done the service, because the man whose life had been influenced by the kindness, had mentioned *his* name and referred to the parting words asked for, which were "——"

A great change was observable in these society pillars on the day following. Satisfaction and a hidden joy were manifest on each face. Some closed contracts for purchasing new property and erecting mansions, — in short everything was ready for the great event.

The sequel can be imagined. There was nothing found in the sack but lead, and an atmosphere filled with broken bits of every respectable reputation for integrity in the town.

The ingenious explosive, lacking but one ingredient, had been lodged in the *hidden* conceits and meannesses of the hypocritical community,

THE SAVING POWER OF HUMOR

and was made to explode by the very motive-forces contributed by the victims themselves. It might be suggested that a mean trick was played, but the point of the story lies in the fact that an *honest* man would instinctively avoid the whole affair; the bait would only be swallowed by those who nourished secret desires under a fraudulent exterior.

This story is capable of many applications — one being the wide distinction between one who desires and seeks true things and another who accepts external authority as his guide, yet takes no trouble to examine the truth of what is presented.

The tendencies of the emotional temperament play undesirable tricks on the intellect. Self-deception when something is done that is known to be untrue, wilfully ignores the very laws which enable one to say, this is right and that is wrong. The inevitable results arising from personal adaptation of a hidden motive to external conditions are, therefore, as truly governed by law as are adaptations between the constituents of a chemical compound. And each person enacts this law upon himself. The man who tells an untruth, who exaggerates what pleases his prevailing desire and belittles that which frustrates it, *knows* exactly what he is doing. He has merely to question himself to discover the weight he is attaching to the exaggerated end of the beam as balanced against what he at the same time is belittling. To *see* this two-sided contrast in *one's own mind* — is really the beginning of common sense and sincerity.

This breadth of comprehension, that resolves broken contrasts into their noumenon, is well expressed by Addison when he says:

"Wit lies most in the assemblage of ideas, and putting those together with quickness and variety."

And old Dr. Johnson gives thought a free atmosphere to breathe in by the suggestion that:

"Good humor is a state between gayety and unconcern: the act or *emanation* of a mind at leisure to regard the *gratification* of another."

It is extraordinary how these old writers summed up in a few words the laws governing human interaction. "The act or emanation of a mind *at leisure* to regard the gratification of another," might be paraphrased into a thousand similitudes. The pivot of the sentence lies in the words "at leisure" — which might well refer to that state of mental *receptivity which is responsive* to what lies *behind* outer representations.

Every living being seeks a path through life that finds its urge in motives which operate as spurs to action. The ways and means which are chosen by unsophisticated natures leave no room for misunderstanding as to the motives, which are frankly expressed. But when the mind develops and invents clever plans for action, it is noteworthy that

THE THEOSOPHICAL PATH

motives become more or less concealed, until it becomes exceedingly difficult to deduce from external conduct the hidden intentions seeking their own ends; of course each man is fully aware of his own private purposes, and of the discrimination with which he clothes them in general affairs of life. As the Apostle Paul states (in substance), it is not always expedient to outwardly express the *motives* which act as the laws of inner thought. That every one is governed by these motives and intentions is as certain as that fire burns, and that elemental substances act according to their inherent properties. In short, that outer assumptions do not determine a man's progress, but the actual purposes he conceals behind them.

Outer pretense, or a falsified representation of one's real intentions, is therefore a two-ended mental act that is more or less known to the one who is acting. A liar is equally conscious of the lie he invents and the truth he knowingly perverts. The hypocrite intimately knows the inner motives which he conceals under the plausible drapery of pretended sanctity. In short, although the liar and the hypocrite may deceive gullible people, and perhaps gain some temporary advantage, *they never deceive themselves* — and in that *self-knowledge lies the whole operation of Karmic law*, seeing that the concealed fact and the outer practice are *two ends of the same mind*.

If I knowingly exaggerate my own worth in order to make an impression on another, I cannot, by any mental jugglery, dismiss the sting of conscience that announces the result of the act on my own mind — even though the one to whom it was uttered was not deceived.

Thus the two ends of one's individual thought are clearly comprehended in familiar actions, like two ends of a twisted wire. At one end thought clings to its *own* motives and intentions; at the other it knowingly constructs devious ways and means to realize them. Sincerity and Truth lie in that self-respect which causes the line of polarity between inner motive and outer representation to converge into a circle of perfect self-justice — and utterly refuses to think one thing and live another. Such self-deception carries its own penalty, seeing that an evil-doer divides his mind into two parts — one part weaving deceit to gain ends which the other part opposes (such as a liar knowing the truth he misrepresents).

The shafts which the humorous spirit lets loose are aimed at the incongruities to which untrue values have wilfully or ignorantly been attached. The hypocrite who thrives on the impressions he makes by argument and sophistry, shrinks and withers under the cheerful wit that shatters his pretenses and reveals the fact that his inner qualities are known.

THE NEED OF RIGHT EDUCATION

R. MACHELL

WHEN long ages of violation of the elementary laws of Nature have brought about their inevitable consequence, and men see their civilization collapse in some great cataclysm, it is usual for a large part of the community to accept their misfortunes as a manifestation of Divine or of Natural power exercised arbitrarily by some irresponsible agency.

Another part of the people is sure to lay the blame of the calamity upon the ruling class, or even upon some single individual, who happens at the time to stand in a prominent position. While the number of those who look from effects to causes in an intelligent manner seems to be very small. The consequence is that when the time comes to repair the damage done, and to rebuild the shattered or shaken edifice of our civilization, the natural tendency to follow the familiar lines of construction finds little opposition from those who still hope that the new building will be stronger than the one it is intended to replace.

Every calamity is a lesson to those who are able to learn. But a lesson is like food, it has to be digested and assimilated, or it will be merely another lost opportunity, and a step towards a future disaster. Food that is not assimilated ceases to be food and becomes poison. An unlearned lesson is a wasted experience, a discouragement that demoralizes men, and lays the foundation of a disastrous pessimism. The only way to profit by experience is to understand the lesson. To understand is equivalent to learning; but without some knowledge of the nature of man and his relation to the world he lives in, and to the forces which play through it and through himself, such learning is practically impossible.

So the first necessary factor in true reconstruction must always be right education. And that is precisely what the world has lacked for the last few millenniums, in which superstition alternated with negation, and violence took the place of strength, and self-indulgence produced tyranny, and tyranny bred revolution again and again. And yet not altogether endlessly or uselessly, for though the learning has been slow, and the lesson has been often repeated, some progress has been made, and some desire has been aroused to cross the wilderness of ignorance and negation, and to pass on to the fertile land of profitable experience, where knowledge flourishes, and faith in the hidden sources of power reveals the buried stores of the water of life, that lie waiting to be tapped, to burst forth and irrigate the desert of lost opportunities in which the children of earth wandered so long.

The desert blossoms and burgeons when the water comes to it, and the wilderness of lost opportunities bears a rich harvest of experience

THE THEOSOPHICAL PATH

when irrigated by knowledge drawn from the forgotten reservoirs that still lie hidden in the caves that have guarded the treasure so faithfully. This water of Wisdom has been rightly called Theosophy, a name that signifies the Divine Wisdom, or the Sacred Science, which includes all sciences, and is the eternal reservoir from which have flowed all streams of human learning and arts, and every religion worthy of the name.

All natural life needs water; and the water does not discriminate or favor the plants that man finds most useful. So when the dry earth is refreshed with water the weeds spring up as readily as the wheat; and so it is with knowledge.

Promiscuous instruction therefore is not rightly called education, even though it may be a correct grammatical alternative. By education we generally mean that which draws out the higher side of man's inner possibilities.

But it is well to remember that, strictly speaking, education merely means 'drawing out'; and we know by experience that human nature contains many mysteries, not all of them desirable nor beautiful, which may be brought to light by education.

As in the case of irrigation it is necessary to control the flow of water on to the land, so too the control of education is indispensable for the production of good crops.

The use of analogy as a suggestive aid to understanding is justified by the fact that natural laws are all expressions of the inherent nature of the universe, and are not a mere manifestation of the capricious exercise of arbitrary power. So from the consideration of agriculture carried on by means of irrigation we may obtain valuable hints as to the best way to deal with such a force as education.

The common error of the ignorant who, conscious of their ignorance, are naturally inclined to attribute all their mistakes and failures in life to lack of knowledge, is to suppose that education will remove all obstacles to progress, and that knowledge alone is able to endow them with wisdom.

But as irrigation makes the weeds grow in the garden or field as well as the seed that has been carefully sown, so too education serves to bring out all that lies latent in the student's character, vices, as well as virtues: and there are as many kinds of weeds in the garden of man's nature as there are in the farmer's field. If these are not dealt with scientifically, they will ruin the crop in either case.

Knowledge is not the same as wisdom. This point is plainly stated in the 'Book of the Golden Precepts,' translated by H. P. Blavatsky. In the section entitled 'The Two Paths,' it is said:

"Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up with-

THE NEED OF RIGHT EDUCATION

in. . . . But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

This is a hard saying to the modern man of progress, who thinks that all knowledge is good, and who fails to understand the relativity of 'good.' We cannot blame him, when we realize how in the past we all have been deprived of our natural birthright, Knowledge, by those who had made themselves its keepers in the world, and who, from various motives, kept it from the people. Some may have acted from purely selfish motives, but others undoubtedly acted from caution, honestly convinced that knowledge was dangerous, a snare and a delusion, etc.; timid souls, that erred from fear, as the others erred from ambition. The farmer who refused to irrigate for fear of weeds would risk to lose his crop from drought, as surely as the one who welcomed the appearance of weeds as evidence of his field's fertility, and so refused to protect his crop against its vigorous companions in the field.

The old-fashioned farmer was not famous for intelligence along progressive lines, but he had many excellent substitutes for common sense, rules of rotation, and methods of protection against natural evils to his crops; and above all he believed in order, which is equivalent to discipline in education. The modern mind has tried to dispense with discipline in education, more particularly in the home, and the result of such indiscriminate emancipation is seen in the alarming spread of moral degeneracy among the present generation, to say nothing of the appalling spread of diseases that are practically incurable, and that become hereditary in the offspring. The home has largely ceased to be a training ground, and discipline has given way to indulgence. Freedom has been made the excuse for indulgence on the part of the natural guardians, and for disrespect and irreverence on the part of the children, who no longer look up to their parents as their natural teachers and masters. The word master is fallen into contempt; it no longer carries any idea of reverence or respect with it and only so much of authority as circumstances make necessary. Affection without respect is little more than an instinct or a caprice. And a parent without authority is indeed no better than a 'back-number' — the contemptuous term applied to their parents by some of these 'progressive children.'

This state of things had already become a cause for serious alarm to people, whose eyes were not altogether blinded by the apparent prosperity of the nation, before the war. And many have seen in military discipline a remedy for the wrong done by the neglect of parents. But remedies applied too late are but a poor substitute for prevention and protection that should have been practised in the home. It is a hard matter sometimes to train and discipline a child; but when it is done properly, with

THE THEOSOPHICAL PATH

love and foresight, habits of conduct are formed that become a future safeguard to the youth and to the nation. And if it is hard rightly to educate a child, how much more difficult, even at times impossible, will it be in later life, to remedy the neglect even by the most intensive methods of special training? The proof of this is to be seen in the statistics of the medical examination board under the 'draft,' which reveal a terrible amount of hopeless unfitness and disease, and which take no account of the premature deaths and of the juvenile criminality.

The age for training is long before the boy reaches 'draft' age. It begins as soon as a child opens its eyes to the light. So Katherine Tingley has declared, and so must every thinking person agree. Too many parents are not thinking persons, but emotional weaklings, who hope to buy the love of their children by never opposing them in the indulgence of their moods and whims.

If only they could realize the truth that discipline itself is love made practical, and that indulgence by parents kills the capacity for anything but self-love in the children, then they might be more willing to put their loved ones under the care of teachers, whose sense of duty is stronger than their craving for demonstrations of affection from the children.

Those who cry out against the 'unnatural' conduct of parents who think first of their children's welfare, and who are willing to deprive themselves of a natural joy, are precisely those whose inherent selfishness makes them unfit to have the care of children at all. Let them read the statistics of mental, moral, and physical unfitness above referred to, and then let them say if they think the majority of parents are qualified to bring up their own children.

Those who have placed their children in the Râja-Yoga School can say if they have thereby lost the love of the little ones. From direct observation and experience, we, who live at Point Loma, can testify to the contrary. We know that in these ideal conditions the love of the children grows more healthy and beautiful. Its central idea is, 'What can I do for them?' (the parents); not 'What can I get out of them for myself.'

There is an old saying that "You can't make a silk purse out of a sow's ear," but when one has seen what can be done by right training of the most unpromising material, one is inclined to question the accuracy or the application of the old pessimistic adage. Two rules of training stand out clearly as of vital consequence. In education it is never too early to begin; and self-discipline, based on self-knowledge, is the foundation of character and the only sure stay throughout the whole lifetime.

INVENTION

M. G. MUNSON

"THE Universe is the externalization of the Soul."— *Emerson*



F all the faculties of the human soul which act and manifest on the material plane of existence, that of invention most clearly and surely proves the pre-existence and the divine origin of the creative powers of the human soul.

In every new invention given to the world, it is shown that in the hidden chambers of soul man knew the thing could be done, no matter how chimerical it appeared to the brain-mind in general. Take the air-ship, for instance. For years before it became an actuality, a man here and there dreamed of it, and one after another tried to put the dream into an objective form with many failures, until finally we have really practical and serviceable machines flying all over the world.

So it is with all other inventions: first, a dream; the idea comes stealing into the brain-mind from some interior source, and by nurturing it and meditating upon it, the thing in its perfection is finally produced for the use of all mankind.

Where does the idea first originate? Does it not prove that at some time in the past we had the knowledge, and that man must have had all that we now have in the world of inventions and more? — things which were lost through ages of darkness caused by degradation of those high spiritual qualities and powers, which belong to man; and now that the races are again arising from bestiality and gaining in moral and ethical appreciation, the old knowledge and inventions are returning; and the more the soul purifies itself from the sense-life of the merely animal, the higher and more helpful to the growth and happiness of man will our future inventions tend to become.

In Madame Blavatsky's *The Secret Doctrine*, she quotes from an ancient manuscript called 'The Book of Dzryan' — so old that it is utterly unknown to our philologists — passages recording a great battle fought in *air-ships* or 'Vimânas,' by opposing parties in old Atlantis, just prior to its sinking beneath the waters of the Atlantic Ocean. To find this in a book so ancient that no one knows when it was made, and in a language antedating the Sanskrit, is proof positive in written record that we are now recovering some of the ancient knowledge in the arts, sciences, and inventions, that was once ours.

The 'Book of Dzryan' was found in the temple literature of one of the ancient subterranean crypts, or cave-libraries, cut in the rock on mountains, and quotations from and references to the same events recorded in it are to be found scattered through thousands of Sanskrit MSS.,

THE THEOSOPHICAL PATH

which are slowly being translated. Be it remembered that this book was quoted from by Madame Blavatsky when writing *The Secret Doctrine*, more than thirty years ago, when the present air-ship was but a dream in the inventor's mind, laughed at by those who called themselves sane and practical. Let those who wish to know more of ancient wisdom read the two volumes of *The Secret Doctrine* by H. P. Blavatsky.

Through invention man rises into the truly creative realm of being and proves himself one with the creative Mind of the Universe — a god or son of the Most High, and this thought points to the fact that it is his mission finally to take his place as one of the great conscious forces of creation, working under the direction and in harmony with the primal fount of wisdom — the great central Heart of the Universe. This is what Jesus recognised as true when he said, "Is it not written in your law, 'Ye are gods'?"

Truly, the wisdom of God is found within man's heart, but no mortal mind can obtain the greater knowledge or spiritual wisdom until he aspires to and lives a god-like life, restraining his animal bodily impulses and material senses, so that all will be in obedience to his highest spiritual qualities, those lasting and beautiful virtues that so clearly distinguish man from all below him.

The arts and crafts may also be said to belong to the field of invention, being creative, though they are more distinctly from the beautiful side and appeal to the esthetic and moral nature rather than to the practical, material life that what we call invention usually ministers to. Creations in color and form, or the composer's musical productions, are first pictured to the mind or heard within — a handing-down of divine ideas, infinite in variety. The musician creates or invents his combination of chords and arrangement of musical numbers so as to express to others the divine harmonies that well up from within or are heard through his inner ear from the etheric realms of being.

What animal or bird ever shows the inventive faculty? Each genus or species of bird or animal repeats the same instinctual methods in building its habitations, generation after generation, without the slightest change and never for any other purpose than the needs of caring for its offspring. So if man is merely a higher evolution in the animal kingdom, as some scientists claim, how comes he all at once to create things for their beauty, convenience, and pleasure, or to satisfy his moral and spiritual yearnings, having no bearing whatever on his ability to exist and rear his offspring? All the arts, music, practical inventions, or scientific knowledge, are absolutely unknown to and superfluous to the monkey, and the latter has never shown the slightest sign of advancement or attainment of any of man's god-like qualities as far back as it

THE SCREEN OF TIME

can be traced up to the present time. This surely proves that the thinking, creative man is an incarnation of a higher order of being in the animal body he uses and inhabits. So in the light of the great scope and power of the inventive faculty, how absurd appear the arguments of the materialist for the animal origin of man, and against his immortal spirit!

THE SCREEN OF TIME

MIRROR OF THE MOVEMENT

SUNDAY MORNING SERVICES IN ISIS THEATER

THE Sunday morning services of the Universal Brotherhood and Theosophical Society were resumed on November 24th. The program, which had been specially arranged by Mme Katherine Tingley, consisted of a Thanksgiving service of music. Quotations appropriate to the occasion were read from the writings of the three Theosophical Leaders, Mme Blavatsky, Mr. Judge, and Mme Tingley.

The musical program was as follows:

General song, 'Praise to the Heroes' (Old English).

Violin solo with string orchestra accompaniment, 'Romance' (Heitsch).

Song, 'Peace' (Neidlinger), Young Ladies' Chorus of the Râja-Yoga Academy.

Piano solo, 'Adagio Cantabile,' from *Sonata Pathétique* (Beethoven).

Tenor solo, 'A Glorious Day is Dawning' (Karlin), sung by Mr. George L. Davenport.

Second movement, 'Adagio Serioso' from Sextett (Jadassohn), Young Ladies' String Orchestra.

Song, 'To the Sun' (Vogrich), Young Ladies' Chorus of the Râja-Yoga Academy.

General song, 'O Earth Thy Past is Crowned and Consecrated.'

OWING to the continued prevalence of the influenza epidemic, public gatherings in San Diego have since been again suspended.

*

MANY enlisted men were entertained at Lomaland on Thanksgiving Day by Madame Katherine Tingley, assisted by members of the general staff of the International Brotherhood League. A real old-fashioned New England Thanksgiving dinner was served in the double refectory, which seats nearly three hundred, Madame Tingley presiding.

After dinner there were toasts and responses, the general theme being thanksgiving for the dawn of peace. Among the speakers were Judge W. R. Andrews, Prof. Iverson L. Harris of the College of Law at Point Loma,

THE THEOSOPHICAL PATH

Lieutenant Firestone of the 48th Field Artillery, and Madame Tingley. Clark Thurston officiated as toastmaster. Several of the guests were entertained at supper by Madame Tingley in her private home, and in the evening after a concert and a unique musical charade in the Rotunda of the Râja-Yoga Academy, all returned to the refectory, from which the tables had been cleared, for dancing and refreshments.

FOR THE MEN OF THE ARMY AND NAVY

BRIEF REPORT OF THE WORK CARRIED ON BY THE INTERNATIONAL BROTHERHOOD LEAGUE IN BEHALF OF THE MEN OF THE ARMY AND NAVY, UNDER THE DIRECTION OF MADAME KATHERINE TINGLEY

SHORTLY after the conclusion of the first Crusade around the World — an undertaking carried out under the leadership of Madame Katherine Tingley in the interest of Brotherhood and Universal Peace, and occupying nearly a year — the International Brotherhood League was established. This was in New York City, on April 29, 1897, about two months after the laying of the cornerstone of the School of Antiquity at Point Loma, California, and Madame Tingley, the Foundress of the League, has since that time filled the office of President. It is this League which, under the personal direction of the Foundress and President, has done a now widely-known work for soldiers and sailors in America, Cuba and other countries, extending over a period of more than twenty years.

The International Brotherhood League is unsectarian, humanitarian, educational, and strictly non-political. It has a membership all over the world among both men and women and includes an increasing number of young folk, prominent among whom are many students of the Râja-Yoga College and School of Antiquity at Point Loma, California. Its objects are as follows:

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To encourage the education of children of all races on lines of universal tolerance, and to cultivate a deeper spirit of humanity and kindness among both young and old towards every living creature.
3. To accentuate the importance of Music and the Drama as vital educative factors: to restore the Drama to its ancient and honorable place, and by means of dramatic presentations to give the people a knowledge of the true philosophy of life.
4. To create a closer and more sympathetic understanding between all races and nations; to promote the interests of Peace and to abolish War.
5. To abolish Capital Punishment and improve prison conditions.

FOR THE MEN OF THE ARMY AND NAVY

6. To abolish Vivisection and all other forms of cruelty to animals.
7. To ameliorate the condition of unfortunate men and women and assist them to a higher life.
8. To relieve human suffering resulting from flood, famine, war and other calamities; and to extend aid, help and comfort to suffering humanity throughout the world.

And, in general, to promote a higher life and education for both men and women; to demonstrate the spirit of Universal Brotherhood and Purity as the mainspring of true living; and to create a truer co-operation between men and women in the Home, in Civic and National Life, and as members of the same human family, in the pursuit of the highest ideals for the upbuilding of the human race.

While the International Brotherhood League has touched nearly all of these declared objects in its work for the men of the service, as will be shown, it is in pursuance of the eighth object more especially that its work for soldiers and sailors has been done.

In June, 1896, when leaving New York City on the Crusade mentioned above, Madame Tingley predicted that America, within a comparatively short time, would be involved in war, and that a great work would devolve upon Students of Theosophy in that connexion. Nothing was further than war from the probable outlook at the time, but in 1898 America did become involved in the Spanish-American War very suddenly, and the first work done by the International Brotherhood League was in response to a War Relief Call sent out by its President to members all over the world. Assistance was enthusiastically offered, and before long, supplies began pouring into the League Headquarters at 144 Madison Avenue, New York City, literally by the ton. This made it possible for Madame Tingley to seize a great opportunity for service which presented itself in August of the same year, while the Fifth Corps of the United States Regular Troops was being returned to the States, after the Santiago de Cuba campaign.

The soldiers were suffering greatly from privation and the inroads of tropical fever, and were also in a condition of unrest. At Montauk Point, L. I., where they were being disembarked, the emergencies of the hour could not be fully met in spite of the most strenuous efforts on the part of the Government, and Madame Tingley, grasping the situation, hastened to Montauk with her staff of physicians and nurses without a day's delay, and opened the International Brotherhood League Camp Hospital, with seven tents. From this center nursing, assistance and relief were given to something over nine thousand sick and exhausted soldiers, and it is a fact that, with soldiers dying by hundreds in the Army hospitals — which could not be adequately equipped on the instant, for it will be remembered that peace was declared most unexpectedly — only two deaths occurred among all the cases nursed in the League Camp Hospital during the entire period

THE THEOSOPHICAL PATH

of its work there. In addition, a very great service was rendered the Government in respect to many soldiers who were in a state of great discouragement, by reviving their courage and patriotism and giving them a broader view of the future. The latter service was possibly the more needed of the two, considering the pressure upon the Government and the tendency to unfriendly criticism which characterized some newspapers at that time.

General Joseph Wheeler, in command at Montauk, encouraged the work, giving Madame Tingley and her staff continuous assistance. He later carried to President McKinley a full report of her work. Owing to this President McKinley, through Acting Secretary of War Meiklejohn, gave to Madame Tingley, as President of the International Brotherhood League, permission to establish similar hospitals in Cuba, Porto Rico and the Philippines, at the same time directing the Army authorities to furnish herself and staff rations and transportation to and from these islands.

Shortly afterwards (in February, 1899) Madame Tingley with a staff of physicians and nurses left for Cuba on the U. S. Transport *Berlin*, which had been placed at her disposal in accordance with the President's orders, and which carried large quantities of food, clothing, and medical and surgical supplies contributed by League members all over the world. League Headquarters were at once opened in Cuba, in the Plaza del Dolores (well-named for the time), and not only was relief extended to thousands of sick and starving Cubans, but a large work was also done among the Cuban soldiery and the detachments of American soldiers still on the island. Today, from the inscriptions on the bronze tablets upon the imposing Egyptian gate erected at the entrance to the International League Headquarters at San Juan Hill, Cuba, one learns that this gate was erected by Madame Tingley as a memorial to *the American and Cuban soldiers* who died for Cuban independence. Inside the grounds the main line of the Spanish trenches is marked by a granite memorial shaft.

This Headquarters, it should be noted in passing, is on a large estate purchased by Madame Tingley in 1906 and covers a part of the famous San Juan battlefield, including 'Kettle Hill,' the scene of the heroic stand made by American troops under Roosevelt. Opposite the entrance is the famous 'Surrender Tree,' beneath the spreading limbs of which the American and Spanish Commanders signed the Protocol of Peace which ended the war.

A most interesting connexion with the enlisted men of both America and Cuba was made on the day when the memorial gate mentioned was unveiled, for the Governor of the Province and Hon. Emilio Bacardí, the Mayor, and the city officials co-operated with Madame Tingley by proclaiming the day a public holiday, the military authorities acting in full accord. The unveiling was preceded by a great civic and military parade, the most impressive ever seen in Cuba, and the gateway was unveiled in the presence of both American and Cuban troops. Another interesting connexion was made in the purchase of the property itself. It had belonged to one of the families aided by Madame Tingley when she established her relief work

FOR THE MEN OF THE ARMY AND NAVY

for soldiers and civilians in Cuba, and although the owner, since that time, had refused flattering offers for the property from the Governments of both America and Cuba, both of which desired to purchase the historic site and convert it into a national park, he gladly sold the property to Madame Tingley, knowing of her great work.

For a period of years following the Spanish-American war, there being no special military activity and no call for relief work among soldiers or their families, the efforts of the International Brotherhood League were devoted mainly to the League's other objects: to Peace-work; prison-work; efforts for the abolition of capital punishment; antivivisection and other humane work; dramatic and musical work, but most largely to educational work. The latter included the bringing of over a hundred Cuban children to Point Loma for free education in the Râja-Yoga School and College there, and the establishment of Râja-Yoga Schools at Santiago de Cuba, Santa Clara and Pinar del Río, the latter the scene of some remarkable relief work for soldiers afterwards.

In May, 1910, a terrible explosion occurred in the old Spanish barracks at Pinar del Río, which were used at the time as a headquarters for various Government officials and the Cuban Rural Guards, these Guards being a Cuban cavalry organization utilized in time of peace for the protection of the railroad lines and the preservation of order in the country districts. Over two hundred and sixty soldiers and civilians were either killed or wounded by the explosion and the Râja-Yoga teachers (all of whom were active members of the International Brotherhood League in that city) were among the very first to arrive on the scene, the only others being the Provincial Governor, Sr. Sobrado, and a detachment of soldiers. The League workers were first in the rescue-work, which was as terrifying as urgent. When it became apparent that the City Hospital would be unable to care for more than a part of the wounded, the League workers at once turned the Râja-Yoga School into a hospital, having the place ready for the wounded within half an hour.

The Cuban Government was so impressed by the prompt and efficient help thus given that it later sent two representatives — one being Dr. Varona Suárez, then a Cabinet Officer and at present Mayor of Havana, and the other, the Commanding Army Officer for that district — to call upon the Pinar del Río teaching staff and officially express for the Government its gratitude for the work of the International Brotherhood League.

In San Diego a similar rescue work had been done some years earlier by representatives of the League from Point Loma, upon the occasion of a boiler explosion on the *U. S. S. Bennington*, then in Silver Gate Harbor, at which time nearly a hundred brave sailors lost their lives, while many were frightfully scalded. This was in August, 1905.

To turn to Cuba again; help was also given by the League workers there after the terrible earthquake of January, 1907, in Jamaica, at which time, in addition to widespread disaster among the civilian population, a large military

THE THEOSOPHICAL PATH

barracks was razed to the ground and some hundreds of the Jamaican troops wounded or killed. News of the catastrophe, with urgent appeals for help, was brought to Santiago de Cuba by the steamer *Benito Estenger*, and Madame Tingley, upon cabled word from the League representatives in that city, Mr. H. S. Turner and Lady Lucas, ordered them to proceed to Jamaica at once with relief. The steamer was immediately chartered, loaded with food, clothing, medicine, and surgical supplies, and within a day put off for Jamaica. This was the *first help* received by that stricken and almost utterly helpless population from any outside source. An enormous work was done, largely in connexion with the Civil Hospital in the city, a great many soldiers being among those nursed and relieved. It is hardly necessary to state that many letters of gratitude reached Madame Tingley and her workers later, among them being one from the Secretary of the Governor, written on the Governor's behalf, expressing gratitude for the aid which by its timeliness saved many lives, and making special mention of the gratitude and esteem in which this service was held by the physicians and surgeons of the city, who could never have handled the situation alone.

In August, 1914, as soon as the news of the breaking-out of war in Europe reached this country, Madame Tingley, as President of the International Brotherhood League, formulated plans for the assistance of soldiers and their families and all who might suffer from the war. Shortly afterwards, believing not only that an early Peace would be the most beneficent step, but that the psychological moment to begin building for the consummation of such a Peace had arrived, Madame Tingley made an appeal to the President for a nation-wide observance of a 'Sacred Peace Day for the Nations.' This appeal was formulated on August 26, 1914, and wired to the President on September 3rd. It was later given wide publicity by the Press. For a full description of the celebration of this day in San Diego, which, without official sanction, elected to observe it and did so with the largest pageant and peace-meetings ever held in the city, we refer to THE THEOSOPHICAL PATH for October, 1914. All we will point out here is that the men of the Army and Navy co-operated with a will, the following marching in the first division of the pageant: the *United States Marine Band*, the *United States Marines*, the *National Guard of California* and the *California Naval Militia*, Col. J. H. Pendleton, U. S. M. C., Commanding.

Immediately after this Madame Tingley inaugurated a system of effective war-relief work in Europe, which was carried on by representatives of the International Brotherhood League in various nations, notable work being done in England, and in Geneva, Switzerland. Funds to support this were raised largely by means of dramatic presentations under Madame Tingley's direction by the young Râja-Yoga Players, all of whom are enthusiastic League workers.

In May, 1917, shortly after the declaration of war in America, Madame Tingley called a meeting of the resident members of the International Bro-

FOR THE MEN OF THE ARMY AND NAVY

therhood League in Lomaland, to consider plans for the benefit and moral uplift of the tens of thousands of young enlisted men who were soon to be stationed at the different military headquarters in and near San Diego, and were already pouring into the city.

'Home Entertainments for Soldiers and Sailors' were at once inaugurated at the Reading, Writing and Recreation Room for Soldiers and Sailors which was opened by Madame Tingley on June 13th of the same year in the Isis Theater Building (a building owned by Madame Tingley). Since that date entertainments have been given there regularly, the program including vocal and instrumental music, both solo and *ensemble*, short dramatic presentations in costume, original musical charades, games, etc., the evening closing with a social hour and refreshments. Madame Tingley is usually present and is rarely permitted to leave without a few words to the enlisted men, who have been enthusiastic and appreciative, many of them coming week after week whenever at liberty.

In July of the same year another and larger headquarters for the men of the service was opened by the League, occupying the whole of one of the most attractive of the Exposition Buildings at Balboa Park, where the Camp of the 21st Infantry and the Naval Training Station are located. This was done at the suggestion and invitation of Colonel (now Brigadier-General) J. P. O'Neil, at that time the ranking military officer at San Diego.

Colonel O'Neil interested himself actively in the success of the undertaking and was present at the opening entertainment, at which not only was the building crowded to capacity but hundreds were turned away for want of room. In a short address of greeting he gave some interesting reminiscences of the Santiago de Cuba campaign, during which he fought on the very 'Kettle Hill' which now lies within the International Brotherhood League estate in Cuba; just east of the corner-stone of the future Rāja-Yoga College. He also stated that he was with the troops brought from Cuba to Montauk Point after the signing of the Peace Protocol in 1898, and that he could not pay too high a tribute to Madame Tingley for the inestimable service rendered there by herself and her staff of workers, for (to quote his own words) "the hospital camp of the International Brotherhood League was the only place, for some time, where one could get real care and comfort." These reminiscences were of great interest, bridging as they did a lapse of nineteen years and covering the earliest as well as the latest work of the International Brotherhood League in behalf of the men of the Army and Navy.

On September 5, 1917, a third center of army and navy work was opened at Fort Rosecrans, San Diego, on the Point Loma side of the Harbor, with French classes, as at Balboa Park, and evening entertainments at regular intervals. Isis Theater in San Diego, upon the occasion of the regular Sunday meetings, became a fourth important center, special sections being reserved for men of the service, numbers of whom have attended ever since the opening of the various encampments in and near the city. A fifth center is the International Theosophical Headquarters at Point Loma, the grounds of which

THE THEOSOPHICAL PATH

are thrown open to all enlisted men free of charge, while a varying number are entertained at dinner each week at different Lomaland homes, including Madame Tingley's own home. A sixth center of League work was opened a little later at the Upper Camp near the Radio Station on Point Loma, and a seventh at the large Naval Base where the Harbor Patrol is located, not far from Fort Rosecrans on Point Loma.

A special feature of the soldiers' work during 1917 was the holding of encampments on the grounds of the International Theosophical Headquarters, the first of which was held on July 19th, and the second on August 2nd. On the earlier date the men of the 21st Infantry, over a thousand all told, marched from Balboa Park to Point Loma, a distance of about ten miles, and took noon-day lunch under the trees, enjoying to the full the sea breeze and the nature environment. On the second date, as it was the design to give the men practice in night marching, they arrived about six o'clock and camped on a long wooded slope facing the ocean, where they took supper and enjoyed one of the famous Point Loma sunsets. They were entertained in the evening by a presentation of *A Midsummer Night's Dream* in the Greek Theater, elaborately staged by the Râja-Yoga Players under Madame Tingley's direction, after which they marched back to Balboa Park under the stars. Companies from the Aviation Camp and both officers and men from the *Taisei Maru*, a Japanese training-ship at that time in the harbor, were also present. Army officers and their wives were entertained upon this occasion by Madame Tingley personally at a garden supper in the spacious grounds between the Greek Theater and her home.

A phase of work for soldiers in which Madame Tingley has been deeply interested and which seems to be quite overlooked by other workers in their behalf at the present time, is that connected with the military prisons. On September 24, 1917, a special evening was devoted to this subject, among those present as guests of Madame Tingley being Ex-Governor George W. P. Hunt of Arizona, Col. Kessler, then in command at Fort Rosecrans, and Major Kerrick, who had been connected both with the Military Prison at Fort Leavenworth and also with the Disciplinary Barracks on Alcatraz Island, in San Francisco Bay. Major Kerrick, in the course of an address upon the subject, assured Madame Tingley that a great change was taking place in the treatment accorded soldiers who had been guilty of infringing military regulations and that many of her advanced ideas on the subject of prison-reform were being carried out.

Thanksgiving Days for men of the service who are in touch with International Brotherhood League activities are always great home-coming days, for they are the guests of Madame Tingley herself, and enjoy not only the real New England Thanksgiving dinner of tradition but a delightful home supper as well, both afternoon and evening being filled with special entertainments for their benefit. The last Thanksgiving was made notable by the news of the dawn of Peace, while the one of 1917, as we think of it today

FOR THE MEN OF THE ARMY AND NAVY

in retrospect, was a veritable prophecy of the now discussed League of Nations and the dawning assurance of beauty and better things. The large contingent of military and naval men were ushered upon their arrival into the Aryan Temple where the participants in a brilliant international pageant were waiting to receive them, with dozens and scores of sprites and fairies, transported from the court of Oberon and Titania for the occasion, tripping and fluttering in their midst. The march from the Temple to the Refectory, where dinner was to be served, was led by an escort of fairies and Uncle Sam, who in turn was followed by General and Lady Washington, General Joseph Wheeler, Joan of Arc, Queen Elizabeth, Gustavus-Adolphus, Sweden's great warrior-king, Aspasia of Athens and her attendants, and envoys and representatives from Egypt, China, Japan, India, Ceylon, Latin-America and the North-American Indian tribes, in addition to those from many European nations. Each group wore its distinctive national dress and carried the flag of its country, and just before reaching the Refectory this double column separated and the soldier guests passed between the brilliant lines, with the flags of the nations waving gaily overhead. More than one whispered, "Is it a prophecy?" In the evening, after a cosy supper, the guests were carried down to Isis Theater in a special car where they found Rosalind and Orlando, Touchstone, Audrey and the rest waiting to greet them and invite them into the Forest of Arden with Shakespeare, for an evening's rest and delight. After the play there was a social hour and refreshments — and less than two hours after the day closed and the men had reached their camps, word came to prepare for the trip overseas. Most of them left the next morning, their last social link with America being an international and uplifting one.

But we are anticipating, for in June of the same year, another interesting service was rendered the men of the Army and Navy by Madame Tingley and her workers, the occasion being the Friendship Fiesta, celebrated in San Diego June 18 to 22, the chief feature of which was a great military and civil parade in which the International Brotherhood League took a prominent part. During the Fiesta Madame Tingley also entertained Governor Cantu and his staff, together with a large number of army officers and both officers and men from the Mexican gunboat *Guerrero*. After a reception in the Aryan Temple — re-dedicated in 1914 as a Temple of Peace — *A Midsummer Night's Dream* was given in the Greek Theater, and it was an unusual and yet inspiring sight to see this brilliant and uniformed company, representing the military power of two nations, gathered together in a Temple dedicated to the promotion of International Fraternity.

On Memorial Day, still earlier in the same year, the Râja-Yoga College Band, all of them International Brotherhood League workers, had a prominent place in the procession held in San Diego to do honor to the military dead.

On New Year's Night, 1918, the climax was reached, both in effort on Madame Tingley's part and in response on the part of the enlisted men, at the presentation of *The Aroma of Athens* in the Isis Theater. The house

THE THEOSOPHICAL PATH

was literally packed, men of the service, for whom the entertainment was complimentary, standing even in the foyer and entrances to see the play. It was a revival of Athenian life at its best and of special interest to military men because of the fact that the play was on a War-and-Peace theme and among the *dramatis personae* were the soldier-philosophers of old Athenian life, Plato, Socrates, Alcaeus, Archilochus, the general Thucydides and the great Pericles. It is doubtful if an audience ever paid closer attention than did our khaki-clad men to their gorgeous counterparts among the Athenian and Spartan soldiery of the play. It was certainly in sublime contrast to the coarser pleasures indulged in by so many at New Year's time and which in the best-managed cities are admittedly a constant source of temptation to young enlisted men.

Nor have the veterans of other and older wars been forgotten in this work. On May 6, 1914, upon the assembling in San Diego of the 47th annual encampment of the veterans of the Civil War of the departments of California and Nevada, Madame Tingley entertained the G. A. R. Veterans not only at Isis Theater in the city but at the International Theosophical Headquarters at Lomaland. At a meeting of the Grand Army Posts held in San Diego in August, 1917, Madame Tingley was a guest of honor and participated in the program as a speaker. She is an honorary member of this Post, a distinction accorded to persons without military records of the conventional kind only in exceptional instances.

Moreover the social life of Lomaland has often a military touch from the presence not only of large bodies of soldiers or marines from other nations, but of distinguished Army and Navy officers. Among the latter we may mention the late Admiral Adigard of the French navy; our own Admirals Swinburne, Kautz and Casey; Major General Greeley, now retired, but famous for his Arctic explorations as well as for his military record, and a life-long friend of Madame Tingley; Vice-Admiral Kentaro Suzuki and staff of the Japanese training-ships, *Asama* and *Iwate*, Viscount Masamichi Hotta, Naval Attaché of the Japanese Embassy at Washington, and Captains Nagasato and Uchida. It was General Fremont, it is interesting to note, who as a guest of Madame Tingley some years ago at her home in New York City, first verified her childhood dream of the 'City of Peace' she was going to establish some day in the 'Goldland,' and from her description of it then stated that the place actually existed and could be, in fact, no other than Point Loma itself.

Throughout her life Madame Tingley has been more or less directly connected with the military departments of the United States and other nations, and with relief work for soldiers. In the address given by her to the G. A. R. Veterans, upon the occasion already mentioned, Madame Tingley referred to one of her childhood experiences, saying:

"Something new touched me when as a little child I saw the wounded brought in [the reference is to the second battle of Bull Run] — something

ART NOTES

that has never left me. My mind was too young to understand, but as I grew older I began to realize, through my heart, through my sympathy and through the knowledge that I had of the bravery of both the North and the South, that this great human family must ultimately establish permanent Peace."

The whole address was filled with the spirit of prophecy, and extracts from it were published in *THE THEOSOPHICAL PATH* for December, 1918, as notable for the present time. These need not be repeated here, but another citation may be given in closing, as indicative of the spiritual and educative aspects of all of the work done for the men of the Army and Navy by members of the International Brotherhood League under the direction of their President, and pre-eminently of the work and the addresses of the President herself. While the practical side has never been neglected, as the foregoing brief report shows, these finer aspects have always been paramount. To quote Katherine Tingley:

"The spirit of this work is international. This Institution is in America, but it is world-wide in its membership. Moreover, it is unsectarian. It is for the upbuilding of character; it is for the evoking of the warrior-spirit in our youth and in our men and women, that we may pass on to posterity something more than we have had ourselves: a grander system, a broader compassion, a greater knowledge of what life means and of the importance of accentuating and making a living force in our lives the spirit of true Brotherhood."

In the light of this citation there need be no apology for the statement that the work of the International Brotherhood League for the men of the Army and Navy is unique. It is paralleled by that of no other existing organization, and is doing, as it has done since its foundation, a needed, indeed urgent, building-work for the future that would otherwise remain undone. The question comes: What of the New Year?

OBSERVER

ART NOTES

THE removal of the Colleoni equestrian statue at Venice, together with other art treasures menaced by the invasion of Italy, is an incident of deep interest to all lovers of the art of the Italian Renaissance. The work of salvage, attended with great difficulty and danger, and successfully carried out with the greatest rapidity under the pressure and confusion of the retiring army, included everything of importance — paintings, statues, sacerdotal ornaments, codices, jewelry, and so forth. It was done under the direction of Arduino Colasanto, who is described as "one of the youngest, most expert, and most learned members of the General Board of Antiquities and Fine Arts," a translation of whose account of the undertaking appeared in a recent issue of *The Boston Transcript*.

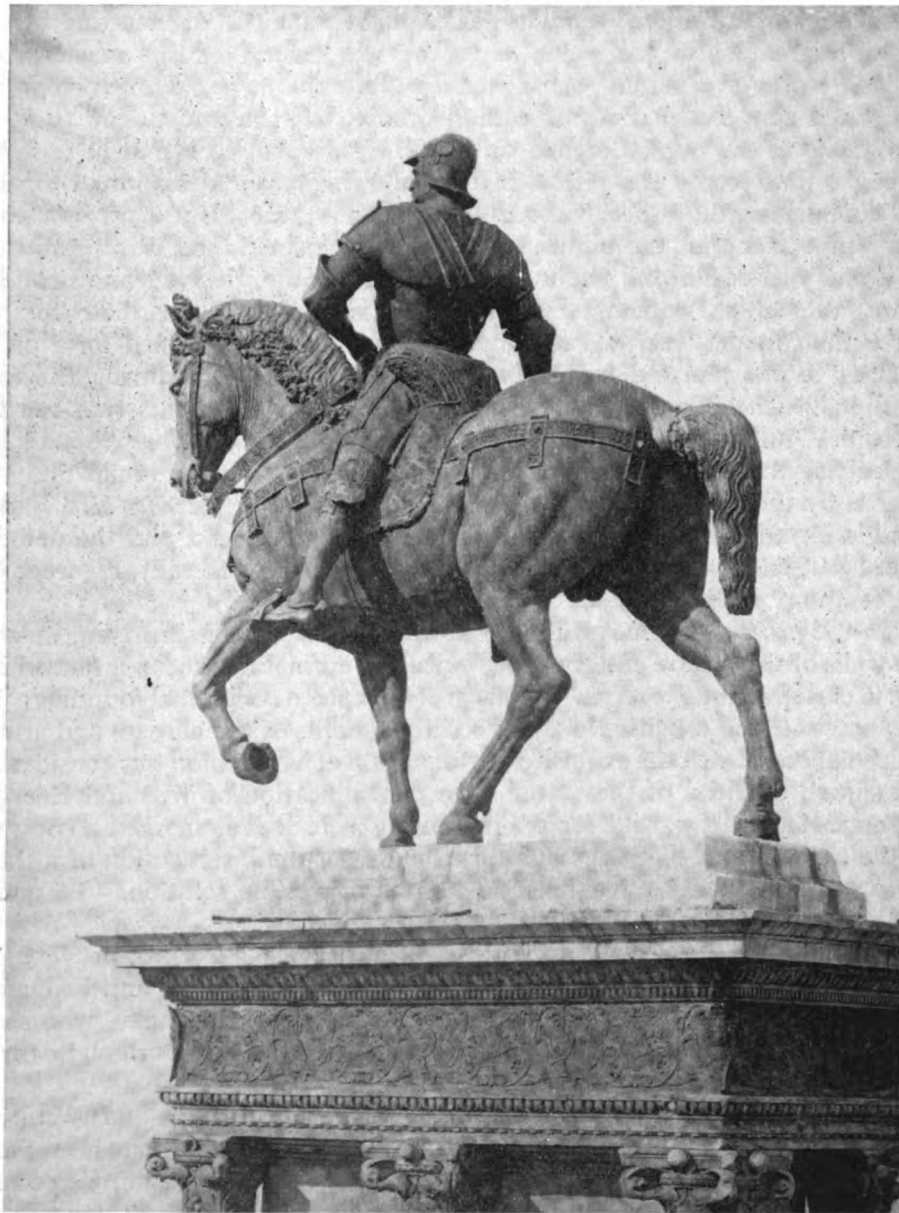
Particular interest attaches to the removal of the Colleoni statue owing



Lomaland Photo & Engraving Dept

**VEROCCHIO'S FAMOUS EQUESTRIAN MONUMENT OF
BARTOLOMEO COLLEONI, VENICE**

Recently removed with other priceless art treasures to temporary shelter in Rome.



Lomaland Photo & Engraving Dept.

ANOTHER VIEW OF THE SAME

THE THEOSOPHICAL PATH

to its importance as a work of art — it being generally regarded as the world's greatest equestrian monument, and also because of a certain obscurity in the history of its origin; and it was thought that the dismantling of the statue might furnish some clue as to the real creator of this masterpiece.

The work is generally attributed to Verocchio who, dying before his completed clay model could be cast in bronze, left the commission to finish the statue to his pupil Lorenzo da Credi. This plan seems to have fallen through, for records show that in the following year Alessandro Leopardi was commissioned by the Venetians to finish the statue. But it was not until four years later that the bronze casting was completed, and it appears that for some years following the unveiling of the statue, delayed another four years, the entire work was popularly accredited to Leopardi. Whether Verocchio's model was the one actually founded, or a modified form of it; whether it was replaced by another, and what took place during the four years in which Leopardi was engaged on the work, are points that remain obscure. Authorities on Renaissance Art have held opposing views, some accrediting the work to Verocchio, others to Leopardi; others hold that the rider is by the one and the horse by the other sculptor, and *vice versa*. But considering the far higher order of his artistic achievement, and the definite record of his clay model, Verocchio has come to be generally regarded as the sculptor, Leopardi being recognised as the founder.

In the process of removal the horse was found to be of surprising weight, the walls of the bronze casting being twice the normal thickness, a fact which Sig. Colasanto interprets as evidence of inexpertness in the founding; he also notes certain crudities in the decorative details of the harness and armor which ill accord with the exquisite workmanship of Verocchio; but considering the superb qualities of the statue "the personification of Will and Energy, the eternal type of warlike force," presenting as it does so marked a contrast to the known work of either sculptor, the idea of the intervention of a third or superior mind suggested itself to him as a possible solution. To quote Sig. Colasanto:

"In order to explain the appearance of a marvelous work of art like the Colleoni, it seems to be necessary to admit, between Verocchio and Leopardi, the intervention of a nature superior to all these genial natures, who shall have at last made a suggestion, furnished a sketch, and one's thought turns insistently to the great pupil of Verocchio: Leonardo da Vinci."

The idea of Leonardo's possible influence in the creation of the statue, while it probably has never hitherto been so boldly advanced, has been more or less broadly hinted by other writers on the work of Leonardo and Verocchio, and this impression is deepened by a study of certain of his drawings and sketches. For he practised with equal mastery the arts of painting and sculpture, and although nothing of his sixteen years' labor on the great equestrian monuments of Sforza and Irvulzio survives for us except fragmentary notes and drawings, scattered through various museums of Europe, yet these superb studies bear convincing testimony to his supreme power

ART NOTES

in plastic art and of the commanding influence his genius must have had upon his contemporaries in this field alone.

Leonardo is recorded to have been in Florence at the time Verocchio was at work on his model of the statue, before its transport to Venice, and remembering the intimate relation existing between Verocchio and his great pupil, it seems possible that upon this occasion, and in some such way as Sig. Colasanto surmises, the suggestion or advice of Leonardo may have imparted to Verocchio's design that touch of epic greatness and distinction which are less apparent in the previous work of his old master. The recorded instances of Leonardo's liberality in giving advice or help to his brother artists, claiming no recognition for himself, tend to support this theory.

The question of the origin of any great expression of genius in this or other fields of creative art is one which carries us beyond mere surface history. There must await us, somewhere, a larger reading of the history of art, which would seek to fathom the real meaning of these manifestations in the human drama, giving wider scope and higher purpose to researches in this field, beside which our concern to label and classify personally masters and masterpieces would seem of minor importance.

Where historical outlines are so vague and records so scant and often contradictory, the opinions which constructive criticism builds up through its laborious but fascinating researches must remain largely a matter of individual interpretation. Of Verocchio the man we have hardly more than a glimpse — his so-called portrait is claimed equally for Perugino — and what Jacob Burckhardt said of Leonardo, that "the grand outlines of his nature can for all time be divined only from afar," is true of many another among the old masters whose name stands for us today as an influence, a school, rather than as an individual.

One is reminded of the words of Lowell, writing of another great character whose thought leavened his age, that "a great man labors to make himself unknown." Personally unknown he may become and quite forgotten, but his life-work and influence, the principle for which he stood, survive in a thousand others who may never know who first kindled the spark that fires their clay.

And as in Life so in Art: whoever be the genius whose mind and hand wrought this impressive form of the Bronze Cavalier, it is because it stands as a symbol of the Dauntless that we prize it, and not as a glorification of the bold *Condottiere* himself, who served as its *motif*.

And it is for this reason that he descends from his four hundred years' guard on the lofty pedestal in the Piazza S. S. Giovanni e Paolo to seek shelter from the merciless modern weapons of his own ancient trade — weapons undreamed of in his day; and for a while has exchanged the gondolier cries of his native Venice for the harsher noises of Rome.

Weapons undreamed of? Hardly that, for was it not this very Leonardo whose soaring genius foresaw the conquest of the air, and whose sketch-books contain the prototype of those terrible engines, the 'tanks'? L. L.

IS THE EARTH BECOMING WARMER?

STUDENTS of *Isis Unveiled* and *The Secret Doctrine* who are familiar with the witty comments by the author of these works, H. P. Blavatsky, on the inconsistencies and contradictions continually to be met with in the domains of what is called exact science, will be interested to read the following further illustration which, like so many other recent pronouncements, confirms what she wrote. We had always been told that the Earth, as well as the Sun, was *continuously* shrinking owing to the loss of heat that constantly radiated off into space. But now science says, dogmatically:

"The disappearance of the ice age is an active present process and must be accounted for by activities and energies now at work, *and the use of assumptions and hypotheses is not permissible*. The lines of the disappearance of ice are not conformable with those of its deposition and mark a distinctly different exposure and climatic control from that which prevailed prior to the culmination of the ice age. This retreat also marks a rise in mean surface temperature along these new lines manifestly due to *recently inaugurated* exposure to solar radiation and also the *inauguration of the trapping of heat* derived from such exposure, which process is cumulative and has a maximum not yet reached."

And how about the appearance and disappearance of prior ice ages? Notwithstanding the dictum that hypotheses are no longer permissible, suppose we were to indulge in a few heretical speculations, recognising that 'exact science' — especially since the recent discovery of but *one kind* of 'radio-activity' — is chiefly remarkable, as H. P. Blavatsky expressed it, in finding itself inexact with every change of the moon, its exponents sometimes wearing the garb of theological dogmatism dyed to escape detection. In the first place, suppose that the Sun is not a hot body at all, spectroscopic evidence apparently to the contrary notwithstanding. Secondly, suppose that during the Quaternary period — beginning say about nine hundred thousand years ago — there have been four distinct glacial epochs. Thirdly, suppose that what Wm. Q. Judge wrote years ago happens to be true, *viz.*, "Ice cataclysms come not only from the sudden alteration of the poles, but also from the lower temperature due to the alteration of the warm fluid currents in the sea, and the *hot magnetic currents of the Earth*, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land are covered in a night with many feet of ice." Fourthly, what if such changes be due to axial disturbance, and if glaciation may none the less occur when the axis is in any direction? Fifthly, current theories regarding gravitation are so numerous that it would be true to say that in this domain, as well as in that of heat and its true sources, no exact science has yet emerged in modern times.

It is more than probable that little real advance can be made in the study of such cosmic questions until the very numerous *facts*, as well as *hints*, afforded science in the writings of H. P. Blavatsky and Wm. Q. Judge receive the candid and respectful attention they merit.

D.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either at 'large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters,
Point Loma, California.



The New England Center
of the
Universal Brotherhood & Theosophical Society

246 Huntington Avenue, Boston, Massachusetts

Reading Room and Free Loan Library open to the Public daily between 1:30 and 4:30 p. m. Public Meetings held every Sunday Evening at 8 o'clock. Standard Theosophical Literature published at Point Loma, California, may be purchased here (except during the summer months). :: :: :: ::

The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California

What NEWSPAPERDOM says:

"THE SAN DIEGO UNION, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries — and has a larger circulation than any of them." ∴ ∴

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

Please mention The Theosophical Path



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

I SHALL, therefore, relate to you what I once heard from the prophets of the Chaldaeans.

Such Gods as are truly divinities, are alone the givers of good; alone associate with good men, and with those that are purified by the sacerdotal art, and from these amputate all vice, and every passion. When these, also, impart their light, that which is evil, and at the same time daemoniacal, vanishes from before more excellent natures, in the same manner as darkness when light is present; nor is it able to disturb theurgists in the smallest degree, who receive from this light every virtue, obtain worthy manners, become orderly and elegant in their actions, are liberated from passions, and purified from every disorderly motion, and from atheistical and unholy conduct. But those who are themselves flagitious, and who leap, as it were, to things of a divine nature in an illegal and disorderly manner, these, through the imbecility of their proper energy, or through indigence of inherent power, are not able to associate with the Gods. Because, likewise, they are excluded, through certain defilements, from an association with pure spirits, they become connected with evil spirits, are filled from them with the worst kind of inspiration, are rendered depraved and unholy, become replete with intemperate pleasures, and every kind of vice, are emulous of manners foreign to the Gods, and, in short, become similar to the depraved daemons, with whom they are connascent. These, therefore, being full of passions and vice, attract to themselves, through alliance, depraved spirits, and are excited by them to every kind of iniquity.

IAMBLICHUS, *On the Mysteries*, pp. 199-200; trans. by Thomas Taylor

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the act of March 3, 1879

Copyright 1919, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, Editor THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance, single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS, Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*
Point Loma, California

VOL. XVI No. 2

CONTENTS

FEBRUARY 1919

'In the Temple'		<i>Frontispiece</i>
Theosophical Keynotes	by the Editor	105
From Jun Chou City Walls, From the Chinese of Ch'iu Wei (<i>verse</i>)	Kenneth Morris	112
The Waterways of China (<i>illustrations</i>)		113-116
Man: Angel and Demon	Herbert Coryn, M. D., M. R. C. S.	117
The True Position of the Drama	R. Machell	127
Destiny and Fatalism	H. Travers, M. A.	133
Paintings by Julius Kronberg (<i>illustrations</i>)		137-140
Fact and Fiction in Mythology	T. Henry, M. A.	141
Grecian Sculpture (<i>illustrations</i>)		145-148
Who Built Fort Ancient (<i>illustrated</i>)	J. O. Kinnaman, A. M., Ph. D.	150
Japanese Popular Odes	Prof. Edward S. Stephensen (Yokosuka, Japan)	163
Concerning the Life and Work of Raphael Sanzio (<i>illustrations</i>)		165-168
The Message of Theosophy	Montague Machell	169
The 'Om' — A Study in the Upanishads	A Student	172
The Inward Source of Power	Percy Leonard	174
These are the Times that Try Men's Souls	R. Machell	176
Three Short Essays on Theosophical Manual No. XVII: Earth — Its Parentage, Its Rounds, and its Races	H. C., H. A. H., W. S.	182
THE SCREEN OF TIME: Mirror of the Movement		189
Christmas Cheer for the Prisoners		191
Yuletide Festivities at Point Loma		191
A Point Loma Student in France		192
Stonehenge Becomes National Property (<i>illustrated</i>)		194
The Passenger-Pigeon Again; A Planet — or What?		197



Lumaland Photo & Engraving Dept.

'IN THE TEMPLE'

By Julius Kronberg, 1918

THE THEOSOPHICAL PATH


KATHERINE TINGLEY, EDITOR

VOL. XVI, NO. 2

FEBRUARY 1919

"... Karma, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or by our more intimate astral inner man, who is but too often the evil genius of the man of flesh. . . . Both these lead on . . . man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation (and retribution) steps in and takes its course, following faithfully the fluctuations (of the conflict). When the last strand is woven, and man is seemingly inwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions."—H. P. BLAVATSKY, *The Key to Theosophy*, page 179

THEOSOPHICAL KEYNOTES

N one of our Theosophical devotional books, *LIGHT ON THE PATH*, is given a glimpse of the Ancient Wisdom which reveals a perception of the depths of human nature and its needs such as all great Teachers must have had, whose message is for all time. What a wonderful world it would be if, in the twinkling of an eye, all men, all peoples of the earth, could receive that message of Brotherly Love which has been passed on to us through the ages — the message that Jesus taught, that beautiful sentiment, 'Love one another,' the message of Divine Sympathy, the Heart Doctrine.

*

"Listen to the Song of Life. Look for it, and listen to it first in your own heart. At first you may say it is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause, and look deeper again. There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced — but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive

THE THEOSOPHICAL PATH

*"that none, not the most wretched of creatures, but is a part of it, however he
"blind himself to the fact, and build up for himself a phantasmal outer form
"of horror. In that sense it is that I say to you: All those beings among whom
"you struggle on are fragments of the Divine. And so deceptive is the illusion
"in which you live that it is hard to guess where you will first detect the sweet
"voice in the hearts of others. But know that it is certainly within yourself.
"Look for it there, and once having heard it you will more readily recognise
"it around you."*

*

We all know that a certain amount of knowledge is within our reach; and that we can find good things in knowledge, and in sharpening our intellects; but there is something infinitely more important than these, and that is to discover in the mysterious recesses of the soul those operations which give power to the mind and heart, illuminating the mind so that all thoughts and all acts can be vivified by spiritual light. If we look around the world and look back into the records of the past and into tradition, do we not find that there has been one thing lacking,—that the reality of Universal Thought and Universal Love has been overlooked, or set aside, ignored, by the human mind, and that this is why all down through the ages there have been such differences, such continuous separations among men, such accentuations of unbrotherliness, the very opposite of the Heart Doctrine? Is it not simply because the human mind under the processes of modern education has been psychologized by the limitation of the one life of seventy-seven or a hundred years, psychologized by the conception of one limited life, and not only by this but by those ideas which are the result of the religious dogmas regarding heaven and hell?

*

The human mind has been so fashioned by false education during centuries past that even while it may be indifferent most of the time, yet there are occasions — such as of death or of great difficulty — when man comes face to face with these problems, and he asks whether after all there is a heaven, a point in space, and another point in space, hell. With these two pictures facing him, and because of lack of faith in himself, and lack of spiritual knowledge from which springs that divine sympathy of which I speak, there arise all the trials and heart-aches and disappointments in life.

*

Humanity has wandered so far from these Universal Truths which men could have found even if they had never had a teacher, if only they had stopped

THEOSOPHICAL KEYNOTES

to think, if they had believed in themselves, if they could have seen Nature in its magnificent beauty and aspiration and have fashioned their lives in accordance therewith; if they could have worked in consonance with Nature and could have listened long enough, as the ancient teaching urges, just to hear the melody of the Song of Life.

*

The message of this New Year, 1919, should be, it seems to me, an accentuation of the Heart Doctrine, of Divine Sympathy — that each man and woman is absolutely challenged by the Divine Law of his own nature, and by his responsibilities and his duties, to question the Self, to face the Self, and to reach that point of understanding, that infinitely important point where he can come into harmony with the universal plan that was intended in the great scheme of life, when man first awoke on this earth. It is to bring about a balance of all the faculties of mind and heart and soul, with the soul's infinite powers illuminating life all along the way.

*

When we look at the general record of the races of men today, we find dissatisfaction and discontent and unrest and much despair and doubt — all recorded in the very atmosphere of life, among all people, from the poorest to the richest. Why? Is it not because there is a lack of understanding on the part of man in regard to himself? Is not this the great difficulty? — that man is standing away from himself, so to speak; and that by his own selfish efforts, his desires, his passions and his love of material things, he stands, as it were, between himself and himself. That part of his nature which is seeking to evolve and to express itself and to beautify his life, is set aside as a mere nothing, because it, the soul, does not present itself in an outer aspect, it does not have any human array. Truly, the soul does not speak in words, or express itself outwardly, but it is in the very silence of life, in those moments when we seem to be a little more than we have ever been before, when we seem to be just touching the fringe of some great truth, when with just one more effort, just to go a little further on, we could find ourselves. But we falter and often fail. Why? Because man stands away from himself, as I have said; because of lack of trust in himself and his divine possibilities.

*

Yet such self-knowledge can be reached, bringing with it a consciousness of those regal powers of the soul-life, such as the old Teachers had, such as Christ

THE THEOSOPHICAL PATH

had when he went among the multitude and taught his simple truths of the Heart Doctrine. All these things could be ours and could be made a very potent part in our lives, individually and collectively, all along the way, if we could believe that there is something more in life than the material and outer seeming; if we could conceive that there are millions of stars that we have never seen, and planets upon planets that are evolving and will ultimately come into manifestation and affect the life of the world; if we could believe that there are wonders in the world around us of which we have never conceived; if we could believe in the greatness of life and in its beneficence, and in the peace and joy which must come as we are purified through suffering; if we could learn the lesson from our troubles and our despair and from those things which we think we cannot control or overcome. Only through suffering can we realize that, either in this or some other life, we have sown seeds along the path that have caused the suffering.

*

This is the question then: Shall we continue sowing in this New Year, as we open the new path of life, so to speak,— after all we have passed through — shall we continue sowing as we have done in the past? Shall we continue sowing in recklessness, in indifference, in doubt and selfishness; or shall we turn the other way, and move on the path of righteous and peaceful and spiritual endeavor, and bring into every act of our lives some of the potent powers of the soul that are ours if we will but call upon them?

*

There are some, materialists, who ask for absolute proof of the soul, to have it right in their hands, so to speak. They look for it only outwardly, they will not throw themselves back into the recesses of their higher natures and bring forth the marvelous powers of real knowledge. For when the outer senses are stilled, when self-control takes possession of the mind, then, in the silence spoken of in the ancient teaching which I have quoted, listening, one can hear the divine melody of the Song of Life; and I can assure you that once that comes into your life, once the Divine Sympathy strikes your nature, you can never turn back. That is why I have so little faith in ordinary religious conversion, where the mind only is converted, and the heart is untouched. It has to be the real thing. There must be an adjustment of the life established on basic fact, and that is the Essential Divinity of Man. Is it not conceivable? Is not the picture a beautiful one? So just take it as a possibility, and look at it long enough, and think long enough about it, and you will feel the power of the soul, its surging pulsation will bring a realization of it home to you, giving you the strength to go through

THEOSOPHICAL KEYNOTES

life, meeting its trials and difficulties, even persecution — the Immortal Man triumphant over all.

*

The Song of Life is the Voice of the Soul, and that is the voice of this New Year time. Think what might be done today if those minds which are working for the adjustment of human affairs only could be turned for just a little while to these thoughts, as to a wonderful picture with a great blue sky — to the possibility that all the world's difficulties can be adjusted: but it cannot be done until each one finds the way for himself. What is needed is that each one shall get down into the recesses of his own nature, his very soul, and once that is done, you will find that the desires and passions that have hunted you down through life will all disappear under the great universal power of the Divine Life which is in every human heart, even in the most wretched and unfortunate, and is sweeping all onward just so far as each will open the doors of mind and heart to that divine touch which all humanity needs.

*

From a Theosophical standpoint it is a very blessed thing to be brought face to face with difficulties, it is a blessed thing to suffer. Even in being persecuted we may develop a spirit of pity for those who persecute. One is going through the test under all these; one is called upon to find out if there is in one's heart the desire to serve others, whether love is there, and when we get to the point where we can feel the Fire of the Divine Life, then will come the power of sympathy, that attribute of the Soul that must be active in our lives and must fashion our thoughts, else we do but little for the welfare of Humanity.

*

For instance, look at all that has been done in the way of prison reform even by the most sympathetic workers; can we rest satisfied with these efforts? Do you not agree with me that it is a travesty on humanity and on human life that our prisons should go on piling up to the fifth and sixth story, and be spreading out in area, and increasing in number, and more and more of our poor, blind, unfortunate brothers and sisters going into them, into the shadows, in doubt and fear — and all the result, not only of their but of our mistakes? To see them there, with the doors shut on them and feeling that even the sunlight is left out — as it is in many prisons — even the physical sunlight that every

THE THEOSOPHICAL PATH

beggar and every thief is entitled to outside the prison doors: with all the prison-reform that there is — are we satisfied? Do we see many men coming out of prison readjusted or reformed — better citizens? Alas! There are only a few, just a few, who have experienced any sympathy from their fellow-men which has brought to them some inner knowledge, has spurred them on and made them dare to strike for an honorable position in life, and in their turn dare to serve for the benefit of others.

*

Tears are in my eyes and an ache in my heart when thinking of all who are in the prisons, because the Heart Doctrine has been ignored; the Light of the Soul has been shut out and the Divine Sympathy that is within the very Heart of Humanity is not expressed. And so criminals are being made all along the way, and how can the New Year time come to the world, how can we sing out our Songs of Peace and Goodwill, and make great and wonderful pictures of the future, or say that the war has made us wiser and better, while these things are as they are?

*

The only way that we can begin to find knowledge is by making the contrast between the evil and the good, between the weaknesses and the strength of human life, between the yesterday and the today; and unless we are wiser than we have ever been before, unless we have the illumination that comes from the soul, and the magnificent and glorious support that only the soul can give, we shall be sowing seeds again for another war, and more suffering, and all that goes to separate human hearts and lives.

*

It is a great beginning, this New Year, if we choose to make it so,— it is to take the narrow path, to set aside our selfishness, control our passions, and try to make our lives absolutely sincere. But how many are true to themselves and to their fellows? They are half-hearted, no matter what principles they profess; they have not found the path of determined right action. And so the great message of Theosophy for the New Time is: Find the Path, find the True Man, the Real Man, the Soul, live in it, for it is within the reach of every one. It is the Warrior, the Warrior-Soul, that carries man on from life to life, from experience to experience, till he attains perfection and shall "go out no more."

THEOSOPHICAL KEYNOTES

What a picture, how optimistic, how inspiring, how comforting! How splendidly beautiful in comparison with the old idea that we are born miserable sinners. How hopeful and encouraging the teaching that "As ye sow, so shall ye reap," compared with the idea of a Heaven and a Hell. It is hard to realize that such ideas are still held, for they are barriers to the truth. Still we must be tolerant with others, but we must be on guard, we must be ready to take up the life of this New Year in a way that may lead to better things; we must follow the Path so sweetly and humbly and so conscientiously that we shall find ourselves, and bring the material and intellectual part of our nature into closer touch with the wonderful, mysterious power of the spiritual life that is at the very root of our being. It is mysterious because we do not find it often. Only occasionally a little of it comes into our lives. But to have its full companionship, to go through life depending on it and guided by it — it is all in the great scheme of life; and you and I can have it; and even the humblest, the most unfortunate, the most depraved, they too must have it.

*

We must all drink from the Fount of this great Spirit of Truth. The eternal truths are for all if we will but open our hearts to them. So let us go forth into the New Time with that spiritual courage that belongs to the Higher Man; with that confidence in life that will carry us through all difficulties; and with a love of our fellows that will challenge all critics, and challenge the whole world. The very power of such a love sent out into the atmosphere will affect others and make possible for them and for us new knowledge and a new life before the end of this year; we shall see other New Years whose record shall be written on the Screen of Time — an Eternal Record of Life crowned through self-conquest.

KATHERINE TINGLEY

EDITOR

*

"If Theosophy . . . find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed." — H. P. Blavatsky

THE THEOSOPHICAL PATH

FROM JUN CHOU CITY WALLS

CH'IU WEI

FROM THE CHINESE: BY KENNETH MORRIS

WHEN eventide grew gray, and day was on the wane,
From Jun Chou City Walls 'twixt Yangtse and the sky,
I saw the rainbows span the mournful glory on high,
The purple storm-cloud fringed with golden fire and pain.
I watched the high tide rise about the isles amain,
Until they seemed to sway with each wave rippling by,
Afloat on that wide waste while day was on the wane,
And eventide grew gray 'twixt Yangste and the sky.

I saw the lonely tree — the mist o'erdrift the plain —
The lonely sail afar — the lonely sea-gull fly —
Only I could not see where those dear low hills lie
Whereafter all my days my lonely heart is fain.
I could not see my hills, when day was on the wane,
From Jun Chou City Walls 'twixt Yangtse and the sky.

*International Theosophical Headquarters,
Point Loma, California*

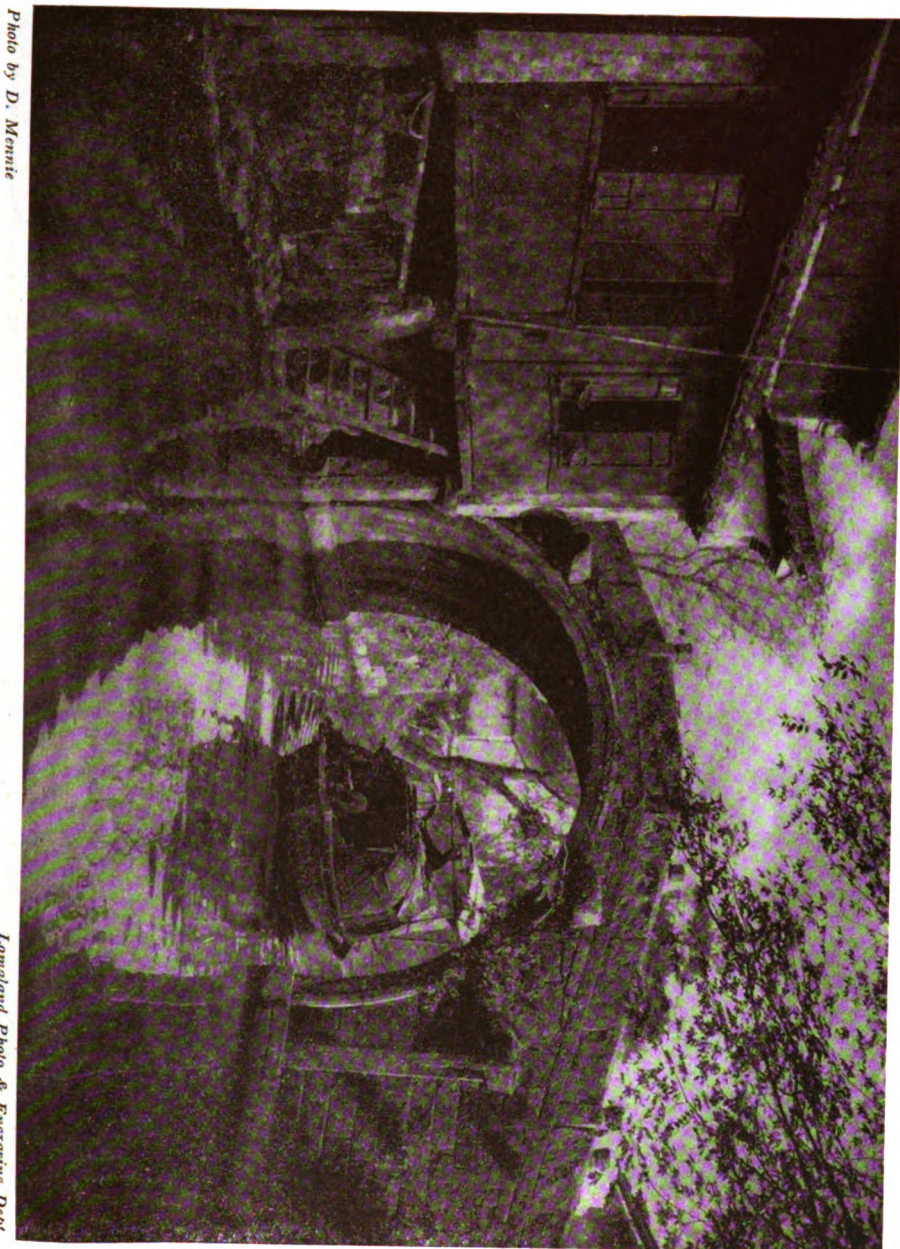


Photo by D. Mennie

PO YO BRIDGE

Lomaland Photo & Engraving Dept.

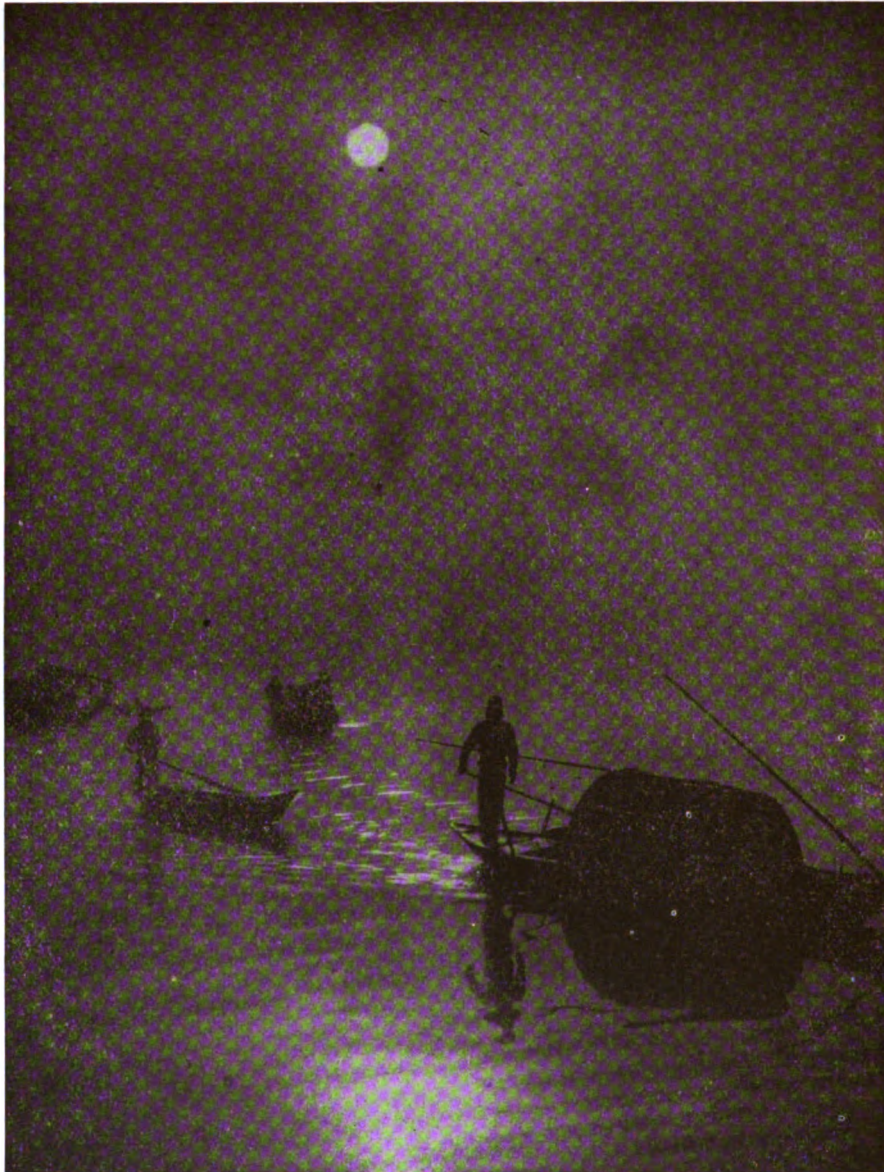


Photo by D. Mennie

Loma Land Photo & Engraving Dept.

'ERE THE MIST HAD ALTOGETHER YIELDED TO THE SUN'

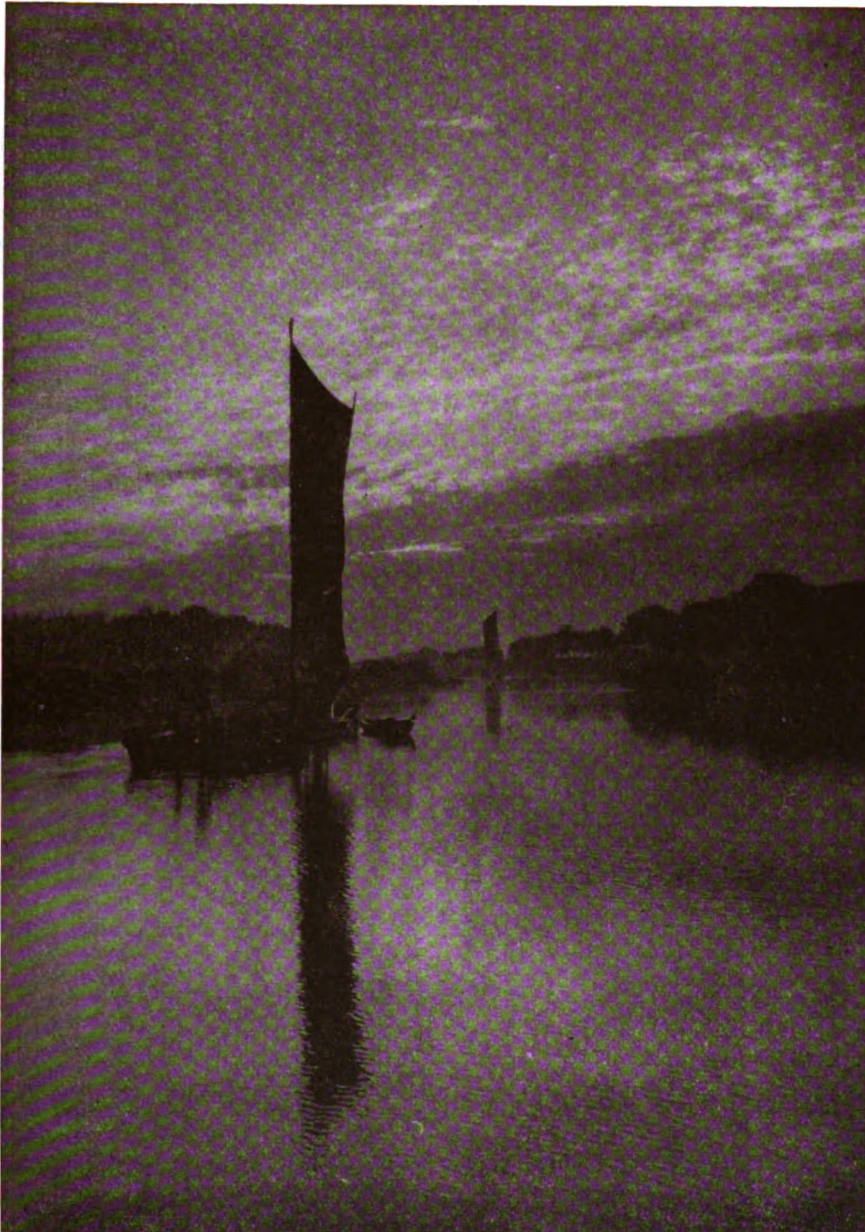
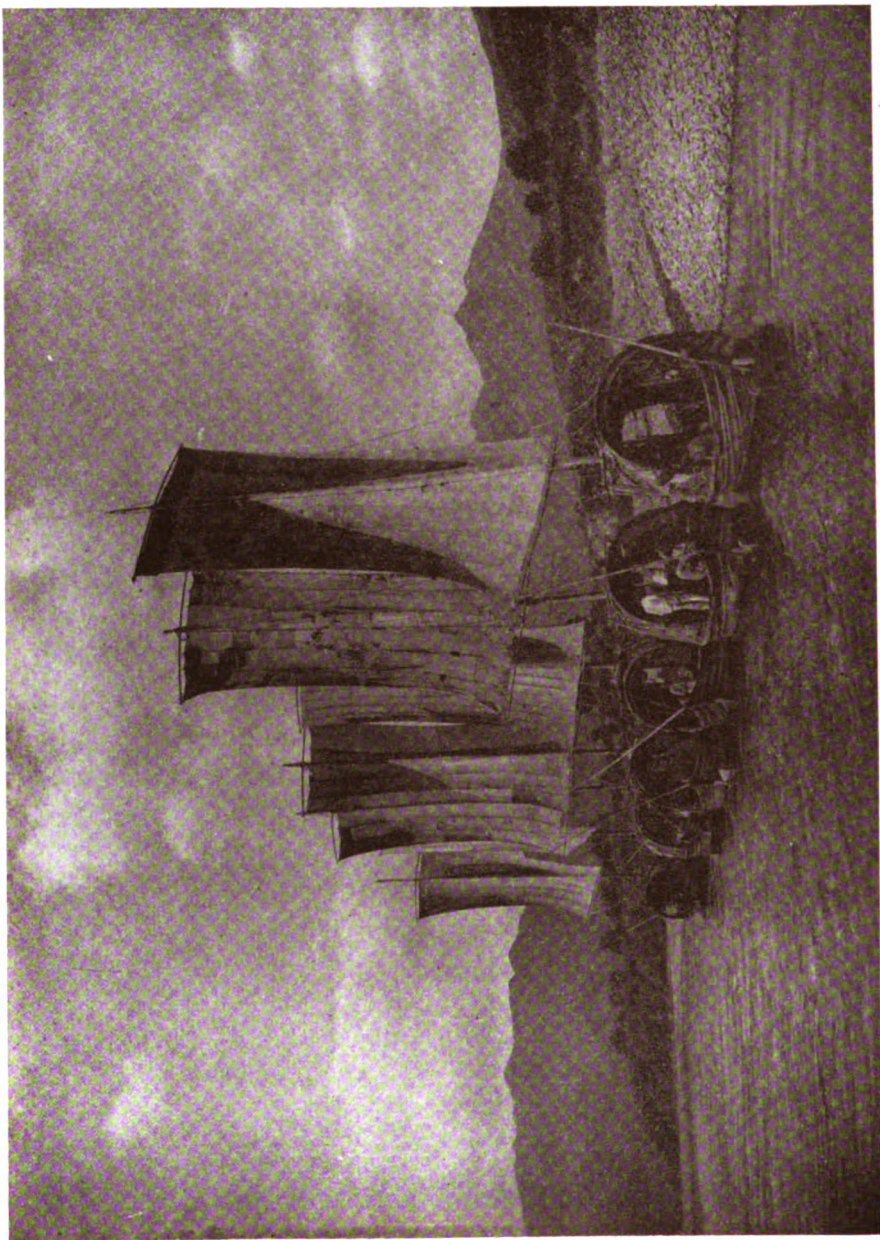


Photo by D. Mennie

Lowland Photo & Engraving Dept.

**'WHERE THE CREEK FLOWS BY THE RUBICON ROAD —
SHANGHAI'**




Lomaland Photo & Engraving Dept.

'THEN WHITE SAILS TAPER DOWN THE STREAM'

Photo by D. Mennie

MAN: ANGEL AND DEMON

HERBERT CORYN, M. D., M. R. C. S.

UR title may seem strange. It might be objected at once that though some very few men or women might perhaps be called angels or demons, yet the great majority are neither. In most of us there is a very visible streak of good and a very visible streak of evil — as it were a reasonable mixture, neither element greatly predominating, and with the casting vote varying from side to side.

This is true, but it is from the extremes of the few that we can at times best study our own more normal natures and learn our possibilities in both directions. For the Demon is but the overgrown and uncounter-balanced lower or *matter* pole of human nature, and the Angel the *divine* side developed and freed for action.

These two elements are not passive growths in the two fields of our nature — the upper and lower, the spiritual and animal or material. They are forced products of active imagination. It is the middle principle between matter and spirit — namely, the thinking, imagining mind, the thinking self, the essentially human thing in our total make-up — that alone is capable of intensifying blindly instinctual animalism into a demon, and latent pure spirituality into an active god, the Angel. The human self stands between these two, matter and spirit, sowing itself into either and thus generating the Demon or the Angel. It is actively aroused imagination that does the work, imagination alone that can so powerfully stimulate one or the other field of our being. Imagination can be equally curse or blessing. It can create Angel or Demon. And Angel or Demon, once created, tries to absorb its creator more and more, so that as the drama proceeds the man's whole intelligence is merged into spirit or matter. Matter thus lit with the intelligence it has absorbed becomes the Demon; and spirit which has absorbed human intelligence becomes full Divinity. The same statement, the other way around, is that in the one case the man has become a fiend, in the other a god.

'Matter,' in this sense, is not the affair of atoms and molecules that science studies. These outward forms of matter are but the result of a private arrangement between *real* matter and our perceiving senses and sense-imagination and the general apparatus of sensation — an arrangement arrived at for the purposes of physical active life.

In the other and deeper sense, matter is conscious sensuous impulse,

THE THEOSOPHICAL PATH

appetite, desire for sensation; in its highest form instinctual animalism. Matter consciously seeks relation with matter. When the Gnostics and old Persians made matter the principle of evil, they were promulgating an indictment not against molecules and crystals and pepsin and acids and alkalies, but against the *soul* of matter, the concupiscent urge of matter; and only then so far as man let it be *his* soul, or let his soul merge into it and be dominated by it. Spirit was a passive divine essence, a harmony, the cosmic mother, and became a divine *potency* only when it had assimilated intelligence, or when intelligence had assimilated it — when there was union between these two, the man becoming divine and spirit human. But the onus, as it were, of making the move to union rests with the man. And this seems to be the meaning of the many cosmic myths of the Logos or intelligence re-uniting itself with passive spirit, of which it is the actively creative emanation. The 'Logos' includes all active intelligences in cosmos, and therefore includes man, the lower pole of it, the last grade of the actively intelligent hierarchy. He too has some of the creative power of the upper gods, and as he evolves he will get more and more of it.

We do not call the tendencies of matter demoniacal till we see them at work in man, nor then unless they pass a certain point. They may pass that point in him because he can intensify them with imaginative thought. The tendency of molecule to unite with molecule is not a blot upon creation. It is one of nature's processes of progress. The living cell, animal or vegetable, with its composing myriads of united molecules, comes about precisely through the working of that tendency. And the desire of the cell to assimilate other molecules as food is likewise in the natural plan. The cell gets added consciousness as well as growth and maintenance through it. The same activities, manifest to us as the desires of our own bodies, have properly nothing demoniacal or evil about them. For, properly, they are all in balance and proportion for the maintenance of health; and though our human consciousness is in a measure aware of them, no evil arises till it lends more of itself, of its attention, to them than is necessary to give them the needed help, due opportunity. Our incarnation does not mean the mere entry of our human conscious self into a body, but also an open conscious relationship between us and the consciousness of the body, sensuous and appetitive. In putting on flesh we put on the consciousness that is in flesh. Most of what modern psychology calls the subconscious is this field of flesh-consciousness lit up and made very complex by the human mind-consciousness that plays in it and keeps it so perturbed and strained. A greatly quickened evolution for it results from that, of course. Its progress in intelligence is, from one point of view, artificially speeded-up.

MAN: ANGEL AND DEMON

But evil begins only when it is allowed to dominate and absorb the man. That opens its career as the Demon.

The purely bodily consciousness knows much more on the plane of its own life than we do. Who knows how he puts forth his arm or moves an eyelid? We simply will these acts, and that which knows how effects the movement. Who knows how a stomach cell in his own body secretes pepsin, or how any cell multiplies itself into two? These are the secrets of the bodily consciousness. Every law of matter is used in our bodies, not by us but by a consciousness which knows matter because it is the subjective side of matter. None of that magical knowledge have we yet assimilated and made ours. Nor shall we ever in this sense 'know matter' by any advances of science, for science looks on from without; but by direct inner cognition of what goes on in our own bodies. We have to know what the cells individually and collectively know, and in the way they know it — the way that enables them to do what they do; and know it not only instinctively, as they do, but also under the forms of our own intelligence. Then our pupil, the bodily monad, having opened to us its knowledge, will in return have received by association with us the light of mental intelligence, so that, our work here accomplished, we can pass on higher to new work and acquisition.

In an animal a desire arises out of a need, and dies away when the need is met. The desire for food arises from the need of food; it is the conscious side of the need, not recurring till the need recurs. That should also be the rule for the highest animal, man — man, considered as an animal. And the desire of the animal is normally for the kind and amount of food that will properly meet the need.

But now consider the respective memories of the man and the animal. The animal's memory is negative, dependent upon the stimulus of needs and of externals. It remembers food at the times of need for food. It remembers what it did yesterday when the time comes round at which it did the thing yesterday or when it chances to see the place at which it did it. To arouse its memory, it requires the external prick of suggestion and association, or the internal prick of need.

But man's memory, always passing over into imagination, is continually active on its own account, independent of any suggestion. Man's consciousness does not flow on as part of the general flow of nature. It *lingers* over the memory of a pleasant sensation when the occasion that furnished the sensation has gone by. It keeps reproducing it. And at every reproduction in imagination there is a desire for reproduction in fact.

Memory and imagination likewise enter into the actual moments of the sensation. When you read a sentence in print, you still have the first part of it with you when you reach the end. Otherwise you could

THE THEOSOPHICAL PATH

have no understanding of it. But if an animal could read and understand all the separate words as he came to them, his power of attention and voluntary memory is so small that by the time the end of the sentence was reached, almost by the time the second word was reached, he would have forgotten what went before.

The same with a prolonged sensation. The *animal* consciousness takes it instant by instant as the instants pass. *Man's* consciousness keeps it all, so that by the end it has meant much more to him than to the animal. And it is this vivid whole sensation that keeps reviving in man's consciousness (if he lets it), or that he voluntarily recalls, each time with the desire that it may be actualized again.

If we consider that man's proper being is *thought-being*, an ever-advancing thought-flow, we can see that this ever backward-looking preoccupation with past sensation is so much check to and annulment of his rightful progress, so much transmutation of thought, of ideation, into imagined sensation, so much transmutation of will into desire. We can see the extreme outcome of the process in the case of the victim of alcohol or morphine or sexuality. In the end there is no mind left save what is in his desire, no thought save of his one sensation, no will save as represented by desire, no imagination save of the gratification.

Is not this a transmutation of man into Demon — a transmutation not possible to an animal, and possible to man only because he is Man, because he is the all-potential *plus* of imagination, will, thought, and memory? In the last stages he *is* the Demon; short of that he *has* one, is the victim of one and knows it. While anything remains of the man, that remnant of him knows he is the helpless victim of a Demon he has created, that may at any moment — and will surely at some near moment — sweep in upon him and compel him to its gratification. It has become an independent potency, overwhelming, and remains so if, as is often the case, what is still left of the man has lost the taste for the particular gratification and may even now loathe it. And, moreover, just as it has become independent of the man who created it, if there is any of him left, so it has become independent of the body in which it was created. For while this body will be getting feebler and feebler till it has almost lost the power of motion, the insistent and always-growing Demon may be compelling body and man to gratify it as long as there is anything left of either. Can we suppose that at the next step, when the body is at last exhausted and dead, this creature is necessarily likewise dead? May it not still persist and from time to time, as opportunity offers, force itself into the sentient sphere of living men, youths, weaklings, already a few steps on their own account towards the same fate, and so provoke those strange and apparently causeless outbursts of depravity of which

MAN: ANGEL AND DEMON

the newspapers occasionally record examples? May not some of the medieval ideas of vampirism and obsession have this basis of truth?

It is clear that there is a division among such cases of submersion in matter. In the one class are those whose submersion is complete. There is nothing but the Demon, no *man* now at all. In the other, for instance in most morphine victims, the real man is left, however powerless, however often swept beneath. His longing for release from the chains of his own forging is the mark of his continuance in his humanity.

In the first class, including the cases of sexual monsters, especially those marked not only by excess but by perversion, there is strictly speaking no humanity left. The man has become the Demon. Nothing enters or is of interest to his consciousness but sensual gratification; there is no thought save of ways to accomplish this. There is no love for any human being, no interest in any of the questions or issues of human life, no stir of response to any finer appeal. What was a man is now soulless, has broken forever the thread that attached him to his soul, to the spiritual source of his being. As a center of impulse, a disembodied crave, he would live on, long after the dissolution of the body, as one of those evil presences in the atmosphere of humanity of which we have just spoken. With no hold, of course, on the principle of immortality, on the soul from which he has cut himself off, this intensely vivid and vivified center of impulse might yet be very, very slow in fading out and dissipating into the forces of nature.

And it is the teaching of Theosophy that there may be even one or two more incarnations for a creature of this sort. Some of the members of the famous Jukes family were evident examples. And among the offspring of normal parentage there is sometimes one who from the very first will give indications of the extremest moral degeneracy. There will be precocious sexual perversion, depraved habits of other sorts, total absence of affection for anyone, cruelty, and incredible cunning. There may or may not be brain-intelligence enough — derived from the parents — for some amount of school education; but if there is any, it is usually clouded over and extinguished before adult years have come, either by epilepsy or by the practices of degeneracy. Otherwise there is the typical degenerate criminal, ending — if he escapes the rope long enough — in the criminal insane asylum.

Theosophy throws light upon another perplexing phenomenon in the field of human nature. Some men lead two lives in periodic alternation, the poles asunder — a program more or less of the Jekyll and Hyde type. There is a normal, sane, sound, sincere life, running quietly along perhaps for months. Then comes an outburst in an absolutely different and unrelated key, a short and intense period of utter debauchery, perhaps

THE THEOSOPHICAL PATH

only alcoholic, perhaps much worse, with or without the assistance of alcohol. The subject may disappear from his home for days or weeks, and return at last a depressed physical wreck, presently resuming his normal routine of work and usefulness — work, perhaps, as poet or other form of creative genius.

Without reincarnation there is no real explanation of this. For in previous lives a Demon had been gradually developed within the victim's being: not however to the point of extinction of its creator; rather a constant conflict between the best and worst of him. So the case stood at death. If the sensuality of the man's life has been pronounced enough for integration of it into an actual presence — a cohering potency, the Demon — this will live on as such across the gulf between death and rebirth, spanning that between-lives rest-time in which all that the man has developed of good in the life just closed, can flower and mature.

And so, with the ripened seeds of this flower, and with the latent Demon in the background, he comes to birth again, perhaps in an environment of heredity and education that enables the best of him to come into action and manifestation. And while he is safeguarded from his own Demon, and if he is wisely taught and his will evoked, the latent evil may never show, and may even be starved out and transcended altogether.

But nearly always a time comes when his weakness and a temptation and opportunity conspire: the Demon comes in with a rush, and there is an outbreak, to himself and his family horrible and unexpected. And thereafter, in nearly every case, there will be at certain more or less periodic intervals a repetition of the same catastrophe. The intervals may shorten and end in total wreck, or the victim may finally struggle through to victory. There will indeed always be final victory for the man who, whatever the depth of his falls, fights through and on, undespairing, regaining time and again his hold upon his higher nature, evoking thus that other presence and power which in the end becomes unconquerable, the Angel.

The lighter and initial degrees of this Jekyll and Hyde phenomenon are of course common enough, often wrecking lives of high apparent promise. Within the Theosophical Society we have had men who forgot that Theosophy is a philosophy not only to be studied but to be applied in honest self-analysis and in constant struggle for self-conquest. Sometimes of fine intellect and proficient scholarship, commanding the respect of their fellow-students for the power to present the philosophy and ethics — which they had acquired intellectually only, and had not made a part of their natures and the guide of their every impulse and act — they were all the time permitting some hidden failing to exist, not only

MAN: ANGEL AND DEMON

unconquered, but unstriven-against. Perhaps long suppressed in act, it nevertheless grew inevitably, becoming at last powerful enough to break the artificial barriers set up by desire for the respect of others or for social position. And so the life was wrecked. For few are strong enough and self-honest enough to face themselves as they are, to refuse the temptation to self-excuse and self-defense, and to learn the painful lesson and begin anew. The Demon is established, and in the next life, when pure aspirations awake, rooted in the half-memory of the agony and degradation, the dust and ashes of the past, it will be there to demand its recurrent gratification.

There are other cases likewise needing the key of reincarnation for their understanding. How otherwise shall we account for the degenerate or decadent genius, poet, or artist — the man who, with the light of genius unquestionably upon him, the light whose source is the soul, not only shows no other mark of the soul's presence, but shows in the more or less refined sensuality of his whole life and in the sensual grossness or suggestiveness of everything he produces, that the link with his soul has been broken for good? There have always been examples of this in the worlds of art, of poetry, and of music.

Genius is inspiration from the soul, and like all great qualities is slowly won through successive lives of special effort along its line. And the once-struck rhythm may persist long after the efforts have ceased, even after sensuality has once and for all divorced the soul. So, where that has happened, when in the preceding life, the link has been broken, we may find that in this life the undeniable and unmistakable rhythm and echo of genius still persists, dying down very visibly, it may be, and perhaps extinct long before death is reached, but while it lasts animating all that is written or painted or composed. The spiritual fire-center of consciousness from which the light and fire of inspiration flowed, is gone. But the receiving and expressing center, the thinking mind, remains for years or even a lifetime, still glowing with what it once received but now receives no longer.

We found, a little space back, that we had to draw some distinction between the man who has become the victim of a Demon of his own creation, which at last he cannot master, — and who may be susceptible of cure — and the man who has himself become the Demon, in whom there is nothing else, in whom there is no longer any inner protest, who has cut every strand of connexion between himself and the now withdrawn soul. We have to ask whether it is sensuality alone that can ever do this?

There is a finer sensation, to some men more seductive and more intoxicating than any that flesh can give, though in its beginnings it

THE THEOSOPHICAL PATH

sprang from flesh: I mean the love of power. In its ordinary forms it is ambition, desire for social place or fame. In his desire for power the strong man will as unhesitatingly dominate the ordinary failings of flesh, all the forms of sensuality, as does the athlete in his weeks of training; even as thoroughly become the ascetic, if that will serve him, as the saint who wants the vision of God. That is why, when we see such an ascetic, perhaps among the princes of a church (more rarely in some other field), we are inclined to credit him at once with the true saintliness that is usually associated with asceticism. And of course the church is one of the chief ways to power, a power over men's and women's inner lives and thought and conduct to which no other field offers the equal or the like.

The desire for power, just like sensual desire, grows with the gratification of it. More and more power is reached after; and if the man is strong enough to override the setbacks and correctives that will oppose him, the desire may at last fill the whole field of his consciousness, calling out every faculty of an intellect which, partly from one-pointedness of aim, partly from freedom from the hampering instincts of the dominated lower appetites, may reach an extraordinary pitch of strength and subtlety. In such a man there may at last be no gleam of thought for any other interests than his own; and it will be for his own interests alone that he will serve, apparently with absolute loyalty, the body or organization to which he may belong. Just as in the other case the centre of consciousness has passed over into sensuality, in this it has passed over into love of power. Conscience and love are replaced by calculation. Other human beings are but instruments for use or obstacles to be got out of the way, or — nothing.

Here then is a Demon, self-separated from the stream of common life, self-divorced from the higher nature, serving no purpose in the general plan, finally paralysing in itself the spiritual force of evolution which is unifying mankind in preparation for higher levels of consciousness and attainment. As a self-conscious center it is doomed to ultimate extinction, though many incarnations may be necessary to exhaust its impulse. Such beings appear here and there in history — human scourges of their times — and in other ages have often been credited with the practices of sorcery.

We can now see more clearly the principle underlying these transformations. A man tends to become wholly that part of his nature to which he transfers the consciousness of himself, his self-consciousness. He does it by thinking of that part, by thinking in that part, having his imagination there, and then by acting in and with that part. And the acting from there again reacts upon his thoughts, fixing them there still more firmly and exclusively. It is the circle of habit-making. We all

MAN: ANGEL AND DEMON

know how binding and at last unbreakable habits may become. Man is a self, is what has the consciousness or feeling of self. Self is what imagines and wills, and gradually becomes what it imagines or feels itself as being, or identifies itself with. It becomes whatever sort of being it makes itself feel itself as, or allows itself to feel itself as. Here is the great secret of life, of the Angel and the Demon.

On a wider scale we can consider the whole universe as a divine consciousness that has thought of itself as, has felt itself as, each and all of the lives that make up the universe, and so started each of them out on its own career of self-being — each of them to climb in its own way the ladder of evolution; to awake more and more fully to knowledge of itself; to ripen in its consciousness by the gathering of experience, by opening out into relationship with the rest, and finally by voluntarily sought reunion with the source of them all. Each of us, in this view, is a sent-forth ray or thought of the divine light, of the supreme consciousness which thought of itself as you and me and the rest, and so called us forth as individuals; in that sense became ourselves, and yet, being inexhaustible, 'remained apart.'

The ordinary conceptual mind is necessarily inadequate here. It is with a deeper, higher function of consciousness — one capable of looking more directly upon life — that we can come to understand how, on the way back to our origin, the sense of separation one from another and from our source dies out, though each self remains one and itself. It is unity in diversity and diversity in unity. The *diversity* is already secured; each of us *is* a self; it is the *unity* we have to achieve. The whole course of evolution shows the gathering together of units into a higher unit, each one thus gaining an infinitely richer and higher life than would ever have been possible to it in its separateness. The principle of separateness has done its work: further progress lies in unification. The awakening of compassion, of the sense of brotherhood, of the desire for universal human harmony, is the mark of the workings of the spirit of evolution, is the first move to the next height, is the only way to the illumination which shall utterly clear up for us the mystery of life and the mystery of self on all its planes. Till we get that we are only intellectualizing. Says H. P. Blavatsky:

"In order that one should fully comprehend *individual* life with its physiological, psychic, and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother man, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand, and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first to 'attune his soul with that of Humanity,' as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of *Man*—

THE THEOSOPHICAL PATH

kind, and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own *Self*."

And again:

"Do as the gods, when incarnated, do; feel yourself the vehicle of all Humanity, and act accordingly."

So, as the Demon is so much of a man — at last the whole of him, it may be — as has utterly and finally separated itself from the rest in the fierce quest and development of sensation or personal power, going deeper and deeper into matter: in the same way, but reversed, the Angel and at last the god is so much of a man as has become divine, has thought and felt itself as divine, has passed beyond the sense of self into that of unity with and compassion for its fellows, thought begetting divinely right action and right action deepened feeling and realization.

The Angel is an actual presence, say the Teachers, in every man from the time he has made his real choice between the two ways. Like the Demon, it grows from year to year and from life to life by the food of thought, of feeling, of aspiration and of action which the man offers it. It is an ever-present Other, a Companion, and yet also the man's true self; his creation and yet also his savior. After death he becomes one with it, separating again when at the next birth he once more takes up the consciousness of matter. At last, in some life, it finally overmasters, not *him*, but the *evil* of him,— all the lower tendencies — and he is thenceforward consciously immortal in it and at one with it. He stands in full self-knowledge as the god, self not lost but transformed.

All this may be achieved by those who will day by day strive to stand back from personality, back from the ever-moving current of thought and desire, and feel themselves as Light. The attainment of every height, like the fall to every depth, must have its beginning. That which attains or falls is the thinking self. Spirit and matter are at war for the possession of this thought-center we call ourselves. To whichever we lend our reason, towards that we have taken a step.

There are many philosophies of sensuality nowadays, systems in which sensuality is given a deceptive dress of mysticism and philosophy. And there is no thinking man with an erotic instinct he will not master or be honest with himself about, who has any difficulty in sophisticating himself into a belief in its respectability or even spirituality. And that is the first step downward upon which all the rest may follow — to permit a sensual instinct to use the intellect for its own defense, to disguise itself in mystical or philosophic terminology. It is human nature to be weak or to fail. But failures do not become irredeemable till they are allowed to juggle reason into their service. We only need self-honesty and ever-

THE TRUE POSITION OF THE DRAMA

renewed striving towards self-conquest to make final victory assured.

Some time in every day a man gets some touch from his better nature, from that spiritual light and presence which is in us, in heart and brain, and invisibly all about us, in all the air, in the rising and setting sun and the still stars; some impulse to take in all humanity as comrades; some sense that all of us are somehow one and together across space, and that all over the world are hearts unknowingly dependent upon our courage, our efforts, and our compassion, for their sustainment in hope.

If we take that touch, that impulse, as the beginning of our real self, remember it, encourage it, let it repeat itself, think of it, try to tune the mind with it, to raise the mind to it and from that elevation try to begin a new order of thought and insight into the meaning of things: that indeed is a daily-taken step upward to the victory that opens a new life. For it is creating the Angel, whose power will ever after continue to grow.

THE TRUE POSITION OF THE DRAMA

R. MACHELL

IT is a strange thing that Religion, Science, and Art should have parted company, in the way they have. And that Art should have been relegated to a position of inferiority: for of the three Art should be the most practically illuminating and the most directly instructive. But it is now regarded as a charming superfluity, a luxury, a toy for leisure moments, a distraction. It was not always so: nor will it necessarily be so in the future. Religion, which is said to be the binding-power that unites man to his divine source, has long since lost that power, and may be said to be rather a mode of expressing man's belief in his separateness from Deity.

Science, in our day, emphasizes the separation, and makes absolute the divorce of man the Divine and man terrestrial, by the glorification of matter, and by the practical denial of Deity. Science, which claims to know, has come to be regarded as an exposition of the nature of man's ignorance. It speculates as to causes, while tabulating and correlating effects; but fails utterly to explain the essential nature of things or their relation to original causes. Modern science has been well called a system of nescience.

And Art, which has the power to reveal, to some extent, the hidden mystery of life, and to indicate the relation of effects to primal causes,

THE THEOSOPHICAL PATH

instead of being a revelation of Deity ensouling Nature, has become a plaything or an ornament, an elegant superfluity, an accessory to civilization, not in any sense a serious factor in evolution.

If the Drama is now looked upon as a mere pass-time, who shall say that it has proved itself worthy of a higher consideration? And yet the stage displays the working out in nature of causes rooted in the unknown abysses of the heart, where Deity abides.

Religious history tells how various deities in the past worked out the destinies of the world through Man, who was their accredited agent in the material universe.

The Drama shows how those same forces work today in human nature, in tragedy and comedy, weaving upon the loom of life the strange designs of destiny, which gods forgotten or unknown still draw in mystic characters upon the screen of time behind the veil of the invisible: gods, who are verily ourselves, unknown, unrecognised divinities.

It is a truism to say that "All the world's a stage, and all the men and women merely players." But when Shakespeare chronicled that speech he did not play the preacher; he was too true an artist to push in and make the melancholy Jaques talk as an inspired teacher. He let the poor cynic speak for himself, and so we have that word 'merely' interjected by this pessimist, who philosophized, but who was so far from being a teacher, as to draw down upon himself the rebuke of the Duke, who tells him he would do "most infamous foul sin in chiding sin," being what he is, a worn-out libertine, who would poison the world with his pessimism.

To Jaques the stage was merely a mockery of the world, an imitation perhaps of the unconscious mockery of true life, that the world presented to his jaundiced vision. And so his 'seven ages' make up a picture of man's life on earth, that is indeed a bitter mockery of the ideal life, not even redeemed by a prospect of any future, here or elsewhere.

But Life is a drama in the true sense. It is a presentation of the pilgrimage on earth of the incarnate soul.

Each incarnated soul is an actor playing a part; but the part is his own, and he is made up to the character as well as the means at his disposal will allow. The Soul may perhaps make choice of the surroundings into which it desires to descend; but that choice is obviously limited by circumstances; and the event may be so modified as to result in something like a misfit. But still the actor plays his own part, as far as circumstances may allow; and the play is real to him, as it must be to his soul, the true actor, however false the position may appear.

I once heard a man rebuked for speaking disrespectfully of his parents by one who had acquired some slight acquaintance with the doctrine of rebirth, and who based his reproof on the supposition that the man was

THE TRUE POSITION OF THE DRAMA

himself responsible in the matter. He said: "You ought to have made a better choice of parents; next time you will be more careful."

The recognition of one's own responsibility for the circumstances in which one finds oneself is an act of justice that makes life seem more dignified and more intelligible. It does away with pessimism, and brings in responsibility.

Acceptance of what comes as the result of former lives compels attention to the probable results of present conduct, and makes man feel that he is, in some sort, the maker of his destiny and the author of the part that he will play when next he comes upon the stage. Once that a man feels his responsibility his sneers at the hollow mockery of life must cease.

True it is that men and women are actors, and that "one man in his time plays many parts": but 'his time' is almost infinite, and counts perhaps as many incarnations as there are days in a lifetime, and as many births and deaths for the soul as there are bedtimes and wakings for the body.

Instead of the unpleasant picture drawn so harshly by the melancholy Jaques, we may see: first, the infant chortling in jubilation to greet the wonder-world around; then the schoolboy with love and laughter in his eyes, eager for knowledge, grasping each opportunity and wringing from it new experience; then the lover feeling the incompleteness of his solitary life, and yearning for true companionship upon the flowery path of progress; then the soldier facing courageously the demons that arise within him to turn his heart into a battlefield, till he asserts his mastery even at the cost of all the joys the demons offer him: and then the justice, stern and inflexible in his adherence to the Truth, just in his judgment, patient, and wise, and full of confidence in the Good Law: the sixth age shifts into the peace and fulness of accomplishment. All the rich harvest of a life's experience well garnered, to serve as seed-corn for a future generation, now scattered broadcast by the pen, and stored in granaries of knowledge, testifies to a life well spent. The last stage of all that ends this strange eventful history is meditation, when the soul, withdrawn from contemplation of the passing pageant of the outer world, turns to the great reality, and sees the Sun of Life arising, and the Light that gilds the Pathway of the Infinite. In patience and in confidence the undying soul waits for the dissolution of its shadow and for the hour of its emancipation.

Had the world then been ready to receive the message of Theosophy, surely Shakespeare would not have let the pessimism of Jaques stand between his own vision of the true life and the audience, who would have looked for something deeper than the shallow cynicism of the embittered

THE THEOSOPHICAL PATH

philosopher, whose highest ambition was to be a licensed fool. "Invest me in my motley," was a cry that came from that part of his distempered organism that served him for a heart, and it may stand as the keynote of his mock philosophy of sadness.

The Joy of Life is the expression of confidence in the Great Law, not as the arbitrary dictum or decree of any Deity, but as the inherent Nature of the Universe. The optimist is he who feels intuitively that all Life is beautiful in essence and, naturally, conformable to the Law; the disregard of which brings discord into Life.

But ignorance of the Good Law means pessimism, and hopelessness, and misery, and pain. Then Death, which is joy and liberation to the soul, becomes a thing of terror to the body and the lower mind locked up within the perishable body.

The Drama of Life is the pilgrimage of the soul; and our stage-drama is but a mimic presentation of the great tragedy or comedy, in which we all take part. It is so, whether the actors know it or not, whether the dramatic author has seen the light or sits in the darkness of self-satisfaction, and spins words, or weaves them into a tapestry, that he believes to be entirely original in design. Unconsciously perhaps, he too tells the story of the soul's experience in its long search for self-knowledge and for complete expression of the divinity incarnate here on earth, since there is nothing else to tell in all the universe.

When the dramatic author is a man of genius he sees the Soul moving behind the screen of life, and feels, more or less clearly, the might and majesty of the Great Law made manifest in human plots and plans, and crimes and heroisms. And not in tragedy alone, but in the most boisterous comedy, in the delicate intricacies of invention, as well as in the faithful presentation of what we call character-studies.

The Soul is behind it all; if not, the play is tedious. That which distinguishes the Great Drama from the vulgar is just this, the immanence of the overshadowing Soul.

The classic Drama owes its endurance to the intuitive perception by the author of this Reality behind the shows of life. So his every personage is 'some-one': and, what is more, that some-one lives, and outlives his generation; for he is an expression of the immortal Soul, and has in him some positive element of immortality.

It seems probable that the stage-plays familiar to us had their origin in mystery-plays performed in the temples in antiquity for the instruction of the neophytes or for the entertainment of the multitude, whose education was more rudimentary. But whether performed in secret for the benefit of candidates for initiation, or even as features of the initiation itself; or played in public, in the outer courts of the temple for the

THE TRUE POSITION OF THE DRAMA

populace, those dramas were avowedly descriptive of the experiences of the Soul incarnate or discarnate, either as man, or demigod, or god, or demon. There was no other explanation possible in times when as yet the deadly blight of intellectual materialism had not made pessimism general, and infidelity most fashionable in all classes. The people would seem to have been more generally religious than in our day and the power of the church was dominant. But as religion lost its hold upon the people the mystery-plays would naturally lose their original significance and, instead of being educative and spiritually enlightening, they became at best an entertainment and in general merely a ritualistic mummary without sense or power to elevate the imagination of the spectators. From superstition to buffoonery and grossness is but a step, and so the dark ages intervened between the forgotten days of the true spiritual mysteries and the dawn of our modern intellectual drama, vital and full of natural vigor but devoid of the deeper qualities that were the essence of the true mystery-play.

The dark ages passed, and the spread of education brought enormous increase of prosperity, culture, and luxury. Literature and the arts have become popular both as entertainment and occupation. But the reawakening of the dormant spirituality in the world has not yet become a positive factor in the life of civilized nations. The hysterical excitement due to the horrors of the day must not be mistaken for a spiritual awakening. But the smooth self-satisfaction of our commercialized society has been shaken to its foundation. The bed-rock of national and individual selfishness seems foundering beneath our feet; fumes from the unknown world beneath are streaming up to the surface, and the world is being 'gassed' with its own emanations. The result is bewilderment and confusion, in which all barriers seem powerless to resist the influx of some new ideas, the nature of which has yet to be revealed.

But in the general upheaval surely some long-forgotten guide-posts on the path of life may be exposed to view once more, and men may find there indications of the truths that have lain buried for so long.

There is already a great need felt for a more convincing answer to the problems of life than can be had from any of the current religions of the day; and this demand reaches the field of art, literature and the drama.

The drama was once a teacher, or rather an inspiration and an appeal to humanity. It did not preach sermons, nor did it teach dogmas, but it presented pictures and revealed mysteries. It raised men's minds from the vulgar view of life to the heroic, and it pointed the way to the divine.

Why can it not do so again? For the reason that authors and actors, in common with all the rest, have lost the knowledge of their own divinity, and now they can scarce believe in the existence of the Soul.

THE THEOSOPHICAL PATH

The path of descent into materialism and negation is well described in the *Tao-Teh-King*. We read:

" . . . Thus it happens that, when Tao is lost, Virtue takes its place.

When Virtue is lost, Benevolence succeeds.

When Benevolence is lost, Justice ensues.

When Justice is lost, Expediency follows.

But Expediency is the mere shadow of the right and the true, and is the portent of confusion.

Superficial Virtue is the mere tinsel of Tao, and the fool makes use of it. . . ."

Tao is the Divine Wisdom; it is the Path, it is the Gnosis, it is Theosophy.

And Theosophy was lost to the world at large long ago. But it was not lost entirely. There have been Theosophists who kept the Secret Doctrine intact, and who kept the Divine Light burning here on earth all through the darkest ages, so that the darkness, deep as it was at times and still is, was never complete nor universal. Now it has been revealed to the world in a new Theosophical movement, which was founded by H. P. Blavatsky, and is now kept alive by her successor Katherine Tingley. And what they have given to the world is a lost key to the temple of the mysteries in their own hearts, for each to use who will.

As soon as men begin to use that key they will begin to see a light that will make them dissatisfied with the miserable substitutes they have been fain to satisfy themselves with so long.

Already there are symptoms of an awakening. The theater has not lost its charm, but its patrons are dissatisfied, and know not what they want, although they feel the hunger in the heart that will not be content with soulless intelligence, or heartless nonsense. The theater has lost its hold, because it had no more to give than the public already had.

Dramatists of high intelligence and masterly technic have given us problem-plays that leave the problems all unanswered and unsolved. Satirists have written scathing criticisms of the follies of the day, and stood aloof as if they were themselves superior to the weakness and vulgarity around; but for a clue to lead the world out of the swamp, we look in vain in all their works, and are compelled to wonder if they really had any light to give.

Denunciation is so easy. Satire seems scarcely more than a morbid tendency of a mind embittered by consciousness of its own deformity.

When Theosophy has brought back the Light; or rather, when the Light, which is Theosophy, is once more recognised, then there will come a dramatist who will reveal the ancient mystery of the Soul incarnate, and the eternal drama of its pilgrimage on Earth. And then the people will flock to the theater as they did of old to the Temples in the Great Ages of Antiquity, and their heart-hunger will be satisfied.

DESTINY AND FATALISM

H. TRAVERS, M. A.

"'It is destiny!' — phrase of the weak human heart! 'It is destiny!' — dark apology for every error! The strong and virtuous admit *no* destiny! On earth, guides Conscience — in heaven, watches God. And Destiny is but the phantom we invoke to silence the one — to dethrone the other!" — *Bulwer Lytton*

DESTINY is the name for a legion of strong forces which we ourselves have set in motion. It is the accumulated effect of our past motives, desires, actions. We weave for ourselves, each moment of our lives, a web of destiny. But it is not binding. The same will which set the forces in motion can resist them; the same mind which planned them can evade. And the voice of Conscience, which stood aloof when, by yielding to our selfish desires, we created this destiny, stands aloof still, and can interpose to save us, if we will but invoke its aid.

The aphorism quoted above says that the strong and virtuous admit no destiny. Is there then such a thing as destiny or not? There is and there is not, according to the varying sense given to the word. The word Karma, and the meaning attached thereto, clear up the question. Karma is the accumulated effect of tendencies which we have set up in the past, both in the present life and in preceding incarnations. This is Destiny, if by Destiny we mean a strong predisposition; but it is not irrevocable fate, for man has the power to resist it.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Scientific speculation often tends towards a rigid and mechanical interpretation of the laws of nature, based on very narrow and elementary mathematical principles. Thus we get a misinterpretation of nature, and make things even worse by attempting to apply the same rigid interpretation to human life. Some have sought to represent nature as a system of linked causes and effects, which, once started (who knows how?), goes on automatically like a machine without the interposition of an influence from outside the system. But we see that the life-soul in the plant sets aside the inertia of the physical matter and superimposes an entirely new set of laws upon it; and in the animal a still freer will comes into play and introduces still higher laws. In man there is an infinitely greater power of independence; and it is far greater than most men usually think. Not only does his intellect set him far above all the lower kingdoms, but there is even that which transcends the intellect

THE THEOSOPHICAL PATH

(as the word 'intellect' is ordinarily used). Is not this what is meant by the Wind (or Spirit) that bloweth where it listeth? A man may be predisposed to disease, and yet set it aside by the use of his intellect. An ignorant man in such a situation would have yielded and said, 'It is Destiny; who can fight against Destiny?' The man of intellect recognizes not this Destiny; he makes his own Destiny.

We cannot solve the problem of freewill absolutely — we can solve nothing absolutely — but we can solve it relatively. The animal is free with regard to certain laws that limit the possibilities of the natural kingdoms below him; but yet the animal is subject to the laws that limit his own kingdom. Similarly man is free with regard to certain laws that limit the animal, and yet bound by certain laws that govern human nature. But we cannot stop at this point of the argument; our illustration is very imperfect. For human nature is not a rigid quantity, but a very elastic quantity; and man's character may truly be described as made up of a great many layers, one above another. We have various grades of human intelligence, and consequently as many grades of independence, ranging from the most elementary and uncultured type of man, who moves in a narrow circle of habits and customs, up to the most developed and self-cultured man, who can subject many of his habits and powers to the force of his will as directed by higher principles. Thus, while an absolutely free will — a will bound by no law whatever — cannot be conceived as being anything short of mere chaos, it is easy enough to conceive of a will which follows a high law and thereby controls all lesser laws. So we may say that man controls destiny by Destiny: he controls the momentum of his personal desires by the force of his will acting in accordance with high principles. It is like a charioteer who, instead of sitting in abject inaction while the horses drag him where they please, guides and drives them whither he will. He is bound only by his own plan, not by the caprices of his steeds.

But fatalists, while admitting the relative freedom of man's will, as compared with the animals, say that man is nevertheless bound by an endless chain of his ideas and propensities, which generate each other and thus form a network of causes and effects from which man cannot escape. This is where we take issue with those fatalists. The fact that man is able to contemplate such an idea, to state such a proposition — does not this fact suggest that his mind possesses an attribute which places it, partially at least, outside of the chain, independent of the network? Has not the human self-conscious mind an indeterminate value which prevents us from using it in a scientific equation, or from making it a link in such a chain of causation? If this be so, then the human mind must be capable of unfolding at any moment new and

DESTINY AND FATALISM

unforeseen capabilities that would upset the calculation. A scientist devises formulae and equations which express what he knows of the natural forces; and when he discovers a new source of energy, he simply readjusts his equations and makes them square once more. In the same way a fatalist may make out a scheme of human conduct and destiny, based on what he knows; and yet stand ready to readjust it whenever it may become necessary to recognise new factors in the problem.

Karma, the chain of causation, works on many different planes. A man has physical Karma, mental, psychic, moral, spiritual. Thus the problem of determining a man's future conduct or destiny resembles a very complex mathematical problem, in which a great many different modes of variation have to be taken into account. And while it might be possible for a prophet to determine, with more or less approximation to accuracy, what a man's conduct would be likely to be, so long as that man were a simple character, with the bulk of his mental powers latent; it would become increasingly difficult to foresee the future if the man in question had a more evolved mind; while the difficulty of the problem would increase infinitely, in proportion as the latent powers of the mind became unfolded.

In the stars is written the destiny which a man may or may not fulfil. Even the common astrologist has to admit that a man is (to some extent at least) independent of the destiny and character written for him in the zodiac; for otherwise why do the astrologists warn and advise their clients? If the signs were binding, the advice and warning would be of no use. To give the advice is to admit that the indications are not binding, and that they can be resisted. In the same way with phrenologists and palmists; they show you what your tendencies and liabilities are — and enjoin you to resist them. That is largely what people go to phrenologists for; it is largely the reason why phrenologists delineate these tendencies: to enable parents to see how to train their children and what trade to put them into. Perhaps I have in my horoscope some large and potent planet with an unknown and incalculable influence, which will overrule every other influence. If so, the work of the astrologer becomes very unimportant for me. Some astrologers go beyond the zodiac and its planets and introduce fixed stars; which makes the problem yet more uncertain. If now I choose to believe in the real existence of invisible planets, or any other unknown celestial bodies — and who is to gainsay me? — what becomes of astrology?

Pythagoras advises us to study mathematics, and one of the things I find there is that a point, free to move where it likes, but within the limits of a certain law, will generate a certain curve. For instance, if a point is free to move whither it likes, so long as it never strays nearer or

THE THEOSOPHICAL PATH

further than one foot from another point, it will generate a spherical surface round that point. But, if the restriction should be removed, if some other condition should be imposed, then the curve generated would no longer be spherical. So with man: before we can predict his conduct or fate, we must know the law under which he is moving.

Knowledge reveals to man other laws different from those which he has been following; and his power of choice enables him to follow these new laws. A study of Theosophy enlarges greatly the boundaries of knowledge, and therefore gives the student new possibilities. It enables him to escape from many things that have been holding him. Let us take as an illustration the familiar case of despondency. A man is disappointed, weary, sick, getting old; and he thinks this is the end of his hopes and possibilities, and that all he can do now is to make himself as comfortable as possible for the remainder of his days. But perhaps his case may be like that of a laborer who is tired out with his work; and he does not despair, because he knows that his latent energy is still whole and will restore his powers by the morrow. If the cases are similar, the desponding man ought to feel that he has a store of latent energy. Perhaps he has not dug deep enough into his own nature. If the ordinary resources are really failing, it may be the best opportunity for calling in other resources. In short, it may be the time for taking a new lease of life. Perhaps there are further stages in life which the majority of people never reach to, because they do not know of them, and so give up and go down hill. Perhaps we go on producing leaves and do not know that it is possible for us to produce fruit, and so give up in despair when we cannot produce any more leaves.

The general principle involved is that, whatever forces are ruling us, we can perhaps escape from their thralldom by calling in the aid of higher forces, or by assuming a mental attitude of independence of the lower forces. Theosophy enables us to invoke a higher quality of the will, so as to overcome anger, lust, selfishness, etc. It shows us where to look for strength — in the better part of our own nature. True, there is a danger to guard against: the danger that, in trying to invoke help from within, we shall merely call up another form of selfishness. This is a danger against which the schools of New Thought do not sufficiently guard; some of them even — to judge by their announcements — seem to appeal directly to selfishness. But a man who knows that selfishness is the root of evil, and who wishes to escape from it, does not make this mistake. Anything offering him a purely personal and selfish advantage would be rejected by him as containing the very poison which he was seeking to overcome.

It is selfishness, purely personal ambition, that binds a man down



Lomaland Photo & Engraving Dept.

'A SPRING DAY'

By Julius Kronberg, 1915



Lomaland Photo & Engraving Dept.

'PERSEUS DELIVERING ANDROMEDA'

Preliminary sketch for ceiling painting in the Hallwyl Palace,
Stockholm, Sweden.

By Julius Kronberg, 1918



Lomaland Photo & Engaving Dept.

'PERSEUS'

Detail: charcoal drawing for opposite sketch.

By Julius Kronberg



Lomaland Photo & Engraving Dept.

'A MUSIC HOUR'


By Julius Kronberg. 1915

FACT AND FICTION IN MYTHOLOGY

in a chain of fate; and it is by stepping out of selfishness that he allies himself with a higher law and escapes the domination of the lower laws. Thus man is not bound by any destiny that can be calculated; and whether or not he is bound by his spiritual destiny is a question too remote to be of any practical consequence to us yet awhile.

FACT AND FICTION IN MYTHOLOGY

T. HENRY, M. A.

E find the author of a history of ancient Greece saying (preface of book dated April, 1888) that some myths owe their existence to mistakes in etymology. The first half of the word Aphrodite resembles *ἀφρός* (foam), and this, he says, has given rise to the birth of the goddess of love and beauty from the sea. But we find that the Hindû goddess Lakshmi or Śrī, also the goddess of love and beauty, rises from the sea. As the orientalist Monier Williams says,

“ . . . Then seated on a lotus
Beauty's bright goddess, peerless Śrī, arose
Out of the waves.”

And in the Babylonian creation-story Ishtar (Venus) is shut up in the ark and sends out a dove (sacred to Venus) in search of dry land. And it could be shown by more instances that there is a general connexion between the goddess of love and beauty, and the sea or waters. Hence the theory that the ancient Greeks were misled by a false derivation breaks down, and it is more likely that the myth gave rise to the name, than that the name gave rise to the myth.

Another instance of the same kind is that of Prometheus. The historian asserts that the name is derived from the Sanskrit *pramanthas*, a stick used for producing fire by friction; and that the Greeks' own derivation of Prometheus from *προμανθάνειν* (to look or know before) is a mistake. Further, he asserts that a great part of the story of Prometheus is derived from this alleged false etymology. But the story of Prometheus is found elsewhere; it belongs to a well-known class called 'myths of fire-stealing.' In the mythology of ancient Hindûstân, the Mahâsura is said to have become envious of the creator's resplendent light; and at the head of inferior Asuras to have rebelled against Brahmâ; for which Śiva hurled him down to Pâtâla, the nether regions. Similar things are related of Loki, the fire-god in the Scandinavian mythology.

THE THEOSOPHICAL PATH

In the Hebrew *Zohar* we find that the Ishin, the beautiful B'nai-aleim or sons of God, mixed themselves with mortal men and were chained on a mountain in the desert. The same story is found even among tribes called savage, as the Murri of Gippsland, Australia; and in Brittany, New Zealand, North America, etc. (See THE THEOSOPHICAL PATH, Vol. XII, No. 3, p. 234.) This shows that the story of Prometheus was not invented from an imaginary derivation of his name; but it is very strong evidence that the name was invented from the story, as the Greeks said. Hence the theory of the modern historian is a sheer guess, and not a good guess.

The myth of the discovery of fire, so universal and so greatly honored, never meant the discovery of *physical* fire. Would such a discovery, supposing it to have been made, have commanded such universal veneration and inspired such marvelous allegories? Again:

"Fire was never *discovered*, but existed on earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. . . . Let a new race of men . . . appear now on any uninhabited spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all."

— H. P. BLAVATSKY: *The Secret Doctrine*, Vol. II, p. 252

How ridiculous appears the charge of ignorance and fancifulness brought against the whole ancient world by people whose imagination has led them to invent such a theory! Man lives for ages without knowing of fire, although lightning is playing around him and starting brush fires, and volcanoes are pouring their molten streams. He then discovers that he can make fire by rubbing two sticks together, and thenceforth celebrates the discovery in elaborate myths in every part of the world!

It was not physical fire, but spiritual, that was thus celebrated — the endowment of previously animal man with the Divine Fire or Intelligence. The myth of Prometheus is in fact part of a history of the origin of humanity. To find the origin of the story, we should have to go back to a time when humanity was homogeneous throughout the earth and had a common set of sacred teachings. Following the dispersal of humanity, and its breaking up into separate races, the story was transported hither and thither, and adapted and localized. We have it in one of its adaptations in the beginning of the Hebrew-Christian Bible.

"The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that even which is historic . . . is, in almost every case, attributed by modern criticism to the ignorance of antiquity."— *Op. cit.*, II, 794

This of course applies to all that vast and complicated mass of myth that we find, not only in Greece and Rome, in Egypt and India, but in

FACT AND FICTION IN MYTHOLOGY

ancient Scandinavia and ancient America. As well try to stand a pyramid on its apex as try to base all this on a theory of ignorant fancy in the childhood of humanity. It is what is left of the Sacred Science of the Past. H. P. Blavatsky, in *The Secret Doctrine*, brings together the parts and shows the original teachings underlying them.

The existence in ancient Greece of so many sacred rivers and mountains exercises the ingenuity of the historian to invent explanations competent to satisfy his own mind on the subject. He says that it was only natural for the people to feel gratitude and veneration for the streams that had watered their fields, the trees that had sheltered them from the sun, and so forth; and that they therefore invented elaborate myths, in which the natural scenery was deified. But other scholars find that other races had myths, the same in form, but attached to different rivers and mountains — to the rivers and mountains in *their* country. The question then arises whether the one nation borrowed from the other or not. A comprehensive study of nature-myths shows that they must indeed have sprung from a common source, for thus only can their similarity be accounted for; and the corollary is that these myths were localized by each race to its own topography. Thus the Styx is a symbolical river, having its analogs in the mythology of older countries; and at the same time it was the name of a particular cataract in Greece. In the same way we have a number of Gardens of Eden and Mounts on which an Ark rested.

To say that the ancients vivified natural objects is merely expressing one point of view; the opposite point of view being found in the saying that the moderns have unvivified natural objects, have killed the gods and nature-spirits, and reduced everything to terms of dead matter. We read that even the lonely hills, the forests, and springs had their deities; and the very trees and flowers were sacred: the olive to Athena, the bay to Apollo, and the white poplar to Herakles. The earth was not an inanimate clod but a joyful mother and a liberal housewife who repaid the riches intrusted to her. But nowadays the rivers turn mills, the trees are cut down and made into the Sunday editions of newspapers, and the earth yields up her stores of coal and iron to be turned into machinery for various uses.

We are informed that the Greeks believed the Gods had once dwelt on earth among men, had guided and instructed them, and afterwards by their union with mankind left as a heritage a race of heroes, which again was succeeded by the race of ordinary mortals. Modern wisdom, peering between its legs and seeing the top where the bottom should be, reverses the order, and presents us with an (imaginary?) picture of a race of anthropoid apes, succeeded by a race of ape-like men, which again was

THE THEOSOPHICAL PATH

succeeded by ordinary mortals. But mythology also speaks of monsters half human and half animal; it gives a fuller outline of evolution than does modern speculation. We have in it the traces of a far more comprehensive science than that of today. It recognised the distinction between mind and matter, and never thought of trying to define mind as a form of matter. Thus it studied the derivation of the mental part of man as well as his physical part. The Gods came to earth and mingled with mankind, thus begetting a race that was divine-human. Then began a stage of evolution leading at first downwards towards materiality, as an inevitable stage in man's eventual destiny — that of resurrection towards spirituality. Here we have the real key to mythology: it is a condensed and disguised history of human evolution.

As to the seeing of spirits and divinities in natural objects and scenery, is it not largely true that what we call 'Nature' is simply the interaction between what is inside of us and what is outside — that, just as a blind man's view of nature is different from that of a seeing man, so the ancients' view of nature may have been different from ours? Nature is responsive, yielding up what is given, answering according to the appeal we make, revealing just so much as we are able to see. It is stated in the article on Second Sight, recently appearing in this magazine, that the possessors of this faculty were able to exercise it only in the Highlands and Islands of Scotland, and lost it elsewhere. This fact shows that there can be more in nature in one country than in another.

Our historian suggests that the myth of Herakles slaying the Hydra of Lerna may "perhaps" be connected with some attempt to control the sudden rush of waters which flooded the deep Arcadian valley. And perhaps not, we say. The myth is a familiar feature of the book of ancient symbolism, its analogies are to be found in every mythology, and the fact that it was localized does not interfere with its rôle of a universal allegory. Herakles is the Tyrian Melkart. He is the Babylonian Izdubar, who slays a winged bull, a tyrant, and two scorpion men. One of his symbols is that of the Sun passing through the twelve ecliptic solar mansions; this again being a symbol of the conquering Soul of man passing through its various trials on the way to its final victory. But all myths and symbols have a sevenfold interpretation; so that Herakles may stand for a race or a great hero, as well as for the Sun-god.

"Allegorical and mythological ornamentation around the kernel of tradition in no wise prevent that kernel from being a record of real events."— *The Secret Doctrine*, II, 235

The vast mass of ancient mythology offers us a very tangled skein to unravel; but, just as a long cryptogram is easier to decipher than a short one, so in this case the very plenitude of the material provides us with a proportionate abundance of clues; so that time and patience will



Lomeland Photo & Engraving Dep.

GREEKS AND AMAZONS

Section of the frieze of the Mausoleum, one of the 'Seven Wonders of the World', at Halicarnassus, Asia-Minor.
This tomb of Mausolus was built in 352 B. C. with the co-operation of Scopas and the most celebrated of contemporary sculptors.



Lomaland Photo & Engraving Dept.

BATTLE OF GREEKS AND PERSIANS

Section of the frieze from the Nereid monument at Xanthus in Lycia, now in the British Museum. The widest section of that frieze represents a battle between Greeks and Asiatics; the other sections represent episodes of war, the chase, of banqueting, and of sacrifice.



Lomaland Photo & Engraving Dept.

BATTLE OF CENTAURS AND LAPITHS

One of the twenty-three blocks sculptured in alto-relievo, from the interior frieze of the cella of the temple of Apollo Epikourios at Phigalia, Greece.



Lomeland Photo & Engraving Dept.

BATTLE OF GREEKS AND AMAZONS

Another section of the Phigalian frieze, now preserved in the British Museum. These sculptures are of high artistic excellence, but lack the dignity and repose of the almost contemporaneous art of the Parthenon.

FACT OR FICTION IN MYTHOLOGY

conquer the problem. Of prime importance is the attitude of mind with which we approach the subject. It is all very well for scholars to say that questions must be considered in the cold light of reason and without emotional bias of any kind, and so forth. That is only their way of clearing the ground for the erection of their own machinery. It is not their own bias, but other people's, that they wish to get rid of. If we set out with the resolve to represent ancient Greek history as merely a prelude to modern history, we are indulging in considerable bias; and the ancient history is likely to become altered in much the same way as our conceptions of Shakespeare's works have to be altered in order that we may argue that they were composed by Bacon. But times have changed since the date of this book — the same year as the publication of *The Secret Doctrine* — and people are not so infatuated with the glories of modernity as they were. As to Greece, the discoveries in Crete have since been made. We must try to bear in mind, and attach due significance to the fact, that the ancient Greeks created art that has never since been matched. This fact bespeaks a superiority which forbids us to look down on them as children. When, because of some feature that to us is obscure, we charge them with puerility, we should beware lest, through our own dull literalness, the epithet should become transferred to ourselves; like the celebrated mathematician who called the poet to order for stating that a man was born and a man died every moment, and suggested the amendment, "And one and one-sixteenth is born." In brief, we must approach the study of ancient mythology in the spirit of a student desirous of knowledge, and who is convinced that this mythology enshrines something worth knowing — is the key to the forgotten ancient knowledge.



"LEGENDS, myths, allegories, symbols, if they but belong to the Hindû, Chaldaean, or Egyptian tradition, are thrown into the same heap of fiction. . . . The same myths — when and because mutilated — are accepted as Sacred Scriptures, more — the word of God! Is this impartial history? Is this justice to either the past, the present, or the future? . . .

"There are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it, 'are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.' "

— H. P. BLAVATSKY: *Isis Unveiled*, II, 431

WHO BUILT FORT ANCIENT?

J. O. KINNAMAN, A. M., PH. D.

Member of: Victoria Institute, London, Eng.; The Palestine Exploration Fund, London, Eng.

WITH NOTE BY C. J. R.



HIS question has for years occupied the thoughts of the writer. He has searched all extant archaeological literature for answer, but has found none that seems to him satisfactory. True it is that answers have been offered, but they, one and all, seem almost childish. Archaeologists have completely succumbed to the propaganda that the historical American Indian was the original inhabitant of this continent, and the sole author of the existing archaeological relics. Let us examine the question as it stands today, in order that we may clear away the rubbish, and arrive at a probable answer, if possible.

Fort Ancient is located in the very center of Warren County, Ohio, on a high plateau overlooking the Little Miami River. It is guarded on some of its sides by very steep ravines, and thus from its location and construction, being the greatest prehistoric structure of the kind upon the continent, it may properly be called the 'Gibraltar of America.' The distance around the walls of the Fort is three and two-thirds miles; the area, 126 acres. The walls, built partially from stone, vary in thickness, according to position *in re* the ravines, from four to twelve feet. The average height of the original walls was probably twenty feet, and they were surmounted with palisades. Inside the wall was a moat from four to seven feet deep. Part of the wall is built from surface loam and clay that now resembles a heavy railroad embankment. The stones are limestone varying in size from two by three feet to eighteen by twenty-five inches. Some large stones were used to keep the edges of the embankment from washing into the ravine. No mortar or cement was used in the construction.

For convenience of discussion, the structure has been divided into three parts, viz: the Old Fort, the Middle, and the New Fort, though it is really only one.

There has been much speculation as to the original purpose of the structure, though now it is acknowledged by all archaeologists that it had only one, namely, military.

The majority of American archaeologists accredit the fortification to the Indian; they consider it a proven fact that the Indian built all the

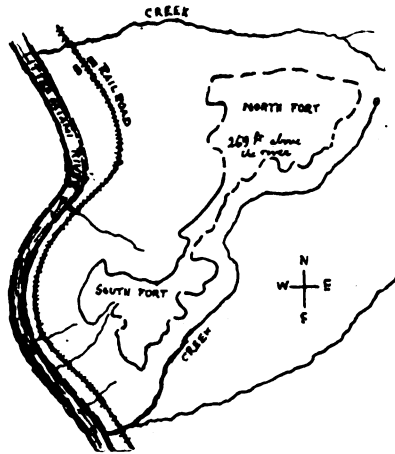
WHO BUILT FORT ANCIENT?

earthworks in the Mississippi-Ohio valley. This theory has become such a fad that scientists seem unable to break away from it, though their better judgment protests against it. They base their theory upon the following facts:

1. Lodge circles found within the walls.
2. Pottery fragments, etc.
3. Burials and skeletal remains.
4. The absence of copper tools and artifacts.

We do not purpose to deny that the Indian came to the American continent some time and that too in a but we do purpose that the American forebears built Fort the earthworks in States. There extradition among all section that they far advanced in civilization of the country

Whoever built were well versed in mathematics. They tary fortifications to knew how to wage



PLAN OF FORT ANCIENT

during its history, very remote past, to deny strenuously Indian or any of his Ancient or any of central United isted a prevalent the Indians of this found a white race, lization, in posses- when they arrived. these earthworks, engineering and had reduced mili- a science; and they defensive warfare.

What of the fact that lodge circles were found within the walls? It only proves that the Indians did occupy the site even within historic times, for the advocates of the theory say that the circles were plainly marked before the plow obliterated them. It would be the most natural thing in the world for the Indians to pitch their camp upon the site. It is a beautiful spot, and makes an ideal place for an encampment.

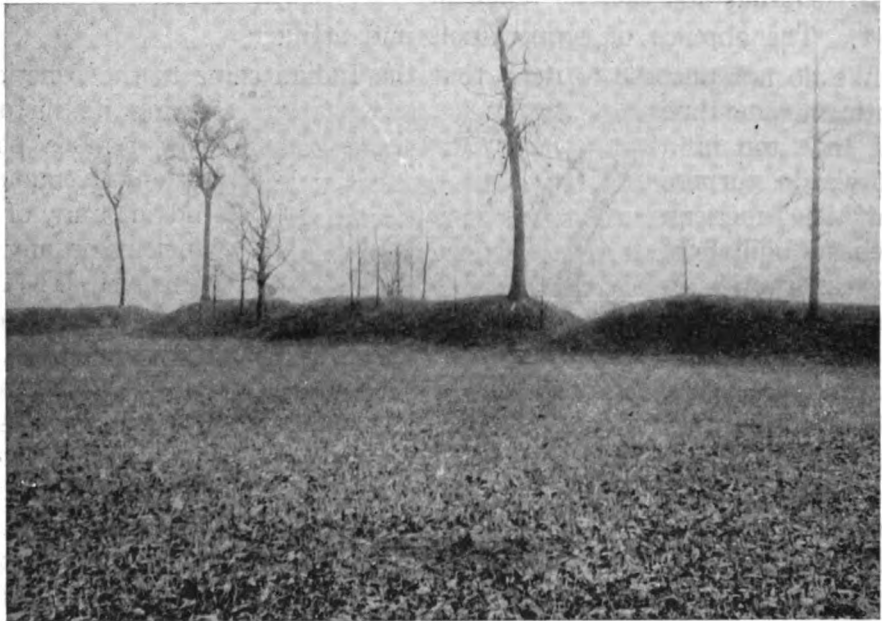
The second fact can easily be disposed of in the same manner. The pottery found there is unquestionably that of the Indian as we know him. There is nothing ancient or prehistoric about it.

The burials are, no doubt, intrusions of a far later date than the time of the construction of the Fort. Why is it necessary to hold that the original builders buried there at all? The structure is a fort, and it may be possible that the builders, for some reason, did not remain long upon the site. It may be that they never fought a battle there, being compelled to retreat without offering battle. Such has often been the case in so-called civilized warfare. The skeletal remains are those of

THE THEOSOPHICAL PATH

the Indian, though two methods of burial are indicated, but both common to the indigenous inhabitants during the historical period.

The absence of copper tools and artifacts tells us nothing, except the fact that they are lacking. That would not be a thing to be wondered at. All such tools could have been removed just as well as abandoned, as was the case of the prehistoric miners on Royal Isle, where, up to a few



PART OF THE WALLS, FORT ANCIENT, OHIO

years ago, the traveler could see the tools in the same place where the miners left them when quitting work.

The question, 'Who built Fort Ancient?' could never be answered by archaeology alone. In order tentatively to find our answer, we are compelled to turn to other sources, *i. e.*, history and descriptive geography.

The books referred to are found in the Chinese and Hindû literatures. The writer, in full accord with Mr. Alexander McAllan of New York City, is not going to contend that any Chinese or Hindû priest or traveler ever visited America in the dim past ages, and then returning home wrote an account of his journeys; but rather that a tribe, who afterwards became what we know as Mound Builders of the Mississippi valley, being driven from their homes in Mexico, found their way to Arizona, the Grand Canyon, the Gulf of California and vicinity, thence to the Mississippi-Ohio valleys; from there they found their way *via*

WHO BUILT FORT ANCIENT?

the Arctic regions to the coast of Siberia and Tartary where a great destiny awaited them. This host was led first by a Toltec princess born in Mexico, then by her son who was born in Arizona. The knowledge and description of America was carried into Asia by this tribe and there embodied into its literature.

We will not pause to inquire into the extent of their detailed knowledge of our continent, but will say in passing that they knew the exact distance



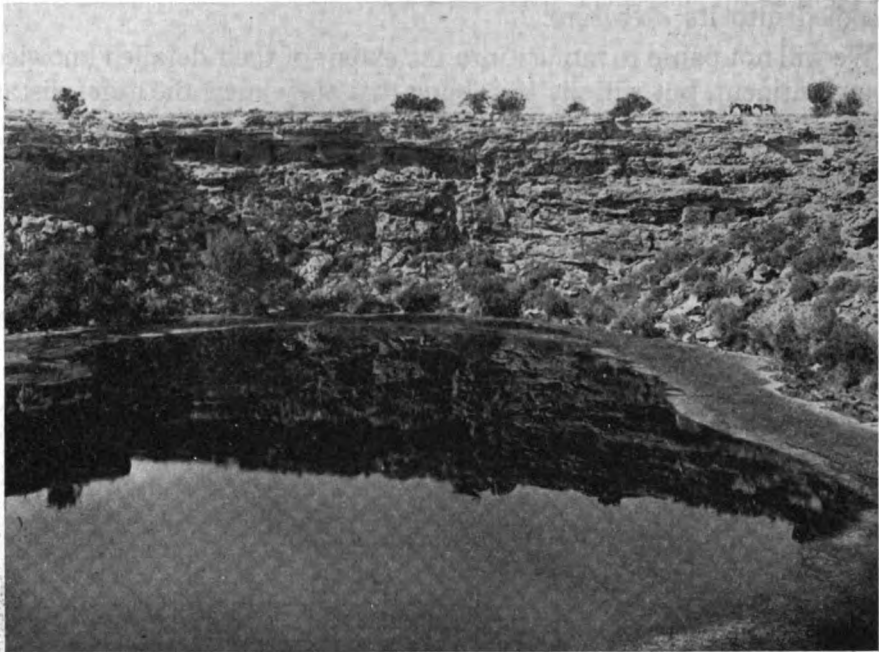
ONE OF THE NUMEROUS OPENINGS IN THE WALLS
OF FORT ANCIENT

from Canton to America; the exact width of the continent; the location and extent of the Rocky Mountains; the position of the Great Plains, the Mississippi and Ohio valleys, the Great Lakes, Yellowstone Park, the Grand Canyon, the Gulf of California, the Arctic regions, and the Atlantic Ocean. They further knew the general shape of the continent — that of a huge mulberry tree — the trend of the mountains, the direction of flow of the rivers, and the chief distances on the continent. For further detailed information in regard to this particular, I refer the investigator to the Chinese books known as *Shan-Hai-King*.

The Chinese account describes the Grand Canyon with such degree of accuracy that a modern traveler, using the account as a guide book,

THE THEOSOPHICAL PATH

could easily find his way about and identify the different spots of beauty and interest. Immediately following this account, mention is made of a place in the "southeast corner of a desert beyond the Eastern Sea."



MONTEZUMA'S WELL, ARIZONA

With prehistoric cliff-dwellings built into the face of the cliff.

The "Eastern Sea" of the Chinese is the Pacific Ocean. The exact distance to this place "Pi-mo" is given. Following the directions, the traveler comes to the desert of California and Sonora; the southeast corner of that desert brings him to the modern "Pi-mo," itself a desert and dependent upon irrigation for its power to sustain human beings. This place teems with the ruins of a prehistoric culture whose origin is shrouded in mystery, and whose antiquity is very great. It is in the vicinity of the great cliff-dwellings, among them Cliff Palace.

When interrogated as to the origin of these cliff-dwellings, the Pimo answer is given something as follows: "It was built by the son of a very beautiful woman who once dwelt in yon mountain; she was fair, and all the handsome men came to court her, but in vain; when they came they paid tribute, and out of this small store she fed all the people in the time of famine and it did not diminish. At last she brought forth a boy, who was the builder of all these structures."

The Pimos of today still hold in grateful remembrance the Princess of

WHO BUILT FORT ANCIENT?

a harassed race of builders who kindly succored them in time of famine.

The word *Pimo* is formed by combining *Pi*, which signifies 'skin' or 'case,' with *mo*, which means 'mother.' Then *ti* means 'place,' *kiu* refers to 'a level place on an eminence.' The Chinese records describe a place called "The Hill of the Maternal Case"; the Pimo, when asked the name of this eminence, raising his arm and pointing to the hill, exclaims, "The Hill of the Maternal Case."

In this Chinese record we find great stress placed upon a royal baby, Ju or Mu, connected with the Grand Canyon and Pimo. He often has the title Ti or Te. The part *Mu* is spelled in several different ways: *Mu*, *Mo*, *Moc*, *Mok*, *Mon*; such is the spelling of the first part of the name of the king of the Pimos who ruled during the 'Golden Age' of their history. *Ti* or *Te-cuh* signifies 'warrior,' or 'lordly warrior'; then follows still another part of the name, *suma* or *zuma*, which means 'sad,' 'angry' or 'severe.' But the spelling or the ideograph may be wrong, and the correct form may be *soma*, referring to 'water,' 'immortality' or 'divinity.' The Chinese records also give the ruler of Pimo the name of Mu-ti. The Pimo give exactly the same name; they also give him the full name, which his successors in Mexico always bore, 'Mon-te-zuma,' 'the divine, lordly ruler, Mu, the one who has Grace, Majesty, and Patience,' for *Mu* is either an adjective or an abstract noun.

The record further sets forth that the builder and ruler of the fortresses beyond the "Eastern Sea" was Mu, Mo, or Mok; that he ruled over the land stretching from the Grand Canyon to the Arctic Ocean in the Sun and Moon Shan, and that he finally ruled over the "Country of Great (giant) Men."

What and where was the "Country of Great (giant) Men"? It is necessary to call to our assistance Korean geographers. Without going into the details of the *apparatus criticus*, it is sufficient to state that the country referred to is exactly identical with Wisconsin and adjacent territory. This geographer mentions that in this country were great men 35 *chih* long, but they were unable "to go, run, travel, get away, depart from lizards, dragons, and serpents, because they were imitation, patterns." Thirty-five *chih* is equal to thirty-four English feet. The effigy of a man was found in Wisconsin thirty-four feet in length; Squire, Davis, and Dr. Peet found others that they readily called giants; there were also found in these same regions imitations or effigies of lizards, serpents, etc. The Chinese records proclaim that in the "Great Waste beyond the Eastern Sea" there is a place where the Sun and Moon rise in the "Great Men's Country." In another place this "Great Waste" is called Kwun-lun Shan or the 'Sun and Moon-lit Shan.' *Shan* means 'mountain'

THE THEOSOPHICAL PATH

or heights; *kwun* or *kwen* signifies 'many'; *lun* means 'to unify'; so the term, Kwun-lun Shan really signifies 'countless rolling valleys and mountains.' Taking this with the measurements that are given, Kwun-lun Shan becomes identical with the upper Mississippi and Ohio valleys. The "Great Men's Country" is identical with Wisconsin and adjacent territory.

The royal infant Ju, the mature Mu, was ruler over the "Country of Great (giant) Men" in the Kwun-lun Shan beyond the "Eastern Sea."

Who was the father of this infant Ju, the Prince Mu?

The legend among the Pimo makes his father a drop of water that fell upon the Princess' stomach while asleep. But this is merely evading the question. It is probable that the Princess was secretly wedded, but for political or other reasons she dared not reveal the fact, and when her son was born she invented the Heaven-given idea to allay all suspicion in a political way or otherwise. Her friends, and perhaps the priests, at once spread the story of the divine origin of the infant. These people were hard pressed by their enemies: why not grasp at the idea that Heaven had furnished them a leader who should guide the despairing people to new fields of national glory? Whence did he lead his people?

To say the least, it is a strange coincidence that Asiatic writers record that a Te-mu, Te-mu-dzin or Temugin arose in Tartary during the early part of the twelfth century, and therefore contemporary with the Mu born at Pimo about the year 1100 A. D. These writers say that this Tartar conqueror was called Timou or Timur-chi, and that his origin is shrouded in mystery. Anyway, this Mu came from a distant land; some writers say from Irkena-kon ('mountain valley') in the vicinity of the Caspian Sea, while other writers say that he came from the Arctic Ocean.

In his old age, or about the year 1150, a son was born to Te-mu upon whom the name Temugin was bestowed. When the boy was thirteen years old the father died, and the empire fell to pieces, apparently. This Prince's name has resounded throughout the world, for he became a great conqueror, none other than Jenghiz Khan — King of Kings — the grandfather of Kublai Khan, the forebear of Tamerlane, the Great Moguls, and the Moslem Sultans. The father of Temugin was the founder of the Yuen dynasty.

When the contest between the Cross and the Crescent was wavering in the balance, Jenghiz Khan burst forth from the wilds of Tartary, assaulted the strongholds of the Moslem, gave their cities to sack and flame, put an end to the Caliphate in Bagdad, and threw his weight in favor of the cross. The grandson, Kublai Khan, completed the conquest of China, and formed the Empire that stretched from the Pacific Ocean to the Mediterranean Sea, from the Indian Ocean to the Arctic, or in

WHO BUILT FORT ANCIENT?

other words, formed the greatest empire that the world has ever seen.

Who was the Princess that gave birth to Mu, and whence came she? It is almost generally conceded (except by those who would make all structures on the American continent the work of the ancestors of the present American Indian) that the Toltecs of Mexico were a white race. M. Charney states that we see carved upon the tottering walls of the temples of Yucatan, Greek, Celtic, and Semitic faces. Vining says these probably reached America by crossing the Atlantic Ocean. Though the types may be Greek, Celtic, and Semitic, it is necessary for them to open a way for Europe in the continent that promises. How accurate? Whence, could the Aino to Japan?

Father Sahagún, a Franciscan monk, went in 1529 and stayed until his death in 1590. He tells of an extensive account of the Aztecs, their customs, their tombs. He tells of years ago the

they came in ships and landed at a port called Pauntla. This is supposed to be on the Panuco river. After they settled there a large part of them, including their leaders and priests, went south as far as Guatemala. The party left behind organized themselves into a body politic; they reconstructed the calendar from memory, became powerful, built the pyramid at Cholula and finally built the sanctuary at Teotihuacan. For some reason, not known, they abandoned their homes, and wandered across the plains and deserts in order to discover new lands. There is no date given, but Prof. Valentine thinks that the date is referred to on the calendar stone, that is, 231 A. D. Just twenty-four cycles elapsed between that date and the dedication of the calendar stone and the great temple at Mexico City in 1479. The Mexican cycle consisted of fifty-two years. The same tradition exists among the Maya tribes, who give the date "of the beginning of things" as 245 A. D., but further state that their ancestors and those of the Nahua tribes appeared on the gulf coast about 231 A. D. These dates are arrived at by knowing



SEATED FIGURE FROM COPAN, HONDURAS,
WITH CHINESE ASPECT

reached America the types may be Greek, Celtic, and Semitic, necessary for them to open a way for Europe in the continent that promises. How accurate? Whence, could the Aino to Japan?

THE THEOSOPHICAL PATH

the year by the Mexican calendar of the Conquest, which was the year Three Calli. Tracing back the first thirteen Acatl we meet the year 1479. According to tradition, this was the year that the great temple was finished and dedicated. The top date on the Calendar Stone is Thirteen Acatl. On each side of this date are the signs for cycles, twenty-four in all, twelve on each side. Now if these cycles count for anything, and they must, they carry us back 1248 years from the date, Thirteen Acatl, or 231 A. D.

About the year 1000 A. D. there was formed a confederacy of tribes, of which Mayapan seems to have been the head. This federation seems to have been formed for war purposes; at any rate, war broke out about the beginning of the eleventh century, and the Aztecs, a name which signifies a confederacy of tribes rather than an ethnological distinction, drove someone from the country. That someone was the Toltecs whose 'last king' fled northward from Chapultepec.

In the Tonto Basin are pictographs depicting the driving out of a white people by red men, and the present Indians have legends that their land was formerly occupied by white men with long, white beards. Therefore the Toltecs were settled in Mexico several centuries before the eleventh, when the last remnant disappeared according to Aztec records and the writings of Father Marcos Niza. Aztecs and other red tribes almost annihilated the Whites at the Vale of Mexico; Topiltzin Quetzalcoatl, "the last king of the Toltecs," fled northward from Chapultepec — the historic Chapultepec.

Is it not a consistent conjecture that the beautiful Princess at Pimo belonged to this fleeing royal family? At least the curtain of history goes up for a moment, and we find the 'Queen of the Builders' on the hill at Pimo. The structures there, according to the aboriginal testimony, were reared about the year 1100 — the time when the Toltecs disappeared from the Vale of Mexico.

M. Charney asserts that the Toltecs were expelled from Mexico in the eleventh century, and that they were scholars, artists, astronomers, and philosophers. The *Shan-Hai-King* states that in "the region beyond the Eastern Sea," there is a country of Refined Gentlemen, whose temples are built upon pyramids (*k'iu*), the dwellings upon mounds (*ling*). The temples of the Toltecs were built upon pyramids, and their dwellings upon mounds. They were gentle and would not fight.

So the discomfited Toltecs fled northward; their Queen stopped at Pimo, built the cliff-dwellings, gave birth to a son, Mu, who was to lead his people further into the wilderness. The Queen even left her name embalmed in the name of the State that finally incorporated part

WHO BUILT FORT ANCIENT?

of her former small domain within its bounds, Arizona — *Ari*, 'Maiden,' and *zona*, 'valley.'

Driven out of their fastness homes either by strong enemies or famine, or by some other cause, the Toltecs or Builders migrated northward, built the earthworks of the Mississippi-Ohio valleys, then passed through the Arctic regions — for they describe the "land of ten suns" (Parhelion), the walrus, etc. — and carried with them the Mexican Zodiac consisting of the Mexican Tiger, Hare, Rabbit, Serpent, Monkey, Dog, and Eagle, which is thus much identical with the Tartar-Manchu zodiac. They passed through the Arctic regions and finally reached the coast of Siberia, though some may have remained in the Arctic regions, and this would account for the blond Eskimos. It is also probable that some of the Toltecs were taken prisoners by the Aztecs, and their descendants are the anomalies on the western coast of Mexico known as the 'blond Indians' with blue eyes and auburn hair. The records tell us that Mu was a great chief and that his forts (*tai*) held the "Great Men's Country." Only forts could 'hold' a country.

He held the country for a while, then passed on to Tartary to become the father of such a line of conquerors as the world never before had seen, to save the torch of civilization from utter extinction, and, in the far future, hand it on to America, the Kwun-lun Shan of *Shan-Hai-King*.

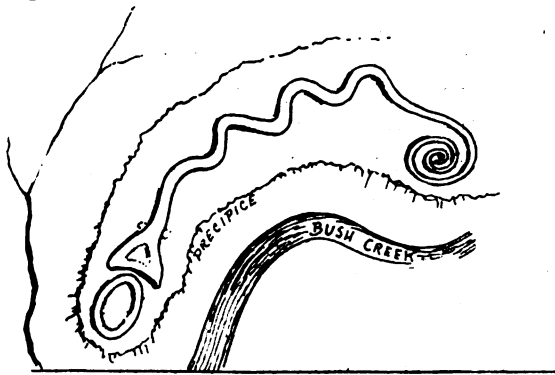
NOTE: by C. J. R.

THE question of the age and origin of the Great Mounds of America has given rise to much speculation, and every new hypothesis based upon intelligent research is welcome, for it stimulates inquiry and draws attention to hitherto neglected points which require consideration. While there is obviously something in favor of the outline given in Dr. Kinnaman's contention that a fleeing remnant of the peaceful Toltecs escaped northward from Mexico about the twelfth century A. D. and wandered towards the Aleutian region, finally reaching Asia; and while there can be little doubt in the minds of well-informed students of Theosophy that the historic American Red Indian did not build the wonderful and mysterious Mounds — animal, serpent, human, and other mounds, 'forts,' square, circular and polygonal structures, etc.— found in Wisconsin, the Valley of the Ohio, etc., there are some points in Dr. Kinnaman's interesting article which call for comment in a Theosophical magazine.

According to the scheme of human history briefly outlined in *The Secret Doctrine* from the archaic records of the ancient Wisdom-Religion, the Mounds belong to an age far antedating historical records ordinarily accessible, an age within measurable distance of the palmy days of the civiliza-

THE THEOSOPHICAL PATH

tion of the lost Atlantis, from which our historical races have arisen after cyclic descent into savagery for many thousand years. The Mounds have close relatives in nearly every part of the world, and they vindicate the teaching of H. P. Blavatsky concerning the general unity of belief and its outward expression in so-called 'prehistoric' times. It would take up too much space to give even a partial list of the localities where such structures are found with even bare mention of their significance. One of the most striking resemblances among far-distant prehistoric mounds is that of the immense Wisconsin and Scottish snake-mounds. In these the serpent, a world-wide philosophic symbol, is represented as swallowing an egg. According to *The Secret Doctrine* the world in general, including



Great Serpent Mound, Adams Co., Ohio
Length: 1385 feet

America, received sacred knowledge from Atlantis, and some of its symbols, constructed in imperishable form, are still existing. Students who desire further details will find many curious particulars in *The Secret Doctrine*.



Otanabec Serpent Mound near Toronto, Canada.
Length: 250 feet

According, then, to Theosophical teachings, it does not seem likely that all the Mounds were built by a wandering tribe who 'happened,' so-to-speak, to have fallen upon the snake-pattern, etc., in a haphazard way; and if some had a different origin, why not all?

In regard to the theory that the supposed Toltec migration in the twelfth century A. D. may be the origin of the geographical descriptions which appear to refer to the North American continent in the *Shan-Hai-King* book of China, there are difficulties, for:

"According to the commentator Kwoh P'oh (A. D. 276-324) this work was compiled three thousand years before his time, or at seven dynasties distance. Yang Sun of the Ming dynasty (commencing A. D. 1368) states that it was compiled by Kung Chia and Chung Ku (?). . . . Chung Ku . . . at the time of the last emperor of the Hia dynasty (B. C. 1818) fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin."—Gould's *Mythical Monsters*, p. 27. See also Knight's *Encyclopaedia of Biography*. Chung Ku is said to have written the *Shan-Hai-King* from engravings on nine urns made by the emperor Yü (B. C. 2255).

It looks, therefore, as if the Asiatics were well acquainted with the general topography of North America at a very early date. And there are traditions in Hindû literature that support the statements in *The Secret Doctrine* that

WHO BUILT FORT ANCIENT?

the descendants of the 'Nāgas,' the human 'serpents of wisdom,' peopled America when it began to rise in Atlantean times. H. P. Blavatsky says:

"But as to the Nāgals and Nargals; whence came the similarity of names between the Indian Nāgas and the American Naguals? . . . Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one; that Arjuna, Krishna's companion and Chela, is said to have descended into Pâtāla, the 'antipodes' and therein married Ulûpl, a Nāga, or Nāgt rather, the daughter of the king of the Nāgas, Kauravya. Ulûpl (Ulûpl) has an entirely Atlantean ring about it. Like Atlantis it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names. . . . The late Pandit Dayānand Sarasvatī, certainly the greatest Sanskrit and Purāṇic authority in India on such questions, personally corroborated that Ulûpl was daughter of the king of the Nāgas in Pâtāla or America, 5000 years ago, and that the Nāgas were Initiates."— *The Secret Doctrine*, Vol. II, Commentary on Stanza IX, Section 37

In these days of broadening scientific opinion, when *Darwinian* Evolution is becoming more and more discredited by eminent scientists in view of new researches, it is no longer considered preposterous to believe that mankind has existed for hundreds of thousands of years or even millions, and 5000 years seems a mere yesterday. In regard to ancient India and the American Mounds, Lord Avebury in his *Prehistoric Times*, says:

"They vary much in size; five or six of them, however, are exact squares, each side measuring one thousand and eighty feet — a coincidence which could not possibly be accidental, and which must possess some significance."

The four sides, then, measure 4320 feet, a significant number in the Brāhmanical calculations of terrestrial and cosmical time-periods. It is held by some that the English foot, as a standard of measurement, was derived from Egypt, and there are strong reasons to believe that both Egypt and America derived their culture from Atlantis.

Another sidelight upon a possible connexion in very ancient times between America and Asia is thrown upon the subject by the outward appearance of certain modern American tribes and of some ancient sculptures. In Puebla State, Mexico, there is a Toltec pyramid which has carved figures of men with Chinese features and dressed in the Chinese manner, and Mr. W. D. Parmelee, who took part in the recent Peabody Museum Expedition to Yucatan, says:

"Even today there are certain small tribes of Indians in Central America and especially in Honduras, whose appearance, both in face and body, is decidedly Oriental, and who, except for their language, are practically Japanese. From the ruins in Copan, Honduras, we have a date which refers to some event which took place around 1000 B. c."

And some carvings from an altar in Copan represent figures with strongly marked Japanese or Chinese features. The famous Chinese longevity symbol was recognised on one of the pyramids near Mexico City.

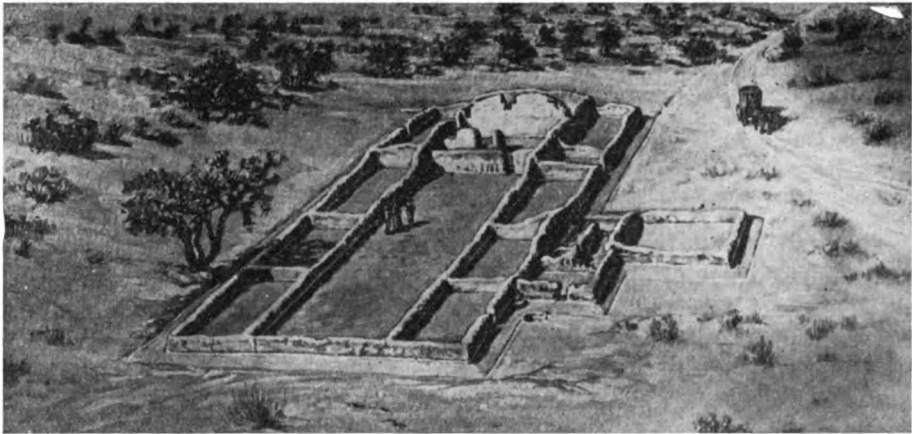
It seems, therefore, that even if we do accept the claim that the *Shan-Hai-King* book really contains a recognisable description of the main geographical features of North America, its enormous antiquity, and the existence of singularly East-Asiatic types of men and statuary found in America, have to be given due weight in considering the hypothesis that the knowledge

THE THEOSOPHICAL PATH

and description of North America were carried into Asia by a nomadic Toltec tribe as recently as the twelfth century A. D.

The reference to the Land of Great (Gigantic) Men, presumably Wisconsin, is very interesting, but it suggests another reading. It may be a reference to certain prehistoric Atlantean races whose stature far exceeded that of ordinary men. Reports have frequently been made of the discovery of gigantic human footprints in Nevada, etc., and not long ago there was a very circumstantial report of the finding of a skeleton eleven feet high in Nevada.

In considering the East-Oriental characteristics mentioned, it will not do to jump at the conclusion that there were ever Chinese settlements in America. While it may be regarded as firmly established that many striking resemblances have been found between the Old and the New World, according



RUINS OF THE CLAN HOUSE, CASA GRANDE, ARIZONA

to the Theosophical teachings, largely derived from careful analysis of the records handed down in the sacred literatures of the nations, these connexions can be explained in the simplest and most scientific way by the hypothesis of a civilized continent in the Atlantic region from which colonists went forth to populate the lands which were gradually rising as Atlantis broke up. The Chinese, being a conservative race, may have preserved the characteristics of their own original Atlantean branch, part of which may have reached Central America, but not from China.

The existence of a great Atlantean continent is now admitted by leading geologists — there is no other reasonable explanation for innumerable geological, geographical, and biological problems — and in view of the breaking-up of the popular beliefs in the comparative shortness of human existence on earth, there is unlimited time for a great civilization on the lost continent and islands, a civilization which culminated and perished, leaving traces of

JAPANESE POPULAR ODES

itself in legends and a few material objects handed on to us from the so-called 'primitive' peoples familiar to us, and in other ways.


Attempts have been made to explain the singular resemblances between Egyptian customs and remains and those of America by means of supposed migrations from Egypt or from America.

Le Plongeon, and lately Dr. G. Elliot Smith, were both so highly impressed by these coincidences that they evolved migratory theories, which, however, do not agree. There are indeed astonishing similarities between American and Egyptian forms, such as the Winged Globe, the Tau, and the general appearance of some of the buildings and carvings, but there are also striking Hindû types found in Central America, such as figures in the 'yoga position,' elephants' heads, etc., and what are we to think when we find the exact pattern of the Minoan Labyrinth, a most complicated design found on a coin from Knossos in Crete (B. C. 200-67) as an ancient Indian game in the Pima region of Arizona (the pattern is called "The House of Tcuhu") and also scratched on the prehistoric walls of the Casa Grande? Did the Cretans reach America in historic times, or is it not more probable that this unique and very peculiar design was carried by colonists from Atlantis both to the East and the West?

If a migration from Mexico took place as recently as the twelfth century A. D., as suggested in Dr. Kinnaman's thought-provoking article, it would seem certain that artifacts and traditions, rich in Toltec characteristics, would be found throughout its whole course. Can these be traced?

JAPANESE POPULAR ODES

E. S. STEPHENSON, Professor in the Imperial Naval Engineering College,
Yokosuka, Japan

HE theme for the annual poem competition is announced in the Official Gazette of October 15th this year (1918). It is 'Snow on a fine Morning.' Tens of thousands of people every year take part in this, and thirty-one-syllable odes called *Wa-ka* are sent in, most of them exquisitely written on thick paper of a certain size prescribed by the Department. At about New Year the best poem is published in all of the newspapers. The introduction of this poetical tournament has been traced as far back as the ninth century.

Even shorter than the *Wa-ka* is the *Hokku* which has only seventeen syllables. The greatest master of the *Hokku* is acknowledged to have been a poet named Bashō who lived at the end of the seventeenth century. Inspired by *Zen* to see the divine everywhere in the beauties of nature,

THE THEOSOPHICAL PATH

he scattered precious jewels of poetic fancy and tender appreciation directing the attention of his countrymen to the things of beauty all around them. With "single and sufficient thrust" of delicate poetic phrase, he presents an aspect of simple objects that one recognises with a glow at the heart as a real revelation. For his tiny vignette is not only a masterly delineation — of a common flower or weed or whatever it may be — but he reveals something that ordinary observers — even such nature-lovers as his own countrymen — might miss. And yet one joyfully recognises it as just the thing — the quintessence of loving observation, simply and sufficiently expressed. How often have I seen the face of a Japanese light up, as he quotes or recognises some *hokku* of Bashō or some other poet — lines that come up to enhance the appreciation of the natural beauties of their native land.

Interwoven as they are with the associations of Japanese art and poetic feeling, they cannot be translated in any satisfactory way. One might as well try to translate into Japanese such lines as,

"The moan of doves in immemorial elms
And murmur of innumerable bees."

It might come out something like "pigeons crying in elm trees and bees buzzing," and would convey a very poor idea of the original!

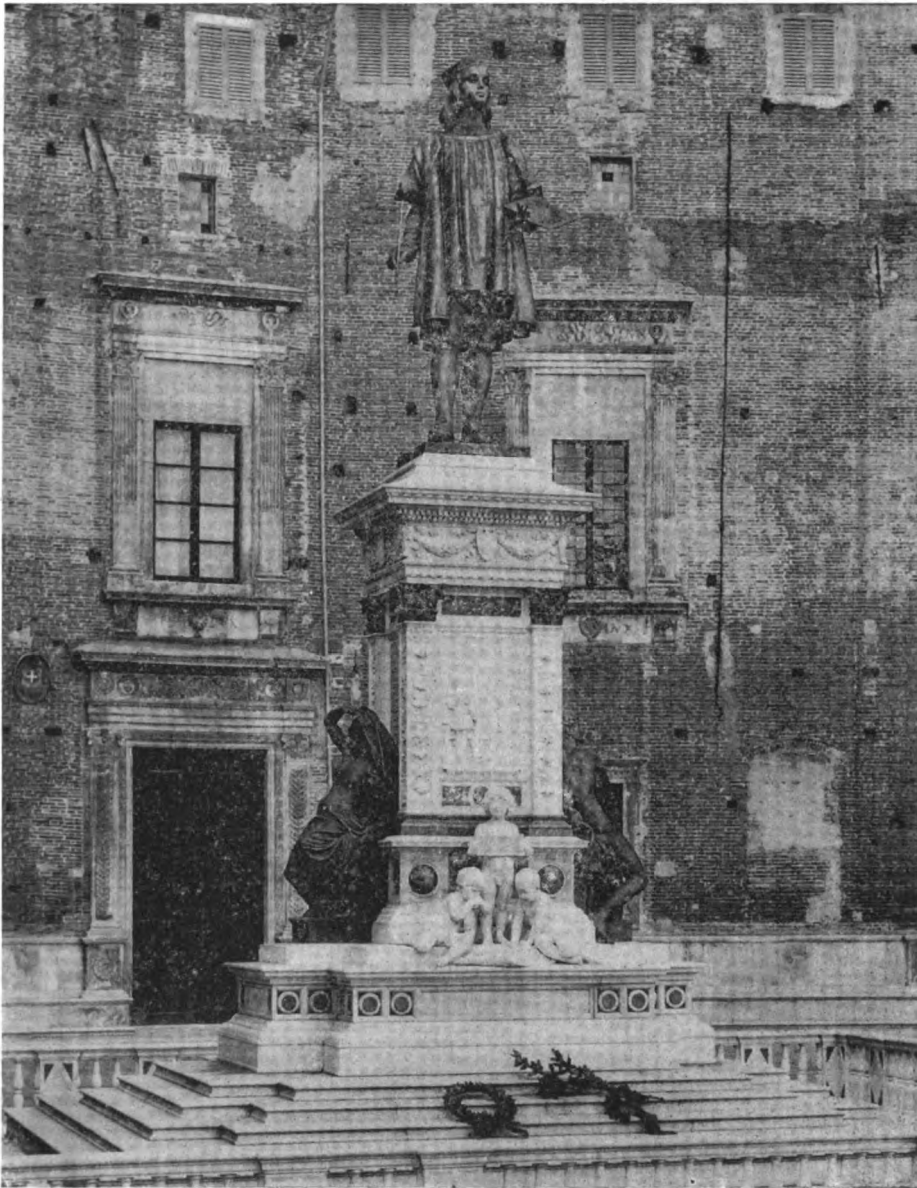
Bashō's *hokku* about the Japanese *hagi* (*Lespedeza bicolor* — one of the seven flowers of autumn in Japan) for example:

"*Shiratsuyu wo kobosanu*
Hagi no uneri kana!"

'Ah! those feathery, willow-like branches of the *hagi* curving so softly —
How tenderly they cradle the dew-drops and do not let them fall!'

This pombungling paraphrase can give but a poor idea of what Bashō's seventeen syllables convey to a Japanese. But anyone who has seen the *hagi* in the freshness of the morning in some old Japanese garden, with the shining dew-drops nestling on those dainty branches, can feel the truth and beauty of Bashō's word-picture — and appreciate the unerring artistry that gives you the essential character of the plant so simply and yet so graphically.

The ideal of the best Japanese and old Chinese artists was the same. To make a picture of a bird they would observe not one bird but thousands, and then give you — perhaps with a few rapid strokes — not a picture of any individual but the essential characteristics of the whole species, with not a single stroke or touch that is not necessary to the picture. And above all — what Robert Louis Stevenson said was the secret of true art — to stimulate the imagination: to suggest and to suggest.



Lomaland Photo & Engraving Dept.

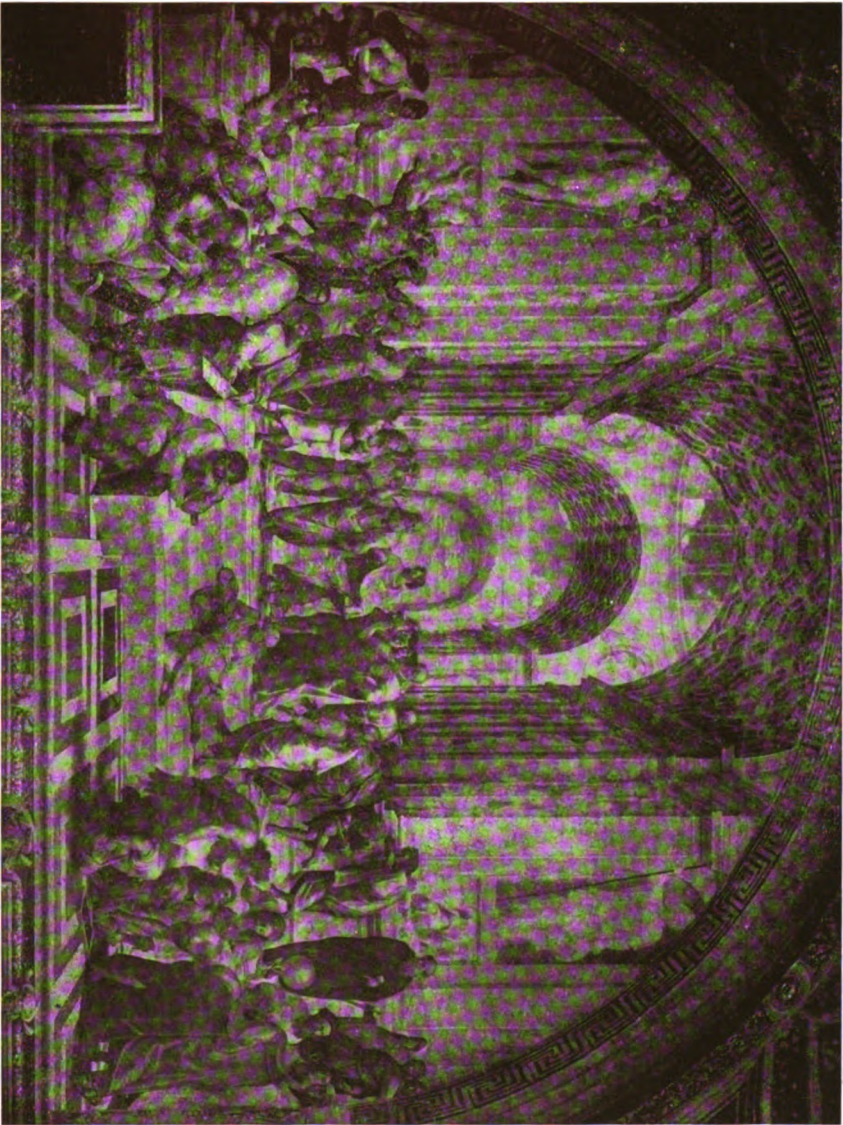
MONUMENT TO RAPHAEL SANZIO, IN URBINO, HIS BIRTHPLACE



London Photo & Engraving Dept.

'BALTHAZAR CASTIGLIONE' BY RAPHAEL SANZIO

Portrait in the Louvre, Paris



Londond Photo & Engraving Dept.

RAPHAEL'S 'SCHOOL OF ATHENS' IN THE VATICAN, ROME



Lomaland Photo & Engraving Dept.

PICTURESQUE STREET SCENE IN URBINO

THE MESSAGE OF THEOSOPHY

MONTAGUE MACHELL

FOR many generations the watchword of modern civilization has been 'Progress,' a watchword, the ardent effort to realize which, sustained through several generations, has caused civilized peoples to live at an enormously high rate of speed. Where such strenuous efforts were being made to achieve this progressive ideal, it was impossible that very evident and tangible results should fail to manifest themselves; and results have manifested themselves, evident, tangible, and unmistakable.

The wealth of the world has increased; the material resources of the world have increased; the conveniences and luxuries of the world have increased; material efficiency has increased; scientific knowledge has increased; human happiness has . . .?! Why, yes, to be sure, human happiness *must* have increased. How could it be otherwise, with added wealth, added luxury, added conveniences? How could it be otherwise when we have learned to traverse earth, air, and water? And though we have not yet learned to create life, at any rate we can destroy it with greater speed and ingenuity than ever before, so that where others despatched their hundreds and thousands, we despatch our millions. And surely, if we can destroy life at that rate, we *must* be just on the eve of discovering how to create it!

Unquestionably we have progressed, and we are progressing very, very rapidly — only — *whither are we headed?* According to statistics crime is steadily increasing and finding new and more horrible expressions (it too is 'progressing' apparently); our health record seems not to be improving, rather otherwise; scientific writers are calling attention to the fact that longevity is decreasing rapidly; insanity statistics show signs of 'progress' in their figures too.

Dear me, should some Martian tourist, 'doing' our planet, avail himself of these statistics, and glancing at conditions across the water, declare us a world gone mad with the 'speed' mania — whose 'speeding' had terminated in the spectacular smash-up of a world-war, what should we be able to say? It would be rather embarrassing to be overheard talking about 'modern progress' under the circumstances!

In any case, it is an undeniable fact that with the great majority, 'life' — external life, with its technique and paraphernalia — has so engrossed our attention and so far usurped our best energies, that we

THE THEOSOPHICAL PATH

simply *have not had time* to consider what it is in us that lives, what it lives for, nor what will become of it after it ceases to live (if it ever does cease). Indeed, speaking frankly, is it not an indictment of purblindness on our part that we have quietly accepted and made to serve for religion certain dogmatic distortions of the true, sacred, and essential truths of life and the spirit, given out by a World Teacher nearly two thousand years since? Is it not evidence of a partial ignorance of the real meaning of 'life' and 'progress'? And while it seems incongruous to say that the greatest world-war in history is affording us more time to think about these questions, it is correct to say that present conditions are *compelling* mankind to reconsider them, and putting the world's manhood into a position where they are pondering upon them as they never have done before.

The men across the water are face to face with realities and essentials; doctrines, theories, and philosophic speculations are of no use to them whatever. Unquestionably there are those among them who, saved to return from this struggle, will tell humanity certain of the simple and eternal truths of life with a force and conviction of personal knowledge that will make the efforts of our greatest preachers and orators seem puerile and unconvincing.

If, as Theosophy teaches, there is an Immortal Self in every man, which Knows; if, as it also teaches, we all come in touch with this Self and receive flashes of Truth in moments of supreme unselfish effort, or when in the performance of our whole duty we face a great crisis in our life: then certainly thousands of men in this titanic carnage across the water have, more than once, stood face to face with that Self, and have caught flashes of Truth. But, according to Theosophy, religion should aid a man to keep in touch with, and draw ever nearer the realization of, this Divine Self that is himself, so that these flashes and rays of Light may grow more and more common and on every manifestation be more fully grasped and incorporated in his daily exterior life. "All life is for the experience of the soul."

How far this end is accomplished depends largely upon the philosophy upon which a man's life is built. If his philosophy has been accustoming his mental vision to teachings and laws that his heart *knows* to be true, then every crisis he passes through burns those truths more indelibly into his nature and makes them more and more a living power in his life. What a man learns from the personal experience of one crisis, all the preachers and philosophers in the world will be powerless to eradicate. But in this connexion the action of the mind, a neutral quantity, is to be taken into consideration. According as the mind has been trained in a true or in a false philosophy of life, so will it either indorse the vision that the crisis brings him and rejoice in its message, or reject this revela-

THE MESSAGE OF THEOSOPHY

tion which the Self (far transcending the mind in wisdom) *knows* to be true. And so will the after-effect of that revelation either permeate the life of the man readily, treasured by heart and mind, or as a source of contention between these two, with difficulty exert a working force in his life at all. Hence the importance of having a right philosophy.

One of the *truths* which the Soul knows, is that life is a far grander and more significant matter than the mere seventy-seven or one hundred years' scramble to which we give this name and into which some minds would cram the beginnings and ends of destiny. It knows too, that real life, rightly understood, is fraught with a great and magnificent purpose eminently worth living for. Further, it knows that it is linked to every other soul in the universe, that Spirit is one for all, and knows not 'mine' and 'thine.' Lastly it knows that Harmony is the law of life; that there is no chance, but all is Law, causing every effect to be the just and complete fruition of every cause, from the creation of a universe to the thought in the mind of a child. These truths the Soul *knows*, even though the mind ignores and refuses them recognition through many lives, and even though education, so-called, strengthens this mental perverseness. And it is these truths, and revelations leading to their realization, which come to men in the hours of crisis on the battlefield.

Now, if a man can go into battle imbued with the consciousness, drawn from a complete and rational philosophy, that these things are so: that human life is a mighty drama of which this earth-life is but one short scene with innumerable scenes preceding and innumerable opportunities opening ahead; that life itself is splendid and purposeful; that man's destinies and possibilities for growth are infinite — then the supreme revelation of a crisis will bring home to him a vindication of what he already believes and has accepted mentally and will vitalize these truths in his daily life. In short, if he has grown familiar with the ideas of Karma — as ye sow so shall ye reap, the idea of the nobility of his calling, the possibility of perfection through self-directed evolution — then he is already equipped to meet whatever life holds for him, fearlessly and understandingly.

These are some of the fundamental teachings of Theosophy, and these are the answers to some of the vital queries which are rising in the minds and hearts of thousands of men now facing death at all hours of the day and night. They are the queries concerning *real* Life which in our mad fever of so-called living we have forgotten or ignored, and which it has taken one of the most ghastly cataclysms in the annals of humanity to make us fall back upon and recognise. And these Theosophical answers to the heart-cries of desperate men are the expression, not of theories, ideals, aspirations, or dogmas, but of the LAW governing human life

THE THEOSOPHICAL PATH

and the universe in its entirety. Hence it is that Theosophy is receiving and will receive ever wider recognition and appeals from hungry hearts; it is holding its own and will continue to do so, against all the sects, isms, and orthodox dogmas of the day.

Theosophy has a tremendous message for humanity — for humanity at large and particularly for the men in the trenches. It is a message of Truth, of Law, whose learning brings hope, consolation, peace of mind, and a realization that life is mighty and worth while, swayed not by the heartless demon, Chance, but by COMPASSION — “the law of laws.”

THE ‘OM’—A STUDY IN THE UPANISHADS

A STUDENT



Y means of the ‘Word’s’ power, both Brahms may be found within the Body,” says an obscure text in one of the Upanishads.

There was Brahm the Supreme, one, the true God, holding in Itself the Idea of the whole Universe, the secret of its origination and the power of its sustainment and final indrawing, Krishna.

And there was Brahmâ, its particulated and hierarchied energy, only a God for the profane; but really as many of him as there are centers of evolving life. Each such conscious center — innumerable but not infinitely numerous — each such ‘atom’ or monad, was a ray of the Supreme, the exhaustless, sent out individualized for evolution in matter.

But how about this ‘matter’? Whence came it?

Each such monad, once individualized, was on the one hand a conscious center and on the other an energetic center. And its own outgoing energy condensed into objectivity to it and to all of them, condensed through a number of grades, the last being fully objective gross matter. Thus we have Spencer’s ‘Unknowable,’ “welling up” on the one side as consciousness and on the other as matter. Thus grades of objectivity; and to them corresponding, grades of sensitivity; fine senses, subtle matter; the gross sense confronting gross matter.

So each Brahmâ is a sounded forth ‘word’ (logos) of the one Father, one of Its logoi, the collectivity or synthesis or diverging point of these ‘words’ being *the* ‘Word,’ the OM, which is thus the ‘name’ of the Father, and the appeal-word, the prayer which opens our consciousness to its Source, turns consciousness inward so that it becomes aware of its inmost

THE 'OM' — A STUDY IN THE UPANISHADS

selfhood and of the One Self. "By means of the Word's power, both Brahms may be found within the body."

Sound is only audible *to the ear* — the gross sense or one of the finer ones of the same kind — when it is making some matter vibrate; just like light — which is darkness when there is nothing for it to illuminate. So the OM sounds in silence at first; it is *living spiritual silence*. Then it comes outward into the first forms of the seven vowels, and breaks at last against the barriers of the seven groups of consonants, which are the forms and grades of matter. And yet these groups *are* but the limits or modes of hush or prolonging embodiments of the vowels.

The OM becomes also Fohat and Daiviprakriti and Kundalini and electricity according to its various planes. And of course it is Eros, desire of manifestation, "which was the primal germ of mind"; and will. And later on it is compassion; and the creative impulse of the artist. As desire in matter, it is desire of *procreation*.

Brahm is thus the eternal reality of the temporary Brahmās. And yet "by the Word's power" they can win out of their temporariness and establish themselves in the Father. The monad is Brahm-Brahmā, Ātmā-Buddhi. Its presence is the cohesion of the crystal, flashing away when the crystal is crushed so as to be 'killed'; the vital unit of the plant, living where root and trunk join; the vital unit of the animal and man. In man it has begun to be aware of itself; and in the hearts of some men, of its Father.

In looking at matter we are thus only envisaging our own emanation or energy as it comes back to us. And yet, as that energy in one sense comes (or came) *through* us, it is the Supreme that underlies and pervades and is all things.

The whole thing is of course at and beyond the limits of mental grasp, for mind is a form of subjectivity which has thus far been reared on the food of the objective and is only beginning to be capable of inward states. It has a kind of *bodily* sense of self — the 'Bhūtātman' of the *Bhagavad-Gītā* — and then a dawning *mental* sense of self. A *spiritual* sense of self marks the beginning of the end of the cycle of pilgrimage.

So let us cultivate silence more, and try to find the OM in all its significances — this is the message of the Upanishads. Is it still valid?

•

"THERE is an eternal cyclic law of rebirths, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable *Aeons* — by the highest and the earliest *Nirvāṇis*. It was the turn of those 'Gods' to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories."— H. P. BLAVATSKY, *The Secret Doctrine*, Vol. II, p. 232

THE INWARD SOURCE OF POWER

PERCY LEONARD



THE current teaching on religious matters usually directs us to seek outside ourselves for power to overcome temptations and to bring about a reign of righteousness. "I will lift up mine eyes unto the hills," says the Psalmist, "whence cometh my help": we are recommended to look to the Strong for strength and to seek power from on high. As a matter of fact we have plenty of force at our disposal; but we allow it to run to waste. The ceaseless flow of thought which seems to constitute our very life, if properly restrained and used, would recreate our characters, regenerate our intellectual powers, give birth to opportunities, and emanate a moral oxygen to sweeten and revivify the atmosphere of thought in which men's minds are bathed.

When we hear the message of Theosophy as to the divinity within which quells the force of passion, and is potent to transform our ruined lives into careers of usefulness and power, we are apt to think that the strength of the animal passions is not sufficiently taken into account. But granting the fierce momentum of the lower tendencies; does it ever occur to us to enquire into the source from which they drew their power?

Robert Burns once complained to his 'Maker' that he had "fashioned him with passions wild and strong" whose "witching voice" was responsible for leading him astray. It is easy to see that Nature has infused the will to live, and the desire for sensation, into all forms of embodied life; and our physical frames, as part of the animal kingdom, share those tendencies with the lower orders of animated Nature. But are we not to some extent responsible for fanning those desires by our continual thought, and heaping fuel on the flames by feeding them with currents of our mental force?

The very fact that misdirected thought can force the growth of such a brood of monsters, is sufficient argument to prove the power at our command. A Leyden jar is capable of slowly accumulating a charge of electricity which in an instant may be liberated with a powerful flash:

"THE human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature."—K. H., in *The Occult World*

and in the same way any thought continually dwelt upon, absorbs a store of energy which may at last break loose from our control.

The power of man to hold the reins of thought is a basic truth of

THE INWARD SOURCE OF POWER

Theosophy, and is still for most of us a startling novelty. The teaching that a man can stand still in the center of silence and dismiss an evil thought at will, entertain a helpful thought, or, if he so prefers, suppress thought altogether, remaining in the condition of a "spectator without a spectacle," needs to be pondered over so deeply that it may become a rooted conviction and an effective power in our lives.

The region in which a man lives while thus standing over his mind and holding it in control, is like the wilderness through which the Israelites journeyed to the Promised Land. The fleshpots of Egypt have been left behind while Canaan flowing with milk and honey is still ahead, and such is the ghastly stillness of that solitude that none but the brave and steadfast will persevere to the distant goal. The purity and freshness of the desert wind are fatal to the petted darlings of the mind; our little self-conceits, our flattering illusions, pine and die: our very personality, fondly imagined as the central self, dissolves and disappears in that 'thin air.'

For those who regard the Old Testament as truly historical this interpretation may seem far-fetched and fantastic; but for those who accept the statement of Paul that "these things are an allegory," it is profoundly suggestive. As long as we hold the mind in our grasp, we exist in the world of causes. We step into the fruitful matrix of the silence out of which all things proceed, and for a moment's space our hearts beat with the rhythm of eternity. It is to this region of rarefied atmosphere that reference is made in *Light on the Path* where directions are given for the destruction of that giant weed of selfishness which flourishes not only in the heart of the man who lives in his desires, but also in the heart of the devotee of secret knowledge.

"Live neither in the present nor in the future; but in the eternal. This giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of eternal thought."

By entering the silence which extends beyond our ordinary field of thought, we may in time familiarize ourselves with that vague, undiscovered region into which we all must go when death lays his cold hand upon the busy brain. 'Die before death' say the mystics, and here we have the outline of the great process which may be practised without retiring to a hermit's cell, or binding ourselves by any fantastic vows whatever. Fulfilling all our natural duties, we may live an inner life of perfect peace, combined with a resistless unimpassioned power:

"Serenely and resolutely still,
And calm, and self-possessed."

Our feet may tread life's miry pathway; but on our faces beats the strong sunshine of eternal day, and we may rest our gaze on the illimitable blue.

THESE ARE THE TIMES THAT TRY MEN'S SOULS

R. MACHELL



SO said Tom Paine in the dark hours of the struggle for Liberty when even the chief himself was almost in despair.

We think of the times that try men's souls as days of suffering and disaster; but experience will teach those who are ready to learn that the time of trial is perhaps even more frequently the hour of triumph or the day of prosperity. So we are sometimes caught napping, and fail to rise to the height of our possibilities, which are more readily revealed to us in adversity.

There are times of danger and difficulty that call out our strength, that rouse our courage and stimulate hope; these times evoke the hero in us, and we display great qualities, that had been long lying dormant in our nature. Under such conditions the most ordinary man may become a hero: indeed heroism in some circumstances becomes general.

Those are not the times of trial: they are the times of display. They are the harvest-times, the days of reckoning the value of the crop. The times of trial lay far back in the season of the cultivation of the soil and the sowing of the seed.

The times that try men's souls are the times when all seems to be going gloriously and there is nothing to do but to swim with the tide and shout songs of victory. Men are tried when they think that all is well with them. It is then that they reveal themselves; it is then that they sow the seed for the future crop. It is in times of prosperity that a man lays the foundation of a solid business or of a future failure, and it is when all seems full of hope that men enter upon the undertakings that establish life on a sure basis, or that entail unutterable ruin in the days that are to come.

Prosperity and disaster are fruits that grow on trees of our own planting, and the future shall in similar fashion spring from the seed that we are now sowing. This is the simple fact that mankind so constantly forgets, attributing the good or evil fortune that is their lot either to God or Destiny, their own cleverness, or to the malignity of other men. "As ye sow so shall ye reap." A most unwelcome truth apparently; and yet it is the basis of hope for the betterment of human life: for in this truth we find assurance that we are not the slaves of Fate, but its masters. In the light of this truth we can see that the ills we suffer now

THESE ARE THE TIMES THAT TRY MEN'S SOULS

are our own deeds come back to us for our indorsement or repudiation. In the assurance of this great Law of Natural Justice we can accept what comes, as if it were our due, without complaint and without resentment, but with a serious consideration of the best way to avoid a repetition of the experience.

The reason why men do not learn the simple lesson of life is that they fail to co-ordinate their experiences, and have to learn the same lesson over and over again; simply because each time seems to them the first and only time that such a thing has happened, or will happen. They have lost the knowledge of Reincarnation. They have lost the sense of continuity. They are in a labyrinth without the clue. You know the allegory of the labyrinth through which none could find the way without holding the thread that leads through all the intricacies of the maze. That thread is knowledge of the doctrine of Reincarnation; that is the connecting link in our experiences, past, present, and to come, in the long pilgrimage of the soul, which should be one long joyful progress along the glorious path of evolution.

Tradition tells us many tales of how that memory was lost. Sometimes it is symbolized as a jewel of wisdom; sometimes it is called immortality, sometimes the eye of the seer, sometimes the golden key, and so on: but all legends point to a time when man held this knowledge, this self-knowledge, that is so precious and so necessary for the guidance of our evolution. I should say rather for our guidance on the path of evolution; for, I imagine, it is we who are lost, not evolution, not the Path: that is not lost nor obliterated; but we have lost sight of it for a few thousand years, and without it we keep on repeating unnecessary experiences, in order to learn that effects follow causes as the furrow follows the plow.

Oh! we all know that well enough, of course. We do not need reminding of such obvious truisms. Everyone knows that roses do not grow on orange trees. Well, that is just where we make a mistake; for it is precisely the things we know best that we continually ignore. The thing that we spend a lifetime to learn was probably told to us in our infancy or we knew it all the time without being able to apply it.

That is because we have forgotten ourselves. We have lost the thread of our existence. There is no continuity in our experiences and we do not realize that it is indeed we ourselves who sowed the crop we reap and who shall reap the crop we sow. We have forgotten Reincarnation, and put our faith in Chance, hoping that something may turn up to save us from the evil consequences of our own misdoings or to shift the effects of our causes on to some other person's shoulders.

I have said that Man has forgotten Reincarnation, but it is perhaps

THE THEOSOPHICAL PATH

as well to remember that this loss of memory might be also stated as a deliberate robbery. For there are those who, imagining themselves separate from the multitude, have constantly tried to hold back this knowledge from the people, in order to make the masses dependent on some privileged minority, who tried to hold all knowledge in their own hands to use it as they thought best. But humanity is One, and this knowledge, held back from general use, became useless and was lost to more than the masses. Nor are the masses altogether irresponsible for the loss: for the people is One and cannot release itself from responsibility for the acts of its rulers.

When the people want knowledge they will have it: and the need of the people is great; even if they do not realize their loss, they suffer from their ignorance.

In ignorance of the law of Reincarnation they think that they can seize the advantage of the moment and escape the disaster that must follow later; they think that they can alter conditions by a stroke of the pen, when those conditions may be part of a crop of consequences that must flow like the river down to the ocean.

Had men right knowledge they would sometimes keep silence when the ignorant enthusiast is shouting loudest. They would be looking to the future in their plans for the present, and they would be learning from the past the probabilities of the future. Had men the knowledge that is theirs by right they would be centering their energies upon right education: they would not allow a new generation to arise in conditions of ignorance such as sooner or later must inevitably entail a repetition of existing troubles.

The first step on the path of inevitable evolution is the recovery of our lost knowledge. And that first step includes the reassertion of half-forgotten truths, the most important of which is, no doubt, that of Reincarnation.

To many people this truth is obvious as soon as stated, for it agrees with their own internal convictions and latent memory. But to others it appears as a terror. It is perhaps not necessary to inquire why this should be so. It would be more kind to accept the fact and to endeavor to remove the misunderstanding on which such objections are based. The most common of these is undoubtedly due to the general belief that the personality is the real individual.

"Man, know thyself!" was the ancient formula, a teaching in itself. For if man can know himself it is evident that he is not himself, in the ordinary sense; and that there is a man who can be the knower, as well as a self that can be known: that in fact in man there is a self that is

THESE ARE THE TIMES THAT TRY MEN'S SOULS

superior to life and death, and one that is inferior and is mortal. The knowledge of the True Self may be hard to achieve, but the knowledge that there is in every man a true Self to be known is within the reach of everyone.

It is in times of prosperity as well as in adversity that our souls are tried. It seems so easy to swim with the tide of general excitement and to shout with the multitude. But what of the future? What seed are we sowing now for our future harvest? Remember that some seed sprouts quickly, and we shall have to reap that harvest long before the real crop begins to show its head.

Are we sowing for the future? Are we holding to great principles, or are we grasping temporary expedients? Let every man think a little for himself. Let him ask himself how he can best serve the world. Let him try to learn his right relation to the world he lives in. Let him try to see what is his duty. Too many are eagerly trying to grasp some opportunity for personal gain, trying to make capital out of the general excitement, trying to turn the passions of the nations to their own personal profit, or seeking their own advantage in the need of their own nation. Now is the time their souls are being tried, though the reading of the record may come much later. Yet when that record is read on the page of living history they will be there to read it. They will inherit the doom of their own deeds. They will reap as they have sown. For Reincarnation is a fact in Nature, and Karma, the law of cause and effect, is automatic in its action, though dependant on human agency for its ultimate expression in daily life.

And if the souls of men are tried, so also are the souls of Nations, for they are not separate; and who shall say how far the nation makes the man, or the man makes the nation? They are not separate. Those who shout loudest make the most noise, but those who keep silence make the shouting the more audible. Everyone of us has his share in the conduct of the nation and cannot excuse himself by keeping silence. Our thoughts are not silent, and our thinking is one part of our contribution to that great power we call public opinion. We are responsible for our thinking, and it is the duty of a man who can think to do his own thinking and to think strongly. He may have opportunity to speak or he may not, but he has always the opportunity to think. And his thinking will be an actual power for good in the world if he thinks honestly and earnestly.

There is a time for speech and a time to keep silence, but all times are good for thinking: and it is well to remember that acts spring from thoughts: thinking is sowing seed for a crop of future acts. Therefore think clearly, and do not spare yourself. Try your own soul in the silence

THE THEOSOPHICAL PATH

and learn its strength as well as your weakness. Look into your own heart and see what is the particular weakness that hides from you your real strength. In this way alone can you ever learn to read the motives of other men and understand their acts.

Remember it is the motives that count in the long run, for they are the roots of action, and remain when the visible plant they produce has withered. All men hide their motives as far as they are able, but when a man has made a habit of watching his own acts and seeking his own motives he is not so easily deceived.

The two main sources of motive-power in man are passion and principle. The one is the seething energy of the lower nature, and the other the pure light of intuition, the supreme power of principle, the spiritual Will, the energy of the true self, that eternal source of spiritual rejuvenation, which is the goal of the divine pilgrim.

In all ages men have yearned for immortality, and charlatans have grown rich by the sale of some elixir of life, while whole hierarchies of ecclesiastics have acquired power and wealth and all the pomp the world can bestow, by the exploitation of some scheme of salvation. For the desire for immortality and eternal bliss is universal. It is part of human nature, and provides an indestructible basis for human credulity as well as for true faith. So too the elixirs of life and the schemes of salvation are based on some fragment of distorted truth, that is the more delusive because it is not wholly false.

And the divine enthusiasm of the great Leaders of Humanity, Those whom all men in some sort recognise as Masters of Life, is parodied by the delirious excitement of passion. So that it may be hard to say that the insane fanatic is a false prophet, when he sets some corner of the world in a blaze of religious frenzy and stirs the multitude to deeds of self-destruction. His little glimpse of Truth has made him mad. He is a danger. The mere charlatan is not; he is a joke, a public entertainer, who makes his profit honestly enough as a true charlatan, imposing only on those who wish to be imposed upon and are content to pay for their amusement. His offense lies in making personal profit out of the deplorable weakness of the general public.

The fanatic imposes on himself, to some extent at least, and takes his own frenzy seriously. But in this he is most generally aided and encouraged by his followers, who ask for nothing better than to be made drunk with the same fumes that fill the brain of the poor fanatic with fancies, that he takes for visions, and with imaginings that he mistakes for inspiration. There is no need to enlarge upon the folly of their vagaries, they are familiar to most of us; nor need we denounce them, however

THESE ARE THE TIMES THAT TRY MEN'S SOULS

much we may deplore the ignorance that makes such exhibitions possible, and profitable financially.

The divine enthusiasm of the true Master is a steady flame, in which all lesser imitations are burnt up or made invisible, as is the flame of a candle in the full light of day. Its source is principle. And what is principle? It is the real life of the Universe, it is the true nature of all things, it is the true self of all beings, it is the energy inherent in the Spiritual Soul, it is the eternal fitness of things, the which, when a man knows it, makes him a Master of Life, an elder brother of all men, a true Teacher and Leader.

The perfect man is rare; but all men are essentially perfectible within the limits of their individual character; and beyond those limits each individual can aspire to the universal Life of which he is a part: for men are not ultimately separate. So too, while few men know the truth of anything in its entirety, some truth is well within the reach of every man who wills unselfishly, and works to help mankind in any way. No man need fear to trust his own soul, however ignorant his brain may be. If he is truly and unselfishly seeking for guidance on the path of life he will surely get it in his own heart. But it is for him to recognise it and to act up to it. Each man has light enough in his own heart for his own needs, if he will trust it. But if he tries to lead some other man or to be led by him, then he will never find the meaning of that word principle, and he will be forced to fall back on rules of conduct made by other men, or that vague psychological impulse of the masses that men call public opinion. Such are the multitude, who revel in sensation and in the mental debauchery of popular excitement: an intoxication that leaves its victims helpless to resist the inevitable reaction that will follow the momentary frenzy.

It is when such psychological impulses are let loose upon the world that the souls of men are tried. Whether they will yield to the tide and be swept along with the mass, or whether they will stand on their own feet and help to control and direct the flow of the torrent. The fanatic will rejoice in the opportunity to display himself in open useless opposition to the tide. That is a ready road to notoriety, and there is flattery to a man's pride in the execration of the mob. But the wise man will watch the tides and currents in the ocean of life, and try to see just where the torrent may be turned or stemmed: for in all great world-events, as well as in the small matters of daily life, there are moments when a relatively small impulse may change the direction of a great current, and alter subsequent events, with the expenditure of the minimum amount of force, and possibly with no display at all. But these psychological moments are only known to those who are masters of their own will

THE THEOSOPHICAL PATH

and of their own lives, and just as far as they work with the higher law governing all life, and who are eternally on guard over their impulsive lower nature, to see that it does not betray them into action at the wrong moment.

These are the times that try men's souls. The temptation to act at the wrong moment, to say the right thing in the wrong way or in the wrong place, or to hesitate when action or speech is imperative: for the critical moments of life are not the dramatic crises, but the psychological moments, when forces are temporarily in balance, and nothing particular seems to be going on. It is in such moments that thoughts are most potent and do actually turn the tide of history. Therefore it is urgent that men shall at all times think for themselves, that is to say, shall do their thinking themselves, not selfishly for their own edification; such selfish thinking shuts them off from the world and makes them impotent. But individual pondering on the laws of life makes up a stream of right thought that is endowed with vital energy, and that serves to guide the unthinking minds of the great multitude swayed by strange forces that it knows nothing of.

We are all bound together by eternal ties that are unbreakable, and we have duties that few of us discharge, the chief of which is that of unselfish thinking on the great question of our duty to our kind and our true place in the great Human Family on which we are so dependent.

THREE SHORT ESSAYS ON THEOSOPHICAL MANUAL NO. XVII: *Earth — Its Parentage, Its Rounds, and its Races*

I — BY H. C.



THEOSOPHY is said to be a Scientific Religion and a Religious Science. As a religion — or rather Religion itself — its influence must be so far-reaching as to include all races and tribes and classes of mankind. It must be that Universal Brotherhood which is all-embracing and all-sustaining, and in which every individual shall have scope and opportunity for the highest development of which he is capable. Thus it will be seen that no narrow sectarian view can prevail in the practice of this universal religion; neither may

THREE SHORT ESSAYS ON MANUAL NO. XVII

any injustice nor selfishness in any form which would be a negation of Universal Brotherhood have any place in its polity. The ancient motto of the Theosophical Society is: "There is no Religion higher than Truth."

As Science, this Theosophy must be equally inclusive of all the facts of being and nature. Hence the subject of *Manual XVII* is a very proper one to be included in the curriculum of a student who desires to progress in the acquirement of that knowledge which by its application in his daily life will lead to True Wisdom.

This earth then, the mother of all mankind, is rightly regarded as the repository of all the facts that science would demonstrate. To know its history, to understand its development, and to realize what its great future may be, is surely the most sublime of all the studies we can engage in. All the bibles and sacred scripts of the world have indicated this in language of one kind or another. Generally such language is symbolical or allegorical, for only by symbol and allegory can great truths which are beyond the ordinary understanding be transmitted in elementary form. So it is written in the so-called 'Book of the Dead' of Egypt, in the Babylonian records, in the *Vedas* of the Hindû, in the *Sepher Yetzirâh*, in the Hebrew *Qabbâlâh*, and in the Zoroastrian and other writings.

To grasp any great truth of this nature there must be a preliminary conception of it. And so we find in the writings of H. P. Blavatsky those three Fundamental Propositions presented, upon which the whole secret teachings of the ancients, now once again clothed in what may be called a local garb, are set forth for our somewhat limited understanding. Briefly, these propositions are:

- (1) An Omnipresent, Eternal, Boundless, and Immutable Principle.
- (2) The eternity of the Universe *in toto* as a boundless plane of activity.
- (3) The fundamental identity of all Souls with the Universal Over-Soul, and the obligatory pilgrimage of every soul in the Cycle of Incarnation through all forms to acquire individual experience.

With such a basis upon which to erect our Temple of Divine Knowledge, we are asked to conceive of the earth as the direct progeny of a precedent activity which manifested in a sphere of which the moon is now the fast-decaying remnant. Both the moon and the earth pass through seven stages or conditions of being, and the monads or groups of lives constituting the sum of the planetary existence at any one period pass over to and inform or become the beings which constitute the group of lives in the succeeding period, and thus on seven planes in seven states, the planetary life gains new experience and becomes fitted to express the

THE THEOSOPHICAL PATH

Divine Man, at once the model and the synthesis of the entire planetary chain of existence.

This progression takes place in a regular orderly manner, and diagrams adapted from H. P. Blavatsky's great work, *The Secret Doctrine*, are used to illustrate the process, with copious extracts from that writing. These explain how "the evolution of the human soul is called the 'ever-becoming' because the path of the pilgrim towards the Divine Ideal is endless, resembling the mathematical concept of an asymptote to a curve, a straight line that continually approaches yet never quite touches it, however far it may be produced."

The seven rounds of the life-wave on this globe of ours include "development through three successive kingdoms of 'elemental' or Nature-Forces, then through the mineral, vegetable, and animal kingdoms," until finally the man-state is attained and variations in form cease, while the spiritual nature becomes more and more manifest, and the struggle through self-conscious conditions up to and until the highest spiritual state is reached, in which the Unity of all is realized; "and Compassion, Peace and Wisdom are its natural concomitants."

The popular ape-ancestry idea of man's development is distinctly challenged as being contrary to the facts of life, and quotations are made from *The Secret Doctrine* to show that "between man and the animal there is an impassable abyss of mentality and self-consciousness." This self-consciousness is awakened in man by his contact with spiritual beings coming from another plane and line of development. Once awakened he progresses by individual effort in life after life, making mistakes in his ignorance and suffering the penalties of the broken law, but ever striving upward into a greater consciousness of the Light of Divine Life, until he has learnt to live in harmony with great Mother-Nature, when he will pass on into other realms of being.

These periodic efforts are combined with times of rest and assimilation, and the whole story of man's progression is set out as a pilgrimage through numerous races and sub-races in each round of activity, from that time when between the third and fourth Races in the fourth Round on this material earth (some 18,000,000 years ago), man becomes man as we now know him and is divided into the sexes. When "humanity finds that there is no easy escape from earth into some fanciful heavenly pleasure-ground for an eternity of personal enjoyment, it will soon see that the wisest thing to do is to set its own house in order and by practical altruism in act and thought change even the face of Nature and find the true Heaven which is about us." Mankind makes its own destiny.

THREE SHORT ESSAYS ON MANUAL NO. XVII

II — By H. A. H.

“ALL NATURE,” says Patañjali, “exists for the experience of the soul,” and this fact is constantly emphasized in the Theosophical teachings. Thus, the manual under review is entitled *Earth: Its Parentage, Its Rounds and Its Races*, but the book deals almost exclusively with Man and his evolution.

Scientific men present the earth to us as a mass of inanimate matter and study it from that viewpoint. Theosophy, on the other hand, presents the earth as an aggregate of lives — each a spark of the One Life — and teaches that “all beings were, are, or tend to become Man.” Hence, from the Theosophical standpoint, the study of the Earth is in reality the study of Man and the Evolution of Man.

What then is Man, and what has been the course of his evolution?

In the third fundamental proposition outlined in *The Secret Doctrine*, H. P. Blavatsky says that Theosophy teaches:

“The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage of every Soul [a spark of the Over-Soul] through the Cycle of Incarnation, in accordance with Cyclic and Karmic law, during the whole term.”

In order to get any rational understanding of Man, we must constantly bear in mind the fact that he is eternal — has always existed; and further, that whilst he has an individual existence, he is, at the same time, only a part — or aspect — of the manifested Deity, or Over-Soul. Hence, as Man has existed eternally, we must necessarily take up the study of his evolution at a point.

In the words of the manual now under consideration:

“Man is a divine soul, temporarily obscured by the conditions through which he has to fight in order to obtain higher states of wisdom and perfection.” (p. 4)

And again:

“The process of human evolution during the first Rounds [*i. e.* during the earlier stages of evolution, commencing many hundred million years ago] and well on into the Fourth [*i. e.* about eighteen million years ago] consists in the formation of a conscious vehicle.” (p. 41)

The life-wave (that is, the lesser lives which were later on to form and constitute the conscious vehicle of Man) came over from the old Moon-chain, when the latter died. These lesser lives were constantly brooded over by the Divine Monad, and in the course of many hundred million years passed again and again through all the lower kingdoms of nature, continually gaining new experiences and constantly being organized into new forms. Some eighteen million years ago the point was reached when a relatively perfect vehicle had been evolved, a fit temple or body for the *conscious* spiritual Man. Thereupon another aspect of the Divine Self

THE THEOSOPHICAL PATH

was manifested; or, in other words, the Mânasic or self-conscious spiritual Being incarnated within the body, and man became as we now know him.

In the words of the manual:

"The Monad is not conscious in *our* meaning of that word until it links with the Mânasic or human thinking principle. The Monad is Ātmā-Buddhi, and is One in essence throughout the Universe; as it is the One Flame of which each of us is a Spark. . . . In one sense the Monad becomes individualized as the Higher Manas unites it with the physical vehicle, but in its essence it remains a part of the whole like the drop in the ocean." (p. 87)

According to Theosophy the attainment of full self-consciousness of its greatness and of its divine powers by the god within is the present aim of evolution.

Writing in *The Secret Doctrine*, H. P. Blavatsky says:

"Between man and the animal — whose Monads are fundamentally identical — there is the impassable abyss of Mentality and Self-Consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and in some rare cases of incarnation, the *very essence* — of a higher Being? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell?"

Elsewhere H. P. Blavatsky says that the God within the *conscious* Spiritual Man, is the product of preceding Manvantaras, or periods of evolution.

It will be helpful to view life as it exists today, from the standpoint of these teachings. Evolution is an eternal process and is everywhere in evidence around us. Things are not merely what they seem. The Divine Monad still broods over the lesser lives: these lesser lives are constantly gaining new experiences in the lower kingdoms of Nature and are continually being embodied in new forms. Moreover these lesser lives are themselves eternal (or Atomic), conserving for evermore the experiences through which they pass.

So, too, with men now on the earth. The animal man may and does go astray, but the Spiritual Man — the true *I* within the animal form — lives on, striving with infinite patience and unconquerable will to bring under control the forces of life synthesized in the human body.

In the words of the manual:

"Theosophy evokes a picture of the future so glorious that the mind hardly dares believe it, yet it is no fanciful vision, laboriously built up from ingenious guesses of what might be, but is the result of actual knowledge of the nature and powers of the Higher Self. . . . The Elect of the present humanity will be the guides and instructors of a future mankind whose Monads are now imprisoned, semi-conscious, in the most intelligent of the animal kingdom, or perhaps are struggling in the lower ranks. The hierarchies of spiritual 'Builders' at present controlling the ethereal machinery of the universe are the Elect of past humanities; and it is even hinted that to be an 'atom' in some future Manvantara will be higher than to be a human being now!" (p. 72)

THREE SHORT ESSAYS ON MANUAL NO. XVII

III — By W. S.

CONTRARY to the popular and scientific opinion of today that life on this planet made its first appearance in the vegetable kingdom of nature, Theosophy teaches that life and likewise consciousness exist in the mineral kingdom and even in the three elemental kingdoms below that, but in an unindividualized condition; and that only in the vegetable kingdom does life begin to show signs of becoming individualized into separate beings. Consequently, most people view the earth simply as a mass of inert, inorganic, and inanimate matter, having no life or consciousness of its own.

Theosophy teaches, on the contrary, that this planet of ours is a real, living, sentient, and conscious being composed of countless myriads of infinitesimal lives, every atom of matter embodying a spark of life and intelligence. There is, consequently, no such thing as 'dead matter,' for all is living, whether the life be embodied in the elemental, mineral, vegetable, animal, or human kingdom; and consequently all are endowed with varying degrees of consciousness and intelligence in different stages of evolution, each on its way to become 'man.'

Now as to the origin of this earth. Here again the teaching of Theosophy is at variance with recognised scientific and popular opinion; for instead of viewing the moon, now our earth's (so-called) satellite, as the child of the earth, consisting of waste matter thrown off from this planet in the very early stages of its growth and formation, Theosophy considers the moon to be, not the child, but the parent of the earth — consequently a much older planet from which the 'Life-wave,' after passing through ages of lunar growth and experience, has come over into our planet, gradually building and peopling it, as it were, with myriad forms of life in every variety of degree, from the elemental up to the human.

So in its physical aspect the earth would appear to be a sort of factory in which terrestrial forms of life are gradually being built up — evolved, to use a more scientific expression — into fit and suitable vehicles in which 'Life' or 'Being' can become manifest. As the form becomes more and more evolved, and so better fitted to receive and give expression to the Divine Spirit within, so is the Real Man, the Immortal and Reincarnating Soul, known as the 'Higher Ego,' better able to manifest its own true Divine nature and powers as a 'Son of God.' In short, all nature — *i. e.*, external nature — may be truly said to exist for the purpose of the Soul's growth and experience. Perfection being its goal, the Soul finds it necessary to reincarnate many, many times on this earth-plane, which serves it as a sort of workshop in which it has to serve its apprenticeship, and to which it returns again and again until its earth

THE THEOSOPHICAL PATH

education is completed and it has nothing more to learn from this planet.

Although generally considered as consisting only of gross physical matter, the earth, as a whole, may be said to be sevenfold, containing seven kingdoms of nature: viz., three of elementals or nature-forces followed by the mineral, vegetable, animal, and finally the human, in which last kingdom self-consciousness is attained. These seven states of existence or consciousness are spoken of as the 'earth-chain of seven globes,' descending from the celestial into the terrestrial and then ascending again to the Spiritual — the globe we are now functioning on being the very densest of them all.

The Divine Monad or Spirit, *Âtmâ-Buddhi*, has to pass through these seven globes in Seven Rounds of Seven Races each, before it attains to full self-consciousness of its One-ness with Divine Being as a whole. About the middle of the Third Root Race of the Fourth Round, the 'Descent of Manas' is said to have taken place, *i. e.*, Beings, 'Sons of Mind,' who had gained self-consciousness in earlier periods of manifestation, descended from their higher spiritual condition and became incarnated in the slowly evolving animal forms which for ages had been preparing to receive them. The result of this was to link up the so-called 'unconscious monad' in the animal with its physical, semi-human body. Then man became a sevenfold or seven-principled being, constituted of an 'Upper Triad' and a 'Lower Quaternary.' The former includes (1) *Âtman*, (2) *Buddhi*, and (3) *Manas*, *i. e.*, Spirit, Spiritual Soul, and Higher Mind or Immortal Soul; while the latter, or Lower Quaternary, includes (1) Outer Physical body, (2) *Prâna* or Life-principle, (3) Astral or Design body, and (4) *Kâma*, center of appetite, passion, and desire. The partial blending of the Immortal Upper Triad with the mortal Lower Quaternary gave rise to the ordinary or personal man, whose conscious 'I' or 'self' is called the 'Lower Ego' — which, as compared with the 'Higher Ego,' is the 'false' and not the 'true' Self. The mistake usually made by humanity has been to identify its conscious self with the Lower instead of the Higher. The existence of these two selves constitutes the Dual Nature in man, the Higher and the Lower.

What we have now to do is to recognise our error, and in future if not already done, to identify our conscious self with the True, and endeavor to gain self-control and mastery over our lower nature and render it completely subservient to our will; and finally, to realize in full measure our own Divine nature and our essential unity with the One Divine and Infinite Life which is manifesting throughout the whole world. Thus shall we fulfil the purpose of our human evolution.

THE SCREEN OF TIME

MIRROR OF THE MOVEMENT

SUNDAY MORNING SERVICES IN ISIS THEATER

"THE Christmas Message of today is one to awaken the hearts of men to a sense of justice to all people, a gentle, generous and compassionate spirit of justice, in which one respects the higher law, believes in the eternal truth, knows that he is divine and treads gently and carefully lest there be one stumbling-block left along the way for those who follow," said Mme Katherine Tingley in her lecture at the Isis Theater at the Sunday morning services of the Universal Brotherhood and Theosophical Society on December 22nd. The subject chosen by the Theosophical Leader was 'The New Message of Christmas' and was preceded by a short reading from the *Bhagavad-Gîtâ*, a Theosophical devotional book.

The lecturer, speaking more especially to the enlisted men, a large number of whom were in the audience, referred to the rapid demobilization going on, and to the fact that many soldiers were now facing what seemed to them most discouraging conditions; and she said, "It is not a time for discouragement. Let each believe that now, under the pressure of the ending of this war, he is called for greater things than ever before. He was called then to train, to march, and to go forth and kill. Now the message is a call to train the soul, the mind and the character, to purify them and to go forth to save. Manifest this message in your own souls! Shut the door on the past and on your trials and tribulations; learn to love with the ardor of the soul. Learn to serve in the spirit of justice, so that not only your home and your friends, but your community, shall receive a new touch of help. Let the real man manifest in the power of his soul. This is my message of love to you all. Get down into the recesses of your nature; find the strength not only of your soul, but of your mentality; and know that the mentality of man can never be fully developed except with the enlightenment which comes from soul-knowledge."

'Divine Sympathy — the Message of the New Year,' was the subject of the address by Mme Katherine Tingley at Isis Theater on the morning of December 29th. The Theosophical Leader said:

"The message of the New Year, it seems to me, should be divine sympathy,

THE THEOSOPHICAL PATH

an accentuation of the heart doctrine, a realization that each man and woman is absolutely challenged by the divine law to question the self, to study the self, to face the self, and thus reach a point of spiritual understanding. Each is challenged to bring into harmony the mind, the heart and the soul — the soul with its infinite powers illuminating the life all along the way. So let us go forth this New Year's time with that spiritual courage that belongs to the higher man, with that confidence in life which will carry us through, and with a love for our fellows that will challenge the whole world. The very power of it in the atmosphere will affect others and bring home to us all a new life and a new knowledge."

Referring briefly to the dawn of peace, Madame Tingley continued: "We have had to suffer to realize that we have sowed the seeds of evil along the path, and the question now comes: Shall we continue sowing during this New Year in the same way? Shall we continue sowing in recklessness, in indifference, in selfishness and in doubt; or shall we turn the other way, and move forward on the path of life with that righteous and peaceful and spiritual endeavor that alone can bring into our lives some of the potent qualities of the soul? Think of this as a possibility. If you dwell long enough on this picture you will feel the pulsating power of the soul that will enable you to go through life conquering all obstacles. If you study the inner processes of your own nature, your very soul, you will find that those desires, doubts and limitations that have hunted you down will all disappear. This is the voice of the soul, and this is the voice of the New Year."

At the morning's service of the Universal Brotherhood and Theosophical Society in Isis Theater on January 5th, Mr. R. Machell spoke on the subject of 'Karma,' a change in the program having been necessary on account of Madame Tingley's finding it impossible to use her voice, owing to the strain of duties during the past week.

Address on Meaning of Karma "The reason for man's existence," declared the speaker, "is the gaining of experience. This would be utterly impossible if results did not inevitably follow causes." He defined Karma as the law of cause and effect, illustrating it by the old adage that "results follow causes as the furrow follows the plow." If we look far enough we find that life is not a muddle; it has a purpose, and this is because experience teaches us the continuity of life. We may find ourselves changing, but we cannot get rid of the idea expressed in the words, 'I am.' To understand fully this law of cause and effect the continuity of existence and of consciousness must be accepted; that is, we come to the idea of reincarnation.

Speaking of man's relationship with humanity, Mr. Machell showed that it was impossible to separate oneself or one's Karma from that of the

MIRROR OF THE MOVEMENT

rest of the world. He said we all have our share in the lives of others, both in the blessings and benefits which others enjoy and also in their misunderstandings, their vices and their crimes. The great purpose of existence is that through life after life man shall finally awake to full consciousness of what he is and what is his destiny.

F. J. DICK, EDITOR

CHRISTMAS CHEER FOR THE PRISONERS

CHRISTMAS CAROLS, 'canned music,' Christmas stockings, a big noon-day dinner and a Christmas tree will mark this year's holiday celebration at the County Jail, according to Sheriff James C. Byers.

The stockings full of candy, donated by Mme Katherine Tingley, were placed on the cell door of each of the 110 prisoners last night and were to be a surprise for the inmates when they awoke this morning.

The big dinner at noon today will include roast beef and brown gravy, mashed potatoes, creamed carrots, fresh celery, coffee, mince pie, cake, nuts, candy and smoking materials. The smokes were donated by Sheriff Byers and the Ad Club and the cake came from the Heller stores. Other individuals and merchants donated other articles of the menu.

For music the prisoners will be entertained by a number of phonograph records. A prisoners' quartet, which has been practising much of late, will sing during the afternoon between the other musical numbers.

The jail Christmas celebration was prepared with great pains by Sheriff Byers and 'Mother' Chambers, jail matron, and promises to add much cheer to a day ordinarily thought little of by the prisoners.— *San Diego Union*, December 25, 1918

It should be added that the stockings with their contents were entirely the work of young students in the Râja-Yoga School, Point Loma.

YULETIDE FESTIVITIES AT POINT LOMA

ON the evening of December 24th, a beautiful program was carried out in the Rotunda of the Râja-Yoga Academy. With the shadow of the world-war removed, the gathering was pervaded by an unusual glow of the purest happiness and a fresh inspiration reached all hearts from the joyful songs of the children, and from the short address, towards the close, given by Mme Tingley. Following is the program handed each by the attendants upon Father Christmas, who were attired in various national costumes:

THE THEOSOPHICAL PATH

YULETIDE

Peace on Earth, Goodwill to Men

THAT WHICH SHALL BEFALL

- 1 Amid the ringing of Bells and Great Cheer shall come a Voice!
- 2 The King of the Festival shall be greeted by the Little Children of the World in the Home of the Peacemakers.
- 3 And the Nations of the Earth do homage to the Spirit of Christmas. And there is gathering of quaint Elves and blythe Merrie Makers.
- 4 Amid the ringing of Sleighbells and divers strange clamors comes King Santa himself, bearing greetings from the Nations of the Earth.
- 5 Then is there mightie mirth, music and merrie-making and great wonders brought forth by the magick of the Yuletide King.
- 6 And great Santa builds him a Children's Fairyland and the Fairies are playing.
- 7 And a wondrous sweet voice is heard singing an old, old song.
- 8 Then in the midst of them all is seen the Good Fairy Godmother — Friend of the Children of the Earth and all peoples. The Children greet her and she dowers them with her great Love and Wisdom and Blessing — that Santa and the Yuletide may never leave them.
- 9 And the Gladness grows greater and the singing sweeter until all the Peoples of the Earth hear it and are blest. Then Night grows old, the Fairies depart, and Sleep is over all. And upon the Earth is

PEACE

PEACE

PEACE

POINT LOMA STUDENT ENGAGED IN FINAL DRIVE IN FRANCE

SIGNAL CORPS OFFICER UNDER HEAVY SHELL-FIRE DURING LAST DAYS OF WAR

THE following are extracts from a letter just received at the International Theosophical Headquarters from Lieut. Hubert S. Turner, a Point Loma student who was in the last terrible 'drive' in France, and who gives a graphic picture of his impressions.

Mr. Turner, who was manager of the Aryan Theosophical Press for some years while its offices were located in San Diego, has been a member of the Theosophical Society since boyhood, and before coming to Point Loma in

MIRROR OF THE MOVEMENT

1901 was connected with the Kansas City branch. For seven years he was official representative for Madame Katherine Tingley of the International Brotherhood League work in Cuba, which had large centers and schools at Santiago de Cuba, Santa Clara and Pinar del Río. He enlisted when war was declared and joined the U. S. signal corps, of which he is first lieutenant.

HEAVY SHELL-FIRE

"Have had a busy and exciting time. I thought that in the last 'drive' the limit had been reached in intensity of shell and machine gun fire, but it proved to be merely a field maneuver compared with the big 'push' which caused the war to end. French veterans told me that they never saw such intensity of shell-fire. Shells dropped around us all the time, day and night, and at certain times (generally meal times) they fell like raindrops. For several days my headquarters were made in a little niche cut into the side of a hill, with a sheet of corrugated iron for a roof. Protection was fair except against direct hits or large splinters. One of the latter got the roof one night and came through, but I had happened to roll over just before — and it missed me! We have been literally bathed in gas almost every night, and yet I have been so tired at times that I would sleep with my gas mask on through the heaviest bombardment.

"I have been brigade signal officer for some time now, and when our troops were going ahead at the rate of ten miles a day, it kept us busy keeping up telephonic and other signal communication. We did it, though, and were fortunate in not losing many men.

"The battle scenes I have witnessed are indescribable. Such a combination of human and animal suffering, terror, filth, smell and unutterable confusion cannot be described. When you see men killed all around you, you fortunately lose all sense of perspective, and death seems but a little thing, after all. The men showed a wonderful spirit, and those who have come through have a deeper and truer insight into life as it is — and as it should be. I saw hundreds of our division who went into the last big push as young boys, and I saw hundreds of the same come out of it — old men; a life-time's experience seared into their souls in a few weeks.

FEAR KEPT OUT

"Fortunately I have kept my health, and my confidence in the Theosophical teachings kept fear out of my heart. The whole thing was so terrific, so incredible and so wonderful in its awfulness that only amazement and not fear could be present. I will make no attempt to describe in detail the battle scenes, as nothing could be either added to or taken from what has been reiterated in our daily press and in the magazines. The heart must be purified by pain, and the really stupendous thing about it all is the number of men formerly calloused, so far as things of the real were concerned, who now

THE THEOSOPHICAL PATH

talk and think only in terms of the abstract. They have seen the wantonness and futility of the so-called concrete; their awful experiences have forced them to look within, and the birth of the soul followed as a natural consequence. It is, indeed, a time of rebirth, and all will go home with a profound and philosophical outlook on life in the making — life as it really ought to be. There are many Theosophists in the army now.

"My own pistol was never used — though once or twice it looked as though it might have to be. Life is so cheap on the battlefield. A hot cup of coffee is much more valuable, and one risks one's life without a thought to obtain it.

"The two big fights we have been in were crucial ones in the war, and in one of them our division took what was known as a veritable Gibraltar which could never fall. Now that it is all over, I will be well content to return soon and to blot out from my memory all that has been seen and endured in the destructiveness of man at his worst — and once more get in touch with that which means the constructiveness of man at his best."

— *San Diego Union*, Dec. 20, 1918

STONEHENGE BECOMES NATIONAL PROPERTY

AT last Stonehenge, the most impressive of all the prehistoric monuments in Great Britain, has become national property, thanks to the public-spirited action of its last private owner, Mr. C. H. E. Chubb, of Bemerton Lodge, Salisbury, who writes, in part, to Sir Alfred Mond, the representative of the British Government, as follows:

"September 15, 1918

"DEAR SIR: Stonehenge is perhaps the best-known and most interesting of our national monuments, and has always appealed strongly to British imagination. To me, who was born close to it and during my boyhood and youth visited it at all hours of day and night, under every conceivable condition of weather, in driving tempests of hail, rain and snow, in fierce thunderstorms, glorious moonlight, and beautiful sunshine, it always has had an inexpressible charm.

"I became owner of it with a deep sense of pleasure, and had contemplated that it might remain a cherished possession of my family for long years to come. It has, however, been pressed upon me that the Nation would like to have it for its own, and would prize it most highly. Therefore, I have decided to give up this unique possession, and offer it to you, His Majesty's First Commissioner of Works, as a gift, to be held for the Nation."

It is a great relief to those who love the precious relics of great races that have lived on earth in prehistoric times to hear that Stonehenge will no longer be liable to the outrageous vicissitudes of former private ownership,

STONEHENGE BECOMES NATIONAL PROPERTY

under which it has been wrangled over in courts of law, robbed of many of its principal stones, and allowed to suffer unnecessary damage from the elements.

Archaeologists still dispute as to its origin and age; the favorite theory at present is that it was erected about 1680 B. C., by the Neolithic race, and that it was a Sun-Temple. Until lately the ancient British of the Bronze Age were credited with its construction. Professor Rhys, of Oxford, believes



GENERAL VIEW OF STONEHENGE

it was a temple of the Celtic Zeus who is said to have been transformed by legend into Merlin, the famous magician. Whatever its exact age — and everything is tending to prove that the antiquity of the Stone-Age men has been minimized far too much — the fact remains that there was a great civilization tens if not hundreds of thousands of years ago, extending far and wide over immense regions of the earth, which has left innumerable monuments of great size and composed of gigantic materials, and as a recent writer says:

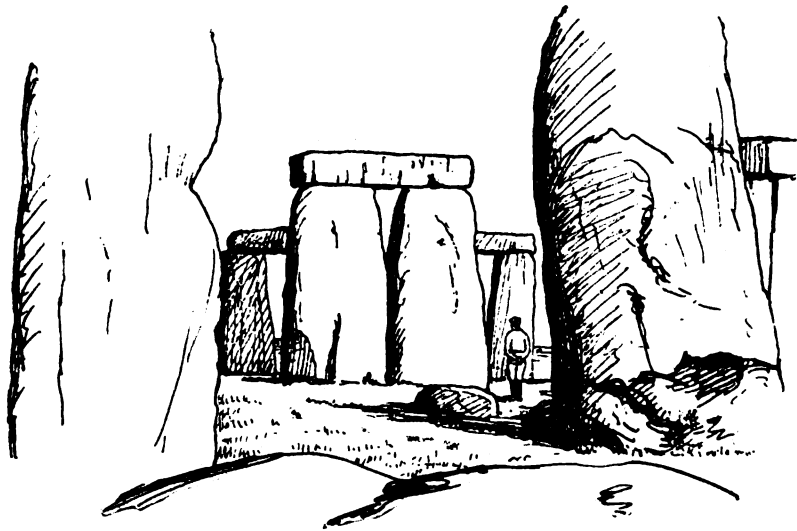
“Even if the sun-worship theory be thoroughly established, and scientific calculation of the date when the sun on midsummer day must have risen in line with the ‘avenue’ be held to prove the great circle over 3500 years old, it is still impossible to know how the great blocks were got to their positions. And that, one thinks, is well, for in an age that finds out so many things it is good to have something left to wonder at.”

When we recollect that the English climate is so injurious to hard stone, that even the great Egyptian obelisk, Cleopatra’s Needle, rapidly began to disintegrate in London until it was varnished with a special preservative coating, it is clear that the rough workmanship of Stonehenge, as we see it today, after thousands of years of exposure, gives us no adequate idea of what it must have been in its prime. As a matter of fact, the race that erected the wonderful monuments of the ‘Stone Age,’ such as Stonehenge and the rest, must have possessed remarkable powers and must have been

THE THEOSOPHICAL PATH

highly civilized. It would tax modern engineering resources to set up the great circles of stones found in so many places, some of them being as much as sixteen feet in height and supporting others of equal size. The Neolithic 'savages,' who are credited with these powers, are said to have been: "short and thick-set, not often exceeding five feet four inches. . . . In general culture they were at about the same level as the more advanced Polynesian tribes when they first came into contact with European civilization." (Grant Allen)

Let us ask a Polynesian tribesman how he would erect a monument like that of Stonehenge, New Grange in Ireland, or the great relic in Cyrenaica, Northern Africa, which closely resembles the famous British monument!



ONE OF THE TRILITHONS AT STONEHENGE

In the island of Tonga, in the South Pacific, there is a mysterious structure, a gateway apparently, consisting of two ponderous upright stones, *twenty feet high*, mortised with care into a cross-piece of equal length, in a similar manner to the trilithons of Stonehenge. The simple natives have not a trace of record of the erection or purpose of this monument, and look at it with wonder as something beyond their comprehension: they build nothing but the most flimsy huts, except under the white man's direction.

The time is coming when the teachings of H. P. Blavatsky, which illuminate the mysterious gloom that enshrouds the past 'pre-history' of mankind, will be recognised as the only reasonable clews for research, and it is coming rapidly, for new discoveries in science are compelling independent thinkers to abandon views which were until lately unquestioned.— C. J. R.

THE PASSENGER-PIGEON AGAIN

ABOUT forty years ago a marked diminution in the number of passenger-pigeons was noticed. Audubon describes their flocks as darkening the sky, while huge branches of trees crashed to the ground as the birds settled to roost for the night. Alexander Wilson estimated a flock that passed overhead as consisting of two thousand two hundred and thirty millions. Under the persecution of the hunter, however, and the destruction of the trees which provided their food, their numbers have rapidly dwindled, until about ten years ago the death of the last known specimen was reported at the Zoological Collection at Cincinnati.

A few survivors had evidently escaped, however, for now comes the good news that a small flock of these birds was seen last October in New York State by Mr. S. M. Rasmussen. Fortunately one of the birds alighted on a low branch, so that the orange-red skin about the eyes, the blue back, and the absence of black spots in the region of the ear, convinced the observer that the birds were not mourning doves, but the genuine passenger-pigeon believed to be extinct.

The extinction of species is the great tragedy of Ornithology. The Giant Auk of St. Kilda has not been seen since 1844. The Dodo of the Island of Mauritius, the Solitaire of Réunion, and two glittering species of the humming-bird, have all succumbed to persecution.

Three hundred years ago foreigners were amazed at the swarms of kites in the streets of London; but now it is one of the rarest birds in the British Isles, so that the word 'kite' always suggests the toy of childhood's days, and not the bird from which it got its name.

The causes of the origin, the expansion, and the extinction of species are very obscure, and possibly the species, like the individuals of which it is composed, cannot outlive its allotted cycle even under the most favorable conditions. According to Theosophy, however, the death of the last survivor does not preclude the possibility of their ultimate reappearance, for the indelible memory of every living form is safely stored within the Cosmic Mind. When its cycle for manifestation returns, the bodiless idea clothes itself with substance and assumes its proper form. It stands upon the sunlit earth once more and casts its shadow on the ground, for as Solomon has wisely remarked: "There is no new thing under the sun." — P. L.

A PLANET — OR WHAT?

AMID conflicting hypotheses which hardly tolerate suggestions from non-accredited quarters, although continually contradicting themselves egregiously, a layman need have little courage who draws attention to some things as viewed from the standpoint of scientific heresy — and let all such

THE THEOSOPHICAL PATH

heretics be anathema! When the public reads daily that ether is; that it is not; that light has weight; that it has no weight; that gravitation is the result of time-and-space-distorted sections of four or five dimensional hypotheses; that it is not due to these but to other hypotheses, and so on, *ad infinitum* — it does seem possible that in all the hurly-burly, the existence of an actual planet close at our very doors may have escaped attention, possibly because it behaves in complete defiance of all theories.

On page 328 of *Isis Unveiled*, vol. I, published in 1877, we read:

"This gehenna [referring to statements in *The Unseen Universe*, by Balfour Stewart and P. G. Tait — the latter joint-author with Lord Kelvin of another scientific treatise of higher rank than anything since produced] is merely a planet like our own, *attached to the latter and following it in its penumbra*; a kind of dust-hole, a 'place where all its garbage and filth is consumed,' to borrow an expression of the above-mentioned authors, and on which all the dross and scorification of the cosmic matter is in a continual state of remodeling."

The mere idea of anything like a *planet* venturing to "follow the Earth in its penumbra" without being discovered, or even obtaining proper scientific authority for its existence, and moreover defying all laws (hypotheses?) of gravitation into the bargain, is enough to make a relativity-expert grow pale.

However, turning to Prof. C. A. Young's *Text-Book of General Astronomy* (1904) we read:

"At high elevations within the tropics there is said to be in the zodiacal light *at the point exactly opposite to the Sun* a patch a few degrees in diameter of slightly brighter luminosity . . . the light of which appears to be partially polarized."

This "patch" is evidently the nucleole of certain matter electrically projected away from the Earth by the Sun-currents, and although to our eyes but faintly visible it may nevertheless be more 'material,' in a special sense of the word, than the main part of our own globe.

After all, are not these Sun-currents *life-currents*, whatever be the unknown electro-magnetic qualities which they likewise possess? The real function of the Sun — one unknown to modern, but well known to ancient science — is to act as a focus or lens for that which the ancient East knew as *jīva* in its cosmic aspects, and *prāna* when coarsened down to the level of its terrestrial biological manifestations, a still further coarsening occurring when operating in the domains of the relatively inorganic metals, etc., the only 'time-space' region where present science becomes aware of its existence. But the principal action in this case of our 'new' planet has to do with *prāna* — the poisoned *prāna* of the Earth, in regard to which Nature, as the quoted passage clearly suggests, provides means of expulsion and renovation. And in these invisible, rejected Earth-life emanations may there not be millions of fleeting forms whose enforced withdrawal from a cleaner and purer human atmosphere would scarcely occasion keen regret? — D.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either at 'large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters,
Point Loma, California.



The New England Center
of the
Universal Brotherhood & Theosophical Society

246 Huntington Avenue, Boston, Massachusetts

Reading Room and Free Loan Library open to the Public daily
between 1:30 and 4:30 p.m. Public Meetings held every Sun-
day Evening at 8 o'clock. Standard Theosophical Literature
published at Point Loma, California, may be purchased here
(except during the summer months). :: :: :: ::

The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California



What NEWSPAPERDOM says:

"THE SAN DIEGO UNION, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries — and has a larger circulation than any of them." ∴ ∴

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

Please mention The Theosophical Path



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

THE small, old path stretching far away has been found by me.
On it sages who know Brahman move on to the Svarga-loka [heaven],
and thence higher on, as entirely free. . . . 8

There are indeed those unblessed worlds, covered with blind darkness.
Men who are ignorant and not enlightened go after death to those worlds. 11

If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body? 12

Whoever has found and understood the Self that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself. 13

While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed. 14

If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid. 15

He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time. 16

He in whom the five beings and the ether rest, him alone I believe to be the Self,— I who know, believe him to be Brahman; I who am immortal, believe him to be immortal. 17

They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient primeval Brahman. 18

By the mind alone it is to be perceived; there is in it no diversity; He who perceives therein any diversity, goes from death to death. 19

This eternal being that can never be proved, is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal. 20

— *Bṛihadâraṇyaka-Upanishad*, iv, 4. Translation by Max Müller

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the act of March 3, 1879,

Copyright 1919, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance, single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS, Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

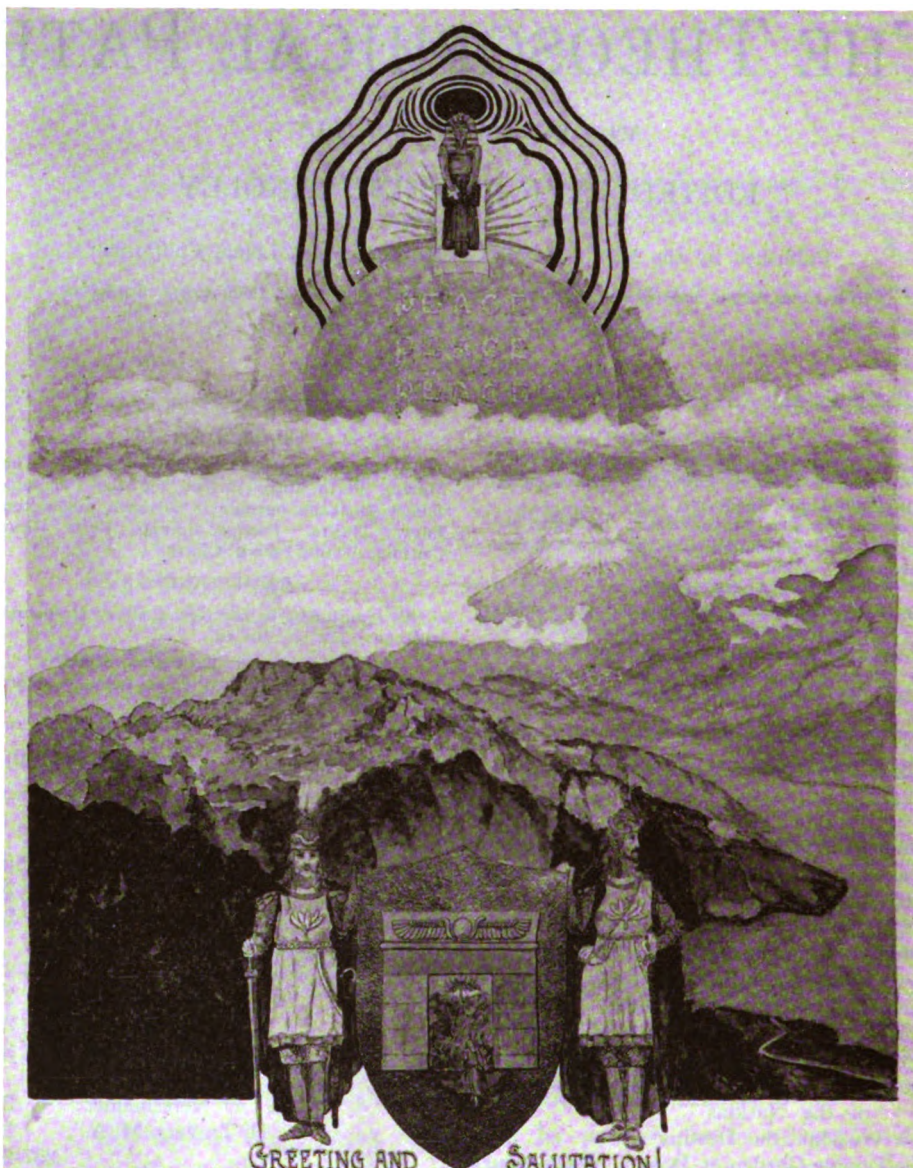
CLARK THURSTON, *Manager*
Point Loma, California

VOL. XVI NO. 3

CONTENTS

MARCH 1919

Symbolic Pronouncement sent to the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913	<i>Frontispiece</i>
Theosophical Keynotes	by the Editor 205
The Deserted Garden; Morning in the Orchard (<i>verses</i>)	Kenneth Morris 215
Symbolic Pronouncements sent to the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913 (<i>illustrations</i>)	216-220
Altruism and Self-Development	R. Lanesdale 221
Words of the Wise: The Power of Thought	H. T. Edge, M. A. 224
Revenge	R. Machell 228
Theosophy as a Potent Factor in the Reconstruction of the Nations	E. A. Neresheimer 230
How We Make our Destiny	H. Travers, M. A. 232
The Temple Garden at Doigoji (<i>illustrations</i>)	237-240
The Crest-Wave of Evolution: I — Introductory	Kenneth Morris 241
Caer Nefen Hir (<i>verse</i>)	Cenydd Morus 259
Parthenon Sculptures (<i>illustrations</i>)	261-264
Sculptures from the Parthenon	Carolus 265
Astronomical Notes	C. J. Ryan 266
Karman	R. Machell 272
Medical Perspective	Lydia Ross, M. D. 281
Set the Dead Free	R. M. 283
Jottings	G. K. 284
The Interpretation of History	E. 286
THE SCREEN OF TIME: Mirror of the Movement	287
Norwegian Scenes (<i>illustrations</i>)	289-292
Theosophical Thought in Ireland	294



GREETING AND SALUTATION!

To the International Theosophical Peace Congress at Visingsö

TIME has its mountain peaks as well as its prairies; its moments when huge vistas are revealed, as well as its long and arduous periods of struggle upward. The Theosophical Movement has known such journeying over level leagues has fought its way, too, skyward over the crags of difficulty and danger. Twice before in its history it has stood, as it does now, upon some high summit, and looked out over vast regions — unimaginable before: when in the year 1895, the Theosophical Society in America at its Convention in Boston, and then the other parts throughout the world, elected William Q. Judge President for Life; and again in 1906 when our Move-

ment dared to affirm its faith in the existence of the higher things, and in human perfectibility, at Chicago and again in London, casting aside old worn-out forms and merging itself into the great organization of Universal Brotherhood, founded by Katherine Tingley.

AND now again are we on the crest of long efforts, on one of the peaks of time. Now publicly, as never before do the teachings of Brotherhood challenge the world; sound out their bugle call to the nations; proclaim to the sons of men this force capable of their redemption. In the vista now before us we see — is it near at hand, is it far off? — yet we see the time

when the Great Message of Universal Brotherhood shall have reached the ears of and have awakened the hearts of all the sons of earth; when the great Arbitrators shall have His will with the nations; when no war shall be, save the endless war of right against wrong, and when all humanity shall range itself upon the side of Peace and Good Will in the heart.

— From the Men's International Theosophical League of Humanity,
Lomaland, California.

Midsummer, 1913.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XVI NO. 3


MARCH 1919

"That which is brilliant, smaller than small, that on which the worlds are founded and their inhabitants, that is the indestructible Brahman, that is the breath, speech, mind; that is the true, that is the immortal. That is to be hit. Hit it, O friend!" 2

"Having taken the Upanishad as the bow, as the great weapon, let him place on it the arrow, sharpened by devotion! Then, having drawn it with a thought directed to that which is, hit the mark, O friend, viz., that which is the Indestructible. Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow (becomes one with the target), he will become one with Brahman." 4

— *Mundaka-Upanishad*, ii. Translation by Max Müller

THEOSOPHICAL KEYNOTES

N the BHAGAVAD-GĪTĀ, an ancient Book of Devotion, which is most highly regarded by Theosophists, is a chapter entitled 'Devotion through Discrimination between the Godlike and the Demoniactal Qualities in Man.' The chapter opens with the following words:

"Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-giving; study, mortification, and rectitude; harmlessness, veracity, and freedom from anger; resignation, equanimity, and not speaking of the faults of others; universal compassion, modesty, and mildness; patience, power, fortitude, and purity; discretion, dignity, unrevengefulness, and freedom from conceit — these are the marks of him whose virtues are of a godlike character, O son of Bhârata. Those who are born with demoniactal dispositions are marked by hypocrisy, pride, anger, presumption, harshness of speech, and ignorance; . . . they know not the nature of action nor of cessation from action, they know not purity nor right behavior, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy. They indulge insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions."

*

THE THEOSOPHICAL PATH

Do we not see at this time humanity divided in just the way that this old devotional book presents it? There are those who have the qualities of integrity and fearlessness, which represent the godlike qualities, constantly living in them and cultivating them. And there are those of an opposite nature. These divisions of thought and feeling and action exist all along the line of life — we find them in families, in communities, in systems, in politics, and in nations; and it is the lower qualities, opposed to the godlike, belonging to the lower nature, the mortal side, that are constantly interfering with the progress of the higher nature of man. Surely we must realize that just so long as these differences exist, there cannot be a true conception of peace,—lasting Peace. We may have our declaration of peace, and an international peace worked out on merely the intellectual plane by some of the brightest minds of our time — representatives of the different nations; but there is an underlying godlike quality in human nature, on another plane than the intellect, which must not only be recognised, but lived in the heart, if we are to have a continuous peace, an Eternal Peace.

*

We know, if we think at all, that each one of us, in our noblest, most unselfish efforts, is seeking for the simple truths of life which will carry us along lines of self-improvement, progress, and happiness; but how can we expect to see the world advance in the true sense, in the real eternal sense, until we have cultivated that discrimination which can distinguish between Truth and its opposite? If we will but consider well, we shall find that self-imposed stumbling-blocks exist in our own natures, and thus we are hindered.

*

We have arrived at a point, now, just at the ending of the world's war, where many new problems are confronting us — problems that we have never thought of before, which we have not anticipated, but which we must necessarily meet in the coming years. They are problems of a very serious nature — not along material lines, for I do not think there is any question as to our material progress, whether as a country, or as a people, or as a race. There is no question about this, because the human mind is so set on material gain and benefit, that no urge is needed to push it any further towards success.

*

Thinking of our soldiers, that great multitude of men, returning to their homes, we are forced to recognise that something new is happening because of the new questions which they are bringing back with them. There is an aggregation

THEOSOPHICAL KEYNOTES

of thought and feeling on their part, both here and in other countries, that is forcing an issue on new lines, and will force larger issues in the years to come. Can you not conceive that those men on the battle-fronts and in the camps, under the pressure of conditions which were forced upon them, have been questioning the meaning of life as never before? Each one had his own way of thinking according to mental development and past environment; but those millions of men in their own individual way have been asking questions in the silence which, if written on the record of time and passed down to posterity, would be an inspiration to all future seekers after the inner meaning of things — no matter how much despair or how many doubts there may be. Thus we are challenged.

*

Their questions are about life, death, and their meaning. Who and where is God? These are the questions that have been in their minds, and we must remember that in those processes of thought, and of suffering too, they have been gradually sloughing off many old and useless ideas. Life for them has become so much more interesting and intense, so much more wonderful, and in place of thinking along the old lines of dogmatism, they are questioning what is Truth, and a very large number of them are silently rebelling against the conventionalities and creeds that have encumbered the teachings of religion. More than that: there is a spirit of determination and will, that has arisen among them, which is unusual and can be turned to great good for our country and all countries if they can but find the answer as to the meaning of life and follow the path of their highest duty.

*

In these questions which they are asking us, there will be some big riddles for us and the whole world to solve, unless we make preparation to meet them, unless we begin right now, before the crises come which are coming as sure as you live, and which may ultimately lead to revolution — unless, indeed, we can do better things than we have been doing in the past. We need to see expressed in human life, as an absolute necessity in the economy of things, a higher sense of Justice; but we cannot attain it until we find the power to interpret life in its deeper and more profound meaning — not as the brain-mind of man ordinarily interprets, but from that inner, higher state of consciousness which is part of the divine side of nature and belongs to all men. All possess it but there are so few living examples, there is so little inspiration, so little strength to continue. Justice is written in the most exquisite and beautiful language in Nature and in all the great literatures of the world; our greatest minds play upon it with their marvelous oratory; but there is something yet to be done, something we

THE THEOSOPHICAL PATH

must do ourselves, and do quickly, in order to reach a truer and nobler conception of Justice. If we do this, we shall then begin to accentuate the Divine Spirit in our natures — the immortal side, the Christos Spirit which the Nazarene, and other great Teachers who preceded him, had attained through the wonderful experiences of their many lives and the knowledge gained in many schools of thought in life after life through self-mastery.

*

This is what is needed; it is to dig deeper down into the recesses of human consciousness. If one will follow this line of thought, it will be seen (and some day inevitably, after we are gone, it will come out in the history of these times) that some of the most promising minds in the world today, who have been seeking to benefit mankind, have abandoned their efforts just at the point—if the soldiers will allow me the phrase—of going ‘over the top,’ when victory was just within their grasp. Why? The brain-mind so often exhausts itself in research and vain endeavor and loses its way because it depends entirely on intellectual effort. To gain the victory, to find the treasures of the soul, there must be behind and above the brain-mind, guiding it and inspiring it, that power of discrimination which Krishna speaks of in my quotation from the BHAGAVAD-GĪTĀ, that quality of discernment which can distinguish between the true and the false, the real and the counterfeit, and between all the varying tendencies of human nature, so that in all human actions there will be such conservation of energy, such clearness of vision, that it will be absolutely impossible for anyone conscientiously to step out as a reformer and teacher until he has set his own spiritual and mental house in order.

*

It is this we must do; and we cannot run out on a line of thought in seeking to reach the meaning of those divine attributes of the soul, and the divine laws that exist for the upliftment and protection of all life, without seriously reflecting; and when we do reflect, we begin to find our better Selves, our nobler Selves, our Higher Natures. Then comes that quality of discrimination which must be ours, and which is ever within our reach.

*

I am certain that very splendid work is being done across the water in the efforts of representatives of different nations to establish a just and lasting peace, but if each man who is taking part in those deliberations had had the diviner qualities so understandingly accentuated in his life all along the years from

THEOSOPHICAL KEYNOTES

childhood to manhood, so that his own life were a higher expression of Justice — can you not see what an inspiration, what flashes of Light and Wisdom and Justice would illumine their counsels? Yet, even as it is, it is wonderful to think what they may do; what opportunities are theirs; but how much more wonderful in fifty years from now will be the solution of the world's problems, in the hands of those who will have studied the spiritual laws of life, who will find themselves in the Light, and can remove the obstructions from their path by rare discrimination and spiritual knowledge. Think of a Peace Conference composed of such — a body of Peace-Makers gathered here in our great country or across the water, representing the different nations, mentally and spiritually; interpreting the law, not according to policy, but according to the highest conceptions of Justice.

*

We shall reach that point of understanding where Peace will be promised for all time; for Theosophy is pushing its way into the thought of the World. The Universal Brotherhood and Theosophical Society is in the truest sense a body of workers for the benefit of Humanity, and I declare to you that the soldiers and sailors throughout the world, and many others in the great multitude — as a great aggregation, a great fraternity, so to speak, — are planting the seeds of Theosophy in their hearts and in their lives. Why and how? Because they are doing their own thinking, they have outgrown creeds and dogmas, they are pushing on into the arena of life with soul-determination. They know that there is something better yet for all Humanity, and each is sowing the seeds of Theosophy, the seeds of Wisdom, in the World's Garden of Life. The Divine Principle of Life is even now surging in their hearts and seeking to illuminate their minds, and even before they are able possibly to express their interpretation of Divine Justice, and enact the New Laws which we and others will demand, they will realize that the Kingdom of Heaven lies within, and that they, as human beings, have been placed upon this beautiful earth of ours for a divine purpose, for the adjusting of their lives and of the life of Humanity, and for an expression of Infinite Justice in all that they do. How very easily then shall we be able to discriminate between those of the higher order, who have the godlike qualities, and those who live only for pleasure, lust, and self-gratification, thinking material gain to be everything and that there is no truth in the Universe!

*

It is because the spiritual processes of unfoldment in man have seemed to move so slowly, that people have turned away from their efforts on the line of

THE THEOSOPHICAL PATH

spiritual research and discovery of their real selves. They go just so far and then they falter, because in the limitation of their minds they expect results at a certain time; they must have their rewards, as they take their dessert at dinner — they must have it — if they did not, they would have no peace of mind. But the real seeker for Truth, the one who starts out on the path of investigation for spiritual knowledge and spiritual attainment, goes boldly and trustingly forward, with a courage that is superb. He is indifferent to results, he forgets himself in the service of others, he begins to nurse in his own nature the gentle, generous, and earnest spirit of Justice, he respects the Higher Law; he believes in Eternal Truth; he knows that he is divine, and he treads gently and carefully, lest he shall place one stumbling-block along the Path for those who follow after.

*

This is the Theosophical message of the New Time. The hearts of men must be awakened not only to a sense of Justice to themselves, but a sense of Justice to all peoples and to all races. Once this is realized through conscientious effort in thought and act, we can promise ourselves Eternal Peace. We shall love not only this nation or that nation, but all nations and all people, because through the growing seeds and processes of the Theosophical teachings of Brotherhood we shall know immediately that all men are our brothers; that there is no separateness in true Brotherhood; that the actions which we rebel against in our brothers, and which we oppose, can in the future be treated so carefully, so conscientiously, and so divinely, that we shall have the power to discriminate, and we shall not condemn the man, the soul, but only the action; and through our sense of Justice, we shall correct injustice and be merciful, and thus recognise our duties to our fellow-men.

*

The beginning must be made in our own homes, in the seeding-time of the small beginnings of family disturbances, the little disharmonies out of which grow disunion and disintegration — then is the time, not to wish to show oneself superior to others in arguments and in rights but to get back to the central source of things, to the idea of mutual helpfulness and mutual responsibility and the meaning of true Justice. Then we shall know how to interpret the saying of Jesus: "Do unto others as you would have them do unto you." We may read many books and study them from the ordinary orthodox standpoint, but we shall never get anywhere so long as we depend only upon our intellects. We eat, sleep, suffer and die in our intellects, and we keep the chambers of our souls closed; so there is not that wonderful outgoing of spirit that should be found

THEOSOPHICAL KEYNOTES

in every man and woman. Jesus had it, and so too the other great teachers of the ancients. They had that Spirit of Service and Helpfulness and Compassion, and evolved their own characters through the processes of the Spirit, Mind and Soul working together. They did not subordinate their spiritual rights and privileges to material ends; neither did they neglect the material things that should go for building up the body and sustaining it as a tenement, a house in which the soul should live, nor did they so live in the lower self that they separated themselves from their duties to their fellow-men.

*

The line that divides the real from the unreal, the true from the false, is so subtle that one cannot see it. It is so difficult to find; but the moment that one desires a book of revelation and earnestly seeks to study the meaning of life, he will find in the teachings of Theosophy, this injunction placed above all others: "Man, know thyself!" Man is the mystery of mysteries, the book of revelation! Each one of you is potentially a divine representative of the godlike qualities to which I have referred. The only reason why these divine qualities have not been more manifest down the ages is because the great majority of men did then, and still do, rely on their intellects alone, and thus foster a colossal egotism that stands between them and their higher spiritual interests. We shall find it is the rarest thing in the world that a great intellect, though possessing great scholarship, but an intellect merely, with the spiritual side undeveloped and unrecognised, ever lived to fulfil the mission of even his one life. Study the history of our own writers, teachers, musicians, poets, inventors, and statesmen, and you will find that,—oh! so many—just when it seems they are about to see the Light, falter, and fail to reach the heights, because they have been straining the intellect, living in the material and intellectual sides of their natures and subordinating the sustaining spiritual power indeed, ignoring it.

*

One of the great needs of this New Time is to look out upon the great world as it is; not to be blinded, not to follow every idea and suggestion of every man who has a big name and speaks and writes for his own fame and for your entertainment, or to impress you with his erudition. But to get down into the recesses of man's nature, to find within the strength of the higher mentality, which so many have not yet found, nor will the mentality of man ever be fully developed until he has that enlightenment which comes from spiritual, soul knowledge.

*

THE THEOSOPHICAL PATH

Everyone has these possibilities, but it is so difficult to hold these ideas so firmly in the mind that they will stay and become an abiding power in the life, because of the material things and the worldly ideas which clog the minds of men and absorb their energy. They become bowed down and bent with the cares of existence, and our young men are old before they have passed their youth, and so too are our young women. They are stunted in their intellect and in their heart-life, and more than that, physically. We should have giants of men, representing the physical forces of life; but we have deteriorated as a race and as a people, because all along the line, for centuries and centuries, religion, which should be the embodiment of spiritual Truth, has been presented with so many obscurations. The universal sublime truths of spiritual life, so simple, so divinely helpful, have been hedged around with so many forms and ceremonies and so much reasoning and argument and blind faith that the seeds of Truth and its divine qualities have been obscured. And though this has been continuing for ages, we must not blame anyone, but we must blame ourselves hereafter if we let these things continue. There is no limit to the powers of the soul; but we cannot have that expression of its power that we are yearning for until every thought, every act of our lives, has a touch of the Real Life.

*

Picture to yourselves a man of the world today — a lawyer for instance. He goes to his office, he stands before the world as an eminent representative of his profession. He has a family, he loves it, he goes to church, he gives money to charitable purposes, he has his banquets, he becomes a great official of the state. But under the pressure of all these things his spiritual nature does not grow. It is only certain aspects of his nature that he is cultivating — the mental and material aspects; he caters to them and to them only. He is a Democrat or a Republican just according to his policy of life. Everybody says he is splendid, they seek his society, they visit his home, they are anxious to have him as a friend, but he goes through life blindfolded, as it were. Why? Because he is ignorant of the hidden resources of the spiritual side of his nature, and has nothing to fall back on. He is flattered by the attention and the adulation of the people, but he has no desire to grow as a man should grow — in spiritual manhood. He has just attained his ambition when he throws off his mortal life. He receives great honors, a great funeral, he is carried in the church and called one of the great representatives of the age. But that is all; there is nothing real, nothing helpful, for the spiritual motive was not there. But the man who, with soul-purpose inspiring every act, steps forth in life no matter how humble his lot, who does his duty as a man conscious of his divine nature, who perhaps can

THEOSOPHICAL KEYNOTES

give no more than five cents to help another, does a thousand times more than the one who, self-deluded, lives for fame, ostentation and self-interest, though he gives thousands under the form of the mere ordinary material value.

*

There are so many problems that we must consider. But we are so isolated, we have so separated ourselves from our brothers. We have our homes, and our families, and our personal interests — and we pretend to talk of the heart-ache of the world. There are so many divisions, there is so much competition. That is one of the dangerous factors in human life — one of the great hindrances to true progress; while it raises one man, it sinks many. One of the beautiful things about Theosophy is that it does not encourage competition. At the International Theosophical Headquarters at Point Loma, where so much work is being done, where there is a body of people living unselfishly and unsalaried for the benefit of Humanity, there is no competition — competition has been shut out: instead there is co-operation, mutual helpfulness, united service and true brotherly love.

*

I could go on pointing out many things which are indorsed as necessary and even helpful to Humanity, which nevertheless are just simply destroying it. We are surrounded by these obscurations of the meaning and purposes of life. If we desire to get the real message of this New Time, if we wish to go forward into the future, happier than we have been in the past; if our soldiers and sailors of whatever land are to return home with a new hope, they must rely on the god-like qualities — the divine side of their natures. Everything else is impermanent, it comes and it goes. But each and all can find new hope and support through trust in the Immortal Self within. Others will seek to know what it is; they will question. It is a divine urge, a divine message, a divine power which every true man and woman carries in the silence of his inner nature. It must manifest now before it is too late. Christ possessed it. You remember the unfortunate woman who touched his garments asking for help; and that he suddenly turned and said: "What is this that hath gone out from me?" — it was Divine Compassion born of soul-energy and sympathy.

*

I am heart-sick at times when I think of the conditions that exist in the world, and of the soldiers and sailors who are returning home. They are a splendid

THE THEOSOPHICAL PATH

lot of fellows and are doing magnificently. They have all been born differently, some are supersensitive, some have no homes to go to, some have lost all that is dear to them. To many the conditions of the world present a discouraging picture. But let me say this to those who read my words, and may they reach others. There is no call for discouragement, if each one will believe that now, after the pressure of the ending of this terrible war, in this After-War Time, he is called upon to take a stand and rise above the present situation. In the war-time he was challenged for discipline — to train, to march, to go forth to kill. Now he is called upon to train his soul, mind and character, to purify his life, and to go forth to defend the Truth, to build up the human family, to reconstruct, to give the message of good-will in all its deepest and truest sense, to those who need it.

*

Let us all implant this message in our hearts and minds, shut the door on the past, on our trials and tribulations. Let us learn to love with the ardor of the soul, learn to serve in the Spirit of Justice, so that in the community in which each one lives, not only our homes and our friends, but all, shall receive a new touch of spiritual life, not alone by what we profess, but by our manifesting the godlike qualities of our natures.

*

This is my message of love to you all: Add to your lives a new trust and a great hope and seek to serve in a new way, that the light of a new joy shall touch the hearts of all people and dry the tears of the sad and the sorrowing.

*

"This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now hold it in thoroughly, as the rider who holds the hook holds in the furious elephant. (326)

"Be not thoughtless, watch your thoughts! Draw yourself out of the evil way. . . . (327)

"Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins." (333)

—'The Dhammapada'; Translation by Max Müller

THE DESERTED GARDEN

(From the Chinese of Ku Chih)

Kenneth Morris

A CROW or a couple of crows
Lazily crossing the sky —
None else now comes by.
There are folk up there, I suppose,
In the hillside farms — but anigh,
Only a couple of crows
Drifting over the sky.
But the pear still dons bloom-snows,
Lonely and proud and shy;
And to heed, there's never an eye,—
Only a couple of crows
Lazily crossing the sky —
None else now comes by.

MORNING IN THE ORCHARD

Kenneth Morris

THE orchard twigs are filled with the winging
Of pale green flame fairy races,
And the green light of the young leaves springing.
The small birds in the leafy places
Fill the morn with a twitter of singing
And flitter of wings through the green-flame spaces.
Turning infinite wistful eyes on
This bright quietude, Something's peering
O'er the forgetmenot mountain horizon —
There's some sun-winged Mystery nearing. . . .
Oh, on the day's blue ramparts brightening,
Plumed and beautiful hosts are thronging,
With long spears of pale blue lightning,
And with eyes of spirits filled with longing. . . .
Day hath no ears to hear their story;
She drifts away from the wonder wholly;
There where the mountain-blue grows hoary,
Fades the Seraph singing slowly. . . .
Yet in the young leaves lingers glory,
And the birds sing, *Holy, holy, holy!*

*International Theosophical Headquarters,
Point Loma, California*

SYMBOLIC PRONOUNCEMENTS
SENT TO
THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS
VISINGSÖ, SWEDEN
(June 23-29, 1913)
FROM THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

The frontispiece to this issue of THE THEOSOPHICAL PATH and the following four illustrations are reproductions of illuminated pronouncements sent to the International Theosophical Peace Congress held in 1913 at Visingsö, Sweden. Others will be reproduced in forthcoming issues.

On March 3, 1913, Katherine Tingley founded the Parliament of Peace and Universal Brotherhood, and announced that an International Theosophical Peace Congress would be held at Visingsö, Lake Vettern, Sweden, during the Midsummer Festival of that year. On the same date the first meeting of the General Committee appointed by Katherine Tingley was held in the Peace Temple at the International Theosophical Headquarters, Point Loma, California.

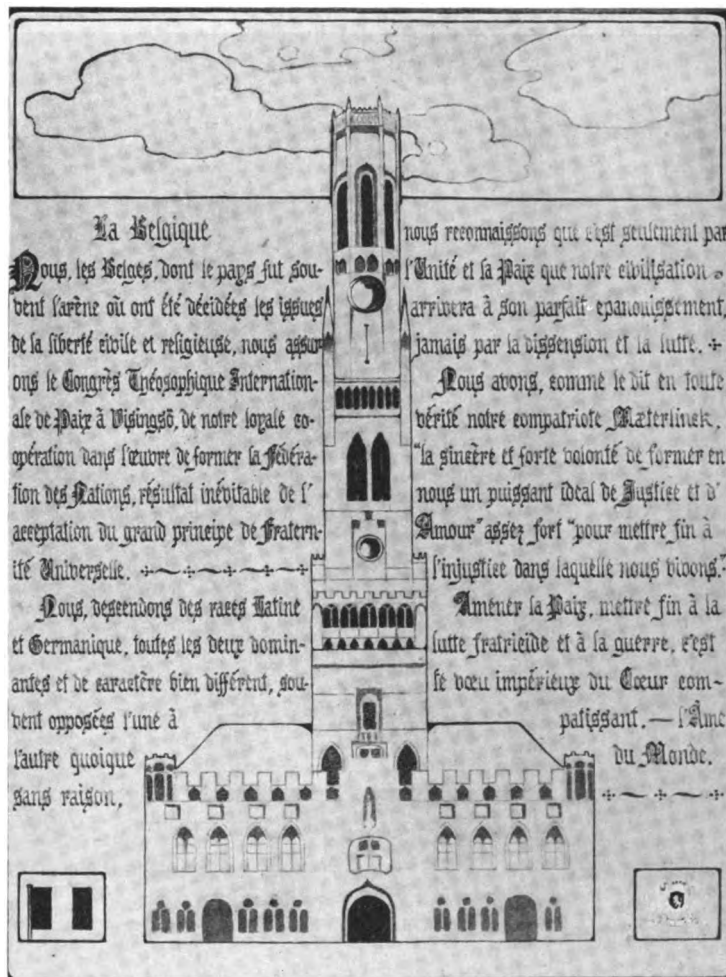
On April 27th a preliminary inaugural meeting was held in the Greek Theater at the International Theosophical Headquarters, attended by several hundred members of the Scandinavian Society of San Diego, California.

The formal inauguration of the Peace Congress took place in the Rotunda of the Râja-Yoga Academy, Point Loma, on the evening of May 3rd, and was continued on the following day in the Greek Theater, on which occasion were present the members of the California Press Association in connexion with its annual convention, which was then being held in San Diego.

A public inaugural meeting was held in Isis Theater, San Diego, on the evening of May 4th, and on the following evening the delegates from the International Theosophical Headquarters left Point Loma for Visingsö.

The International Theosophical Peace Congress, convoked and directed by Katherine Tingley, was held during the week of the Midsummer Festival, June 22-29, with delegates from most of the countries of Europe as well as from the U. S. A. Accompanying Madame Tingley from the International Theosophical Headquarters were official representatives of the Universal Brotherhood and Theosophical Society, and of the Men's and Women's International Theosophical Leagues; also twenty-four students of the Râja-Yoga College and Academy, who rendered orchestral and choral music during the Congress, as well as giving concerts in each of the various cities visited during the tour.

At the conclusion of the International Theosophical Peace Congress at Visingsö, Madame Tingley, who is a member of the Dutch Peace League, attended the Twentieth World Peace Congress at the Hague, and the Râja-Yoga students who accompanied her were invited to sing at the conclusion of the first public session of the Congress.



Lomaland Photo & Engraving Dept.

BELGIUM'S GREETING TO THE VISINGSÖ INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

We Belgians, whose country has often been the arena where the issues of civil and religious liberty have been decided, assure the International Theosophical Peace Congress at Visingsö of our loyal co-operation in the work of forming the Federation of Nations, the inevitable result of the great principle of Universal Brotherhood.

Descendants of the Latin and Germanic races, each dominant but of very different character, often opposed to one another, though without reason, we recognise that it is only by Unity and Peace that our civilization can attain to its perfect development, never by dissension and discord.

We have, as our compatriot Maeterlinck most truly says, "the sincere and firm will to form in ourselves a powerful ideal of Justice and Love" strong enough to put an end to the injustice amid which we live.

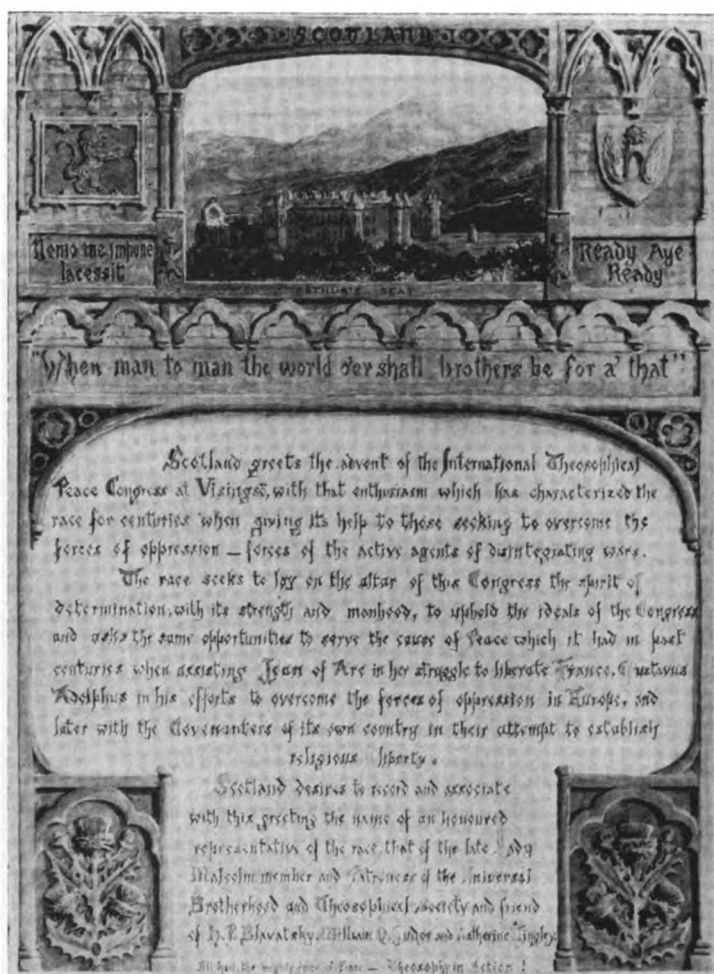
To bring about Peace, to put an end to fratricidal strife and war, is the imperious vow of the compassionate Heart — the Soul of the World.



Lomaland Photo & Engraving Dept.

WORD FROM FRANCE TO THE VISINGSÖ INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

At the dawn of time the command was heard: "Go forth to the help of Humanity!" From age to age the echo of this divine command has resounded; again and again Warrior Souls have responded to it by heroic deeds. Barely forty years ago that great Warrior-Soul, H. P. Blavatsky, entered the arena and repeated the command: "Go forth to the help of Humanity!" In all nations her call was obeyed. Scarcely three years after the foundation of the Theosophical Society, France became a center of activity. It was then that the seeds of the Ancient Wisdom were planted in the heart of this nation which has ever shown itself a pioneer for Truth, Light, and Liberation. Once more France with its strong spirit of firmness and constancy joins its sister-nations in relighting the fires of another altar of the ancestors of Humanity, in devoting herself to the maintenance of another center of Spiritual Light, added to those already established by the present Leader of the Theosophical Movement — Katherine Tingley.



SCOTLAND GREETES THE VISINGSÖ INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

(The component sections of the British Empire each sent its greeting. These will be reproduced in a future issue.)

Scotland greets the advent of the International Theosophical Peace Congress at Visingsö with the enthusiasm which has characterized the race for centuries when giving its help to those seeking to overcome the forces of oppression — forces of the active agents of disintegrating wars.

The race seeks to lay on the altar of this Congress the spirit of determination, with its strength and manhood, to uphold the ideals of the Congress, and asks the same opportunities to serve the cause of Peace which it had in past centuries when assisting Joan of Arc in her struggle to liberate France, Gustavus Adolphus in his efforts to overcome the forces of oppression in Europe, and later with the Covenanters of its own country in their attempts to establish religious liberty.

Scotland desires to record and associate with this greeting the name of an honored representative of the race, that of the late Lady Malcolm, member and Patroness of the Universal Brotherhood and Theosophical Society and friend of H. P. Blavatsky, William Q. Judge, and Katherine Tingley.

All hail, the mighty force of Peace — Theosophy in Action!



London and Photo & Engraving Dept.

THE GREETING OF BEAUTIFUL ITALY TO THE INTERNATIONAL THEOSOPHICAL CONGRESS OF PEACE AT VISINGSÖ:

The Discipline and high teachings of Theosophy communicated in the Sacred Mysteries established in Rome by her King Initiate, Numa Pompilius, made the strength of Italy in the past ages: from them her sons learnt that sense of duty which carried the legions in triumph over the known world.

The spirit of their ancient teachings, and of the Platonic Theosophy, the influence of the Greek divinities brought to her in the Middle Ages, caused Italy to become the cultural center of Medieval Europe.

May they return again to us, those vivifying teachings and that divine discipline, Theosophy; and in the Spiritual Peace which shall follow, generated by their native and ancient genius, a new light and a new glory will rise to benefit humanity — the light and glory, we prophesy, of the Resurgence of Italy.

This is the inestimable boon that Italy expects from you!

ALTRUISM AND SELF-DEVELOPMENT

R. LANESDALE

IT is abundantly evident that the predominant interest in ordinary human life is self. It is also clear that self-mastery is a duty. But it is not so easy to agree as to the meaning of the word 'self' nor to formulate a system of self-control that shall be at all generally acceptable.

Perhaps it is natural that the narrowest conception of self is also the most widespread. So too it is not to be wondered at if self-control should be most generally regarded as a means of acquiring power to gratify the larger aspirations of the personal self.

Thus duty is easily adapted to self-interest; and we become familiar with the respectable combination of morality and self-interest, which appears so repugnant to the idealist. And this combination of self-control with self-interest is not limited to the vulgar and respectable hypocrite; it is to be found in the ranks of the religionists and of the philosophers, and its danger was pointed out by the Founder of the modern Theosophical Movement (Madame Blavatsky) in her translation of extracts from the *Book of the Golden Precepts*, under the heading of 'The Two Paths.'

At first sight it seems easy to distinguish between selfishness and altruism, but a little study of human nature will serve to show how easy it is to be self-deluded on this point, and how difficult it is to arrive at a clear conception of the meaning of the word self, whose interpretation is so marvelously various. Even among those who recognise their duty to Humanity as paramount there may exist the widest divergence of opinion as to the value of altruism in daily life.

One class of minds argues that, it being man's duty to serve Humanity, it is the first duty of the individual to qualify himself for this great service by a careful devotion to his own evolution, training, and development, during which his mind should be free from all considerations of altruism as something at present beyond his understanding.

A mind differently constituted will see in this nothing more than self-delusion born of selfish ambition to rise to a consciousness of power to serve: an involved form of selfishness invested in the robe of holy service.

To an aspirant of that kind the impetuous reformer, who rushes unprepared into the arena to try his strength, is but a vain and foolish hindrance to the cause of human progress.

But Theosophy suggests a consideration that would seem to explain

THE THEOSOPHICAL PATH

both views of duty and of self-development. The solution seems to lie in the distinction between the real individual self, and the temporary personality through which the real self acts during its incarnation here on earth. The real individual self is said to be like a ray from the Central Divine Self, or Universal Consciousness in manifestation: whereas the personality is but a reflexion from this higher self seen in the mirror of the mind, which thus appears separate from all other reflexions of the same ray.

The necessity for self-study was recognised long ago, and was expressed in the well-known formula "Man know thyself." But the purpose of this self-study was to free the mind from the illusion of separateness, and not to increase pride by added power or to intensify self-righteousness. Some sages have declared that the delusion of separateness, which is the root of selfishness, is not to be conquered in this way, for the delusion lends itself to the practices of the ascetic and grows stronger with his growth. Therefore the disciple is recommended to adopt from the start the path of service altruistically conceived and carried out to the best of his ability, for they say the power to serve comes with service. The beginner who is fired with the ideal of self-sacrifice may appear ridiculous to the critical observer, who sees the vanity of the neophyte as well as the futility of his service, and who may pityingly regret the wasting of so much good energy as he sees displayed in the accomplishment of some imaginary reform.

The accomplished reform may prove worthless as far as any benefit to the world at large is concerned: the work of a novice is not generally profitable to anyone but to the pupil himself. But each such experience is valuable as a step in education which will eventually open the understanding of the learner to the needs of Humanity and to his own individual ignorance. Then he may begin to qualify himself to enter in earnest upon the path, upon which he may have believed himself to be already far advanced. But something more has been accomplished besides the opening of the understanding of the young reformer. If indeed he was fired with a generous motive, when he at first pledged himself grandiloquently to the Service of Humanity, a link was made between the outer world of personality in which his lower self, his brain-mind operated, and the impersonal world of Spirit, where his true self abides; and such a link is an accomplishment of real service to all that lives; for it is from such links that the chain of evolution is forged, though they remain invisible and unrecorded in the world of mere mentality.

So too, it seems to me, that groups of people, working together altruistically for some object which they conceive to be desirable for the progress of the world, may be mistaken as to the value of their objective, may be ill-advised in the manner of their activity, may be even self-

ALTRUISM AND SELF-DEVELOPMENT

deluded as to the sincerity of their own individual devotion, yet may collectively evolve a new entity that shall have more purity of purpose than any separate individuals in the group may have; and it appears to me conceivable that this new and invisible entity may act, upon the plane of pure purposes, in the direction of the aspiration of the group rather than in the accomplishment of the intellectually specified purpose of the associated individuals. For the power and influence of a group united by an ideal is more than, and is different from, the sum of the activities of the associated individuals. From their unselfish ideals some new thing may be born which may be entirely unknown to any of them personally, and it may accomplish good work when the original group shall have dissolved, or shall have been dispersed as an ignominious failure.

Again it is evident that a man may unselfishly devote himself to self-development without losing sight of his ideal. That is conceivable; but the path is bordered by delusive side-tracks where the sweet fruits of self-gratulation grow in profusion.

I remember a young man who, being asked to contribute to a fund for some work of practical benevolence, excused himself saying that all his funds were invested in great commercial enterprises promising him such high profits that he would in a little while be able to contribute a sum that would be worth having; all his investments, he said, were made with that sole purpose. In the meantime he needed all he had, and more, to make the sum which he regarded as his goal. Years passed and the young man, now grown wealthy, still looks forward to a future when he will be able to do something really great for humanity.

It has been said that high ideals are like water that, if left unchanged in a tank, will breed unpleasant creatures, and may serve to spread disease. Running streams have power to purify themselves as they go, for they become aerated as they fall from rock to pool and swirl in the foaming rapids.

Practical altruism may be like the rapids where the stream runs shallow and noisy over the thankless stones, but also where the water gains new vitality from the air that permeates it and seems alone occupied in forming bubbles on the surface, that burst and vanish, as burst the bubbles of so many altruistic enterprises.

So the stream flows from the clouds to the ocean, and many strange creatures owe their lives to the purity of its waters. In the still pool too there are creatures that owe their existence to the water. Some of them are considered pestilent. For drinking purposes the brook that "babbles as it flows" is best, for there the creatures cannot thrive.

WORDS OF THE WISE: The Power of Thought

H. T. EDGE, M. A.

"Man is a thinker, and by his thoughts he makes the causes for woe or bliss."

—William Q. Judge



WORDS that can help us in our path of life may be called words of wisdom; they require no better credentials. And one who, like William Q. Judge, has left us so many of these helpful words, is entitled to be regarded as a teacher.

Man is apt to be regarded as only a higher animal; therefore it is well to remind ourselves that he is *essentially* a thinker, and, as such, on quite a different plane from any animal. His thoughts are creative, and bespeak the presence in him of a power that did not come from the animal world. Thoughts are far more powerful and far-reaching in their effects than actions; they are the parents of actions. Yet how little attention, comparatively, we pay to the regulation of our thoughts! Let us, who are seeking for knowledge, reflect on this vital truth; the great truths are always simple, and it is rather from want of will than from lack of knowledge that we fail to follow them. Let us govern our thoughts if we would attain self-mastery.

The control of thoughts is a task well within the power of all, and at no time is opportunity lacking. Far more than in the outside world of objects does man dwell in a world of thoughts; and in this latter world he is a creator. For the most part, however, he maintains a negative attitude and fails to exert his power, allowing the thought-currents to drift in and out of his mind. Usually he finds no better reason for thinking than that some thought has drifted casually, he knows not nor cares whence, into his mind. Thus he resembles a sea-anemone on a rock, taking in everything that floats his way, and spitting it out again, after extracting from it anything that he considers as pabulum. Yet is not man able, if he will, to shut his mind against thoughts and admit only such as he desires? Again, is he not master of the thoughts he sends out, able to send them out colored and fraught with the potentiality of good or evil, to influence other minds accordingly? Man is truly a magician. Why then does he so often fail? Because he is overcome by the attraction and repulsion of desires.

He must be firmly established in a motive strong enough to overcome those desires, and then he will be able to choose among the thoughts that occupy the field of his mind. For thoughts coalesce with desire and thus acquire an attractive and binding power over the uncertain and

WORDS OF THE WISE

uncontrolled nature of man; and therefore a strong will is needed to resist this force.

It is said truly that every man has peopled his thought-world with numerous denizens, the progeny of his own thoughts and desires; for thought and desire constitute a creative pair, thus generating beings which hover around their source and seek nourishment therefrom. This is the secret of habit and of character. By the time a man has reached maturity he has built himself into a perfect domain of thoughts, ideas, habits, and prejudices, as familiar and apparently indispensable as his furniture and worldly goods. And all this he mistakes for his real 'self,' and wonders whether he can convey the entire structure across the gulf of death into immortality. But the real Self must be as independent of all these created belongings as a man is independent of his clothes.

It is easy, from what has been said, to see how a man creates his own destiny. True, he is not (at his present normal stage of development) *conscious* of the whole process. The results of his thoughts are often so far removed from the originating thoughts themselves that he does not perceive the connexion. This lack of perception may be due to his want of practice in studying such questions, or it may be that the harvest he reaps was sown in a former incarnation. Nevertheless the law holds good; and, by accepting it as a working hypothesis, we shall put ourselves in the way of verifying it by our observations and experience. Theosophists, who have thus accepted the law of Karma, have already found countless proofs of its working; for their attention has been directed to the observation of things which they had never thought of noticing before.

Our mental condition determines the structure of our body, which is continually changed and maintained by the processes of nutrition; and our thoughts impose laws upon the living atoms that are carried in the blood-stream and built into the tissues. The observations of physiological and anatomical science carry us back through the nerves to certain centers in the brain, spinal marrow, and ganglia; but beyond that the region of speculation is reached; for those sciences do not recognise the *linga-sarira*, or invisible plastic body that mediates between mind and matter. It is this plastic body that is affected by the thoughts and emotions, and which again affects the physical body. Thus man, by governing his thoughts and emotions, governs his body; but, if he is weak, the reverse process may prevail, and his body may govern his will by the same connecting links as those whereby his will ought to govern his body. As a rule, both processes go on at the same time, producing continual conflict and vacillation. It will be readily understood that this is a subject on which a great deal might be said under opportune circumstances. What has been said will suggest lines of thought.

THE THEOSOPHICAL PATH

A large part of our lot in life is determined by circumstances which are usually classed as 'casual,' for want of a better name, though the name amounts to nothing as an explanation. Theosophists, however, believe that even these events come under the universal reign of law and order, and that an expert could trace their connexion with the original causes that led up to them. These original causes would then be found to be in our own conduct at some previous time, either in this life or a foregoing one. Such events as accidents, bereavements, or losses, together with the corresponding forms of good fortune, must be connected by a chain of cause and effect to their initial causes — some act or group of acts of our own in the past. We may not be able to discern this connexion, but that is no reason for thinking that it does not exist; in fact, the known limitation of our powers of observation makes it certain that there must be very many things in life which we do not know and cannot trace out. We have to take our choice whether we will believe in a universe governed by law or a universe governed by chance. Theosophists believe that man himself sows the seeds, not only of his character, but also of his destiny. To study the laws by which our thoughts are connected with our destiny is a problem which will gradually become unraveled as our knowledge expands; and meanwhile faith assures us that our destiny is determined by wisdom. Life is in the interests of the Soul, the real man, not in those of the ever-changing desires and ambitions. Man, by reason of his dual nature, frustrates his own desires, for he wills good and evil at the same time.

There are various advertising schools of thought-culture, mental culture, and so forth, which hold out wonderful promises to those who will buy their books or take their courses; but it should be noticed that the appeal made in their case is to self-interest. They promise ease, self-satisfaction, or even worldly advantage of some sort, such as beauty, attractiveness, and the power of getting rich. This puts these cults into quite a different class from Theosophy, which is a movement for rendering service to humanity, and can have no object in promoting personal ends or such things as give one man power over another. A Theosophist will seek to rule his thoughts because that is a means to his end, his end being to make himself serviceable in the cause of Theosophy, which is the cause of humanity. If any other motive were present in his mind, the effect would be to increase the power of his personal self, which is his greatest obstacle. The attempt to utilize subtle forces for the increasing of his personal power or mere comfort, would be regarded by him as most injurious both to himself and his work. His conception of thought-control consists in expelling from the mind such intrusive forces as anger, lust, envy, pride, and the like; but he has the advantage of a clearer

WORDS OF THE WISE

understanding of the question, because the Theosophical teachings elucidate it so much.

Man is a thinker, living in a world of mind; even his view of the outside world is colored by his mind. His happiness depends on the state of his mind and thoughts. His destiny is made by his thoughts. Through his thoughts he influences others, either directly or through acts and words, which are the offspring of thoughts. The path to liberation and knowledge lies in conquest of the mind, so that its waters may become clear and smooth and be able to reflect the light from above.

REVENGE

R. MACHELL

"If every man got his deserts who should escape whipping?"



SO says an old proverb, wisely sardonic, and with a kindly skepticism that disarms the austere spirit of virtuous indignation.

The desire to administer punishment is a weakness to which human nature is very prone, and which is usually defended with extreme warmth by those who are most addicted to this form of self-indulgence.

'Virtuous indignation' is indeed a most seductive vice. It flatters the vanity while gratifying the spirit of revenge, that hides so frequently behind the loud demand for justice.

Bacon begins his essay on 'Revenge' by saying that it is a sort of wild justice, the which the more man's nature runneth to, the more should society put a check upon. The prudence of this opinion is practically recognised to a considerable degree by most systems of justice. But, while it is commonly considered politic that the State should relieve the individual of his right to revenge himself, it is rarely questioned that vengeance is a right.

In the Bible, Jehovah, the god of the Jews, says "Vengeance is mine." And all through the Jewish scriptures, as well as in the Greek Tragedies, revenge is treated as a divine attribute claimed by man on the ground of his being an agent of some Deity.

History seems to show that piety and impiety alternate in the minds of men from age to age. At one time a man perpetrates the most cruel deeds at the instigation of some God, and claims the protection of the deity in the accomplishment of his holy crime, as well as divine approbation when the blood of his victim is poured out. When the gods are

THE THEOSOPHICAL PATH

forgotten, as happens from age to age, then men claim the right to avenge the wrongs done to them as their own prerogative, and even preach vengeance as a duty. In all of which one may trace the underlying instinct of "a sort of wild justice," as Bacon calls it.

But history also records teachings of Justice and Love, that illuminate the world with a fitful radiance, as if indeed the pure light of the Spiritual Sun would with difficulty pierce the clouds of brutal violence and black hate that make the earth dark with their shadows. But the light soon dies out, overpowered by the darkness of man's passion and ignorance; for, according to the ancient Hindû teaching, the world is in its dark age, and has been in it since the beginning of our historic period. This 'Kali-Yuga' doctrine may well be quoted to explain the bloody record of the so-called Christian era, which shows so little trace of the prevalence or power of the gospel of Love and Mercy in the conduct of the nations calling themselves Christian.

But when one reads the tragedies of Sophocles and Aeschylus, one comes to wonder if the sense of the ridiculous was entirely obliterated in the Greek mind by an overwhelming sense of awe, or whether emotion made them blind to the incongruities of this "wild justice" that we call revenge.

A man is killed; his death must be revenged; when this is done the doer claims the approval of his god as well as of his family. But his deed in turn cries out for vengeance and the call comes to a new avenger with all the divine authority of a heaven-sent mission; and a new crime is added to the list, calling in its turn for punishment, and so on until the race or family of one or other of the divinely-inspired judiciaries is exterminated, or at least banished from the earth to carry on their heavenly schemes of blood and violence in another world.

If the vendetta is frankly recognised as a means of gratifying a natural passion, an insatiable craving for blood, then it becomes horribly intelligible. But when it is passed off as justice, it becomes ridiculous.

The object of the administration of justice is to establish balance, to restore harmony, to readjust disturbances in social order, to put an end to discord, and to establish peace. Does revenge do this? No! Vengeance is not justice; it is the repetition of a wrong; it is the perpetuation of an evil; it is an aggravation of discord; it is a means of disseminating hate, and of multiplying the original offense.

The difference between revenge and justice is radical. The one seeks to perpetuate discord, the other to establish harmony. The one is an expression of the lower nature, the other is essentially superior, a faculty of the higher nature, and a reflexion on earth of Divine Law. This higher law is entirely impersonal; revenge is a purely personal instinct of re-

REVENGE

taliation, that seeks to repay an injury with something added to the score, which is thus augmented by each such settlement. Man may persuade himself that his anger is holy wrath, which sounds good, or it may be the milder form of virtuous indignation; but these terms are only camouflage. Anger is necessarily personal and naturally one-sided. Whereas Justice is impersonal and impartial.

But there is more in it than that. Justice is not merely concerned with striking a balance between conflicting claims, and so terminating a dispute. It is a reflexion in the human mind of a Universal Principle of Harmony, which is perhaps the prime factor in evolution. It is therefore not merely negatively impersonal but it is positively universal. So that behind the mere administration of the law in human affairs there is an unseen and often unrecognised influence that tends to the establishment of practical co-operation between the more or less discordant elements of society. It would seem that this truth was felt by those who spoke of "tempering Justice with Mercy"; a phrase that seems to admit the crudity and imperfection of Justice, as generally administered.

But abstract Justice is the same as Mercy (true Mercy): for "There is no religion higher than Truth" and there is no mercy that transcends pure Justice: which is the 'fitness of things,' the perfect balance.

It looks as if human justice had been, from away back, but little better than controlled revenge; and, as such, it needed to be tempered with mercy to bring it within speaking distance of Justice, Divine or Universal.


The dark age of vengeance and retribution is passed; or it is passing from the field of action in which the higher races of mankind are working out their evolution; and if there are nations who are still under the shadow of an outworn superstition, it is not necessary for the leaders of humanity to shut their eyes to the dawning of the new day in imitation of the blindness of their neighbors. We are entitled to the benefits of the wisdom we have gained in the long course of evolution. Let us go forward into the new day and leave the old superstitions of the past for those who are left behind. We are the pioneers. It is for us to open the New Way, that they may find a path ready when their time shall come.

•

"THE contaminating effect of deeds often lies less in the commission than in the consequent adjustment of our desires — the enlistment of our self-interest on the side of falsity; as, on the other hand, the purifying influence of public confession springs from the fact that by it the hope in lies is for ever swept away, and the soul recovers the noble attitude of simplicity."—*George Eliot*

THEOSOPHY AS A POTENT FACTOR IN THE RECONSTRUCTION OF THE NATIONS

E. A. NERESHEIMER

N these times of turbulence and rapid changes, affecting nearly one half of the earth, it is difficult to discern in what body of people the inner spiritual impulse will compel an utter parting from the old forms of soulless politics, and replace them by rules, less mechanicalistically cruel, and by some that are more human. It is being widely recognised that something new is in the air which must come to the surface and work some marked benefit to the people in a practical way on a large scale.

Among the many attempts and suggestions for amelioration which have thus far come forward, there is not one that goes to the root, because none of the influential bodies politic is yet in a position to declare itself released from the bondage of the time-worn habit of trading for gain and clinging to possessions. As long as no higher motive prompts an action, little real progress is to be expected. And, how could there be such a higher incentive without knowledge of the broad purposes of Nature in whose bosom alone lie enfolded the object of Existence and the Destiny of Humanity?

The leaven of Theosophy has sufficiently penetrated human consciousness the world over to warrant the assumption that the minds of the masses at least have received a new light as to higher possibilities which are in store for the race. Theosophy teaches that man is a spiritual being; that his successive physical incarnations are only a transitory pilgrimage wherein to obtain experience in all forms of matter, its laws and conditions. All Nations have special characteristics, which must be lived through in order to know them. Incarnation in one Nation merely affords opportunity for experiences of a particular kind. The law of progress demands incarnation in all of those nations through which diversified individual Knowledge can be obtained. Knowledge is the aim and end of Existence. At present there is no collective impulse in any one Nation which would furnish opportunity for more than very meager side-lights on the great subject of Universal Coherence and its bearing on practical life.

It has been unequivocally declared by prominent public men that Theosophy is the most serious movement of the age. What else could be more potent than the universal keynote which Theosophy gives, concerning those truths which are so eagerly sought by every aspiring soul

THEOSOPHY AS A POTENT FACTOR

and which are so indispensable to man's welfare? How can the great problems of today be solved without this light, when not one in a thousand has the slightest idea of what is man's place in the great economy of Nature? With this fundamental keynote the wisdom of the ages is unlocked, confidence inspired in the purpose and justification of existence, and individual problems as well as the problems of society may be solved.

Unenlightened leaders of politics, religion, and science may attempt reconstruction of nations. Will these attempts, produced by incomplete knowledge, reach to the root of things and result in more than mere modifications of old forms? Never! Comprehensive judgment on such grave matters cannot be formed unless one knows the intimate relations which exist between human affairs and the affairs of the grand scheme of Cosmos. A further essential requisite in support of such judgment is the impregnable moral conduct of an individual so sitting in judgment. Knowledge of the vital questions concerning man's spiritual antecedents and ultimate destiny is the first qualification required of one essaying to reshape human concerns in any form. Well may we pause in our estimate of well-advertised leaders.

Theosophy has supplied this knowledge these many decades throughout the world, and has left its indelible mark on the masses, whether they are aware of it or not. Worldly officialdom has severely scorned the existence of Theosophy, mostly on account of the deadly disease of conservatism, indolence, and fear. Its acceptance would have necessitated reconstruction of the latter, compelling a recognition of the bearing of the principle of *Human Solidarity* in the consideration of all national and international questions. This must be the guiding motive of action in the future. It is the one great Truth which is in harmony with Nature's own plan of unfoldment of Humanity.

Though the principle of human Brotherhood has been declared by every reformer, poet, and teacher since time immemorial, it has pleased every political organization as well as the religious bodies merely to tolerate that most important of Truths, and at the same time to refrain from putting it into practice. However, in spite of neglect and even opposition, an incontrovertible fact such as this, *all the world, in order to continue to exist*, must eventually adopt! And a civilization which adopts it not, when certain conditions of the evolutionary cycle, like the present, demand it,—is doomed to fall back from the strenuously-attained heights of doubtful glory, to become again extinct, as did the Egyptian, Greek, Roman, and untold other civilizations all down the ages.

The wave of the cycle passes on and Nature laughs in her sleeve.

HOW WE MAKE OUR DESTINY

H. TRAVERS, M. A.

"From birth to death every man is weaving destiny around himself, as a spider does his web."—*H. P. Blavatsky*

MAN sows causes, of which he cannot trace the effects; and reaps effects, of which he cannot trace the causes. Has it never occurred to him that these two problems, if put together, might solve each other?

What doctrine could be more just, and at the same time more scientific, than the doctrine that we reap what we have sown, and that what we sow we shall also reap? That the doctrine is true within certain limits, we all recognise: we can trace many illnesses to wrong living; success can be traced to perseverance; failure, to negligence; good treatment engenders love; bad treatment, hatred. In other cases we fail to discern such a connexion. Yet Theosophy declares the law to be universal, and states that our inability to trace the connexion in these cases is due merely to our imperfect acquaintance with the laws of nature.

We have learnt to a considerable extent not to abuse the rules of health. The Roman emperor Marcus Aurelius sent his legions to Mesopotamia, where they caught the plague; and coming back, they spread it all over the Roman empire, so that it half-depopulated Italy; and then they went north to fight the barbarians and bred more plague in the crowded camps. This was thought to be a visitation from the gods, for the rules of infection and quarantine were not known. We know better now, but yet how terribly we abuse the laws of thought! In that matter we allow almost complete promiscuity and recklessness. A man with the plague must not go about among us, but we do not inquire into a man's mental state; and yet mentally he may be a regular plague center, poisoning the mental and moral atmosphere, and spreading infection wherever he goes.

Thoughts are most powerful influences, as we know, whatever scientific view we may hold about them. We are sufficiently familiar with the effects which our own thoughts produce on ourselves, exciting various moods, such as joy and sorrow, love and anger, nervousness, etc.; and ultimately hardening into the chains of habit. So here we have a fact to go upon. Does this fact engage the attention of science? Science is concerned with "matter — that which can be handled and weighed,"

HOW WE MAKE OUR DESTINY

but has not found out how to handle and weigh thoughts; so that our fact is not a scientific fact in the ordinary sense. None the less, we cannot afford to ignore the laws of nature, whether they deal with things that can be handled and weighed or not. By ignoring them, we assume the attitude of driftwood; and then, if we complain of being victims of a blind fate or an inscrutable law, our complaint is not very reasonable.

The control of thoughts is really the key to the whole problem of life; as for acts, they spring from thoughts.

Destiny is a mysterious word, intended to denote the fortune that is awaiting a man; and the presumption is that such fortune exists beforehand, ready-made for the man to incur. A prophet or fortune-teller is one who tries to read this destiny before it has been unrolled. If the destiny does really thus exist, so that it can be read, it is evident that it must exist in some other kind of space than that with which science is familiar, and that it must belong to some other kind of existence than the ordinary material substances studied by science. From the quotation at the head of this article it would seem that destiny is a mass of thought-energy, which has been created and stored up by the man himself at various times in the past. To understand this fully, it is needful to take into account reincarnation, because much of the destiny which we incur was certainly not created in this life. This must therefore have been created in former lives.

People are apt to shy at the doctrine of rebirth, but only because it is strange to them. It is not more mysterious than many things to which we are accustomed. We cannot trace the processes by which a plant produces its seed, and the seed germinates and reproduces a plant like the original. Yet we are obliged to accept this as a fact. When a child is born, a human soul is incarnated; and besides the qualities which it takes up from the parental soil, it brings other qualities with it from its own past. If this were not so, the human race would either stagnate and repeat itself perpetually like the animals, or else die out altogether. But humanity is continually developing and growing, and geniuses appear and originate new ideas. Thus man is not merely the offspring of his parents, but also the offspring of his own past lives; and the incarnated man is the resultant of two lines of ancestry. From this it arises that our future will be determined by our present conduct; and all the more so because the incarnating soul receives its earthly parentage in accordance with the fate which it has spun for itself. Thus, if I am born with a weak body, it is because I have incurred that fate by my own past conduct; and the parent from whom I derived that weak body is only a link in the chain — only the physical means by which my destiny is accomplished. A knowledge of the teachings of Theosophy is required

THE THEOSOPHICAL PATH

in order to complete the scientific ideas of heredity and make them comprehensible.

It is a great satisfaction to know that we have our fate in our own hands. Thus we escape from the attitude of helplessness which is fostered by wrong beliefs of various sorts. Let us contrast this right knowledge with some of these wrong beliefs. At certain times in history the decay of knowledge had degraded the ancient symbols of mystic knowledge into mere popular superstitions, and we find people believing half-heartedly in a multitude of gods, to whom they offered propitiatory sacrifices on the off-chance of averting evil and securing favor. Thus, instead of relying on the merit of their own right motives and good deeds, they yielded to their weaknesses and hoped to atone for them and square accounts by external observances of piety. But in the same ages there were philosophers of various schools, who spurned these popular superstitions and sought to guide their lives by moral principle. These Stoics and others were much nearer the truth therefore, but the age was against them, and their teachings often fell on stony ground. It would seem as if Christianity sprang from a revival of the ancient Wisdom, under the guidance of some great Teacher, of whom we know but little; but that the movement miscarried owing to disputes among its apostles, and so degenerated into sectarianism. Yet in spite of these quarrels, that movement had enough life in it to supplant the decaying polytheism. But its decay can be seen by contrasting the sayings of the founder with some of the dogmatic beliefs that have become popular in later times. The founder teaches reliance on our own divinity, saying that the kingdom of heaven is within; but the dogmas encourage men to believe that they can be justified by faith alone. Thus many devout people take a pride in emphasizing the helplessness of human nature and the supposed need of a vicarious salvation. The doctrine that a man is justified (made right and whole) by his own thoughts and works is the true one; and though an enlightened faith is a link, faith alone cannot save him; it must be realized in conduct. Again, the materialistic and skeptical attitude encourages man to regard himself as lying helpless in the hands of vast powers of nature; and though it may give him considerable vanity in regard to his material abilities, it leaves him ignorant and helpless as concerns the laws of his spiritual nature.

Contrasted with all this is the teaching that man is the maker of his own destiny; not a new doctrine, but an ancient one revived. Only we must be careful not to place our reliance on the mere personality, for that is a little thing; but must endeavor to find the real Self within, whence proceeds right knowledge and the voice of conscience inspiring to unselfish duty. Man was endowed with a spark of the divine spirit

HOW WE MAKE OUR DESTINY

and given freedom, that he might become self-reliant; and his failure to make use of his privileges is the real sin. And this sin brings its own requital by tossing the man upon the seas of circumstance until at last he is driven to take the right attitude and to invoke the divine power with which he is endowed.

A man's thoughts and acts gradually build up his character; and his character determines his destiny. Though we may not be able to realize this fully in the imperfect state of our knowledge, yet we can verify it to a considerable extent. Men choose their calling largely in accordance with their character; whether to be doctor, soldier, student, etc. Their circle of acquaintance is similarly influenced, and so with many other circumstances of their life. But whereas character and destiny are usually distinguished from each other, a broader generalization might include them both under one head — that of belongings: they are both belongings of the man; he creates them both, spinning them around him, as a spider does its web.

We are pilgrims traveling through life, and each one of us finds himself stationed at a certain spot, which he has reached by his previous traveling. We were not put there by an arbitrary deity, nor dropped there by a blind working of nature, *but we traveled there by our own footsteps*. To look back and survey those footsteps would be like tracing our past Karma; and our future itinerary depends partly on our past wanderings and partly on our present and future choice. Thus we obtain some light on that most profound or transparent problem of freewill and necessity, with which people are so fond of puzzling themselves.

We scarcely realize the extent to which we are influenced by our own thoughts: we truly build around ourselves a house full of furniture. A man absorbed in his business creates a secondary personality, which may gradually absorb his life, so that he becomes slave to the ideas he has created. There are cases where such a man has created for himself a second personality, wholly different in character from his ordinary self, and occasioning the most remarkable inconsistency in his nature. But, apart from extreme cases, everyone will be able to recognise, in his own character, the existence of what might be called false personalities, little selves, which obtrude themselves upon us and give rise to certain moods or conduct. These are the offspring of our own thoughts; and they are elements in the making of destiny.

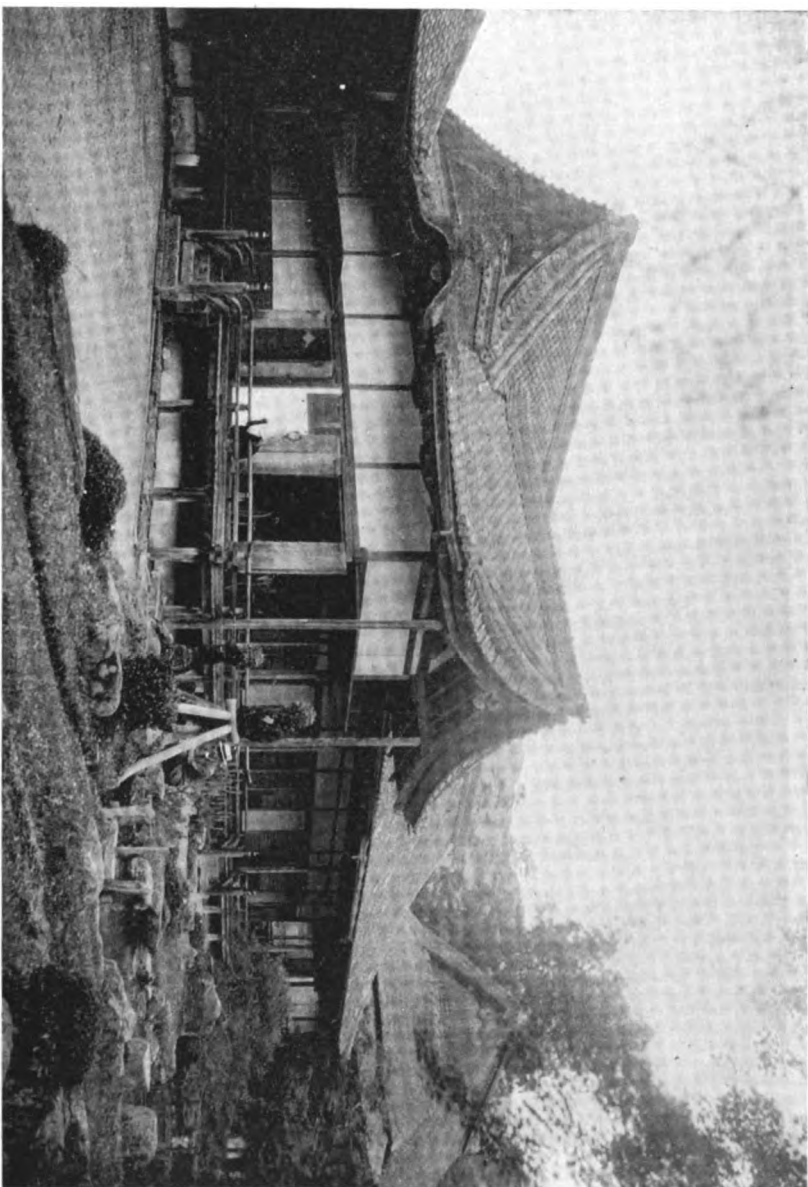
Any moment can be made a starting-point; so, with these ideas in mind, we can begin at once to mold our future destiny. But in this case it behooves us to consider well of what kind that destiny should be. The greatest bondage which a human being can create for himself is that of selfishness — in any of its numerous forms. Therefore let not

THE THEOSOPHICAL PATH

merely selfish ambition, desire of possession, or any other idea of selfish gratification, enter into our plans. There are, it is to be feared, people who, knowing something about the power of thought, seek deliberately or perhaps in misguided ignorance to use it for self-gratification, either open or disguised. There are people who profess to teach you for money how to do this. What kind of destiny are these people spinning for themselves? They do not realize how they are embittering their own future. For some day — it may be in this life, it may be in another — the soul will find itself prisoner in a nature whose instincts are selfish, and there will be a bitter struggle, a starving of the heart. Let us be most careful not to abuse the power of thought; if it is powerful for good, it is powerful for evil too. But with a good aspiration to begin with, we may start on the right path.

A great deal is to be done by simply giving up creating bad currents of thought. The bare knowledge of the above laws will help us to do this; for so many thoughts are indulged just because people see no reason for checking the indulgence; whereas now they have a motive. It is evident that our thoughts acquire a power of their own, which reacts upon our will and forces us to harbor ideas which we know to be useless or even irrational. Thus the force which we have put into those thoughts is returned upon us, and here we have an illustration of the way in which the law of Karma works. On rising in the morning, we are apt to have an experience which is analogous to a reincarnation: our newly-awakened mind is met by a swarm of thoughts, left over from the previous day; they have been lying latent during the night, and spring to life as though quickened by the sun. If we are careless, we permit these thoughts to engross us, and thus we not only waste our vitality on them but give them still more strength to oppress us. It is taught that the incarnating soul similarly encounters a brood of old deposits from the past, which hatch like eggs in the growing personality.

It is most unphilosophical to say that the human will is inextricably involved in a chain of causes and effects, and consequently man has no freedom of choice. Actual experience contradicts this sophism. William III of England, though an invalid and sufferer, was a man of such indomitable spirit that he went on toiling and achieving until the very moment of his death; whereas many another man so circumstanced would have remained an invalid and nothing else. William therefore had a will which was independent of those obstacles; and its power was derived from unselfish devotion to a cause. The more we raise our mind, the nearer we approach the center of our being, the higher do we lift ourselves from the lower forces, and the further do we get away from the vibrations. We must distinguish between the personal will and the spirit-



TEMPLE AT DOIGOJI, NEAR KYOTO, JAPAN

Lomeland Photo & Engraving Co.



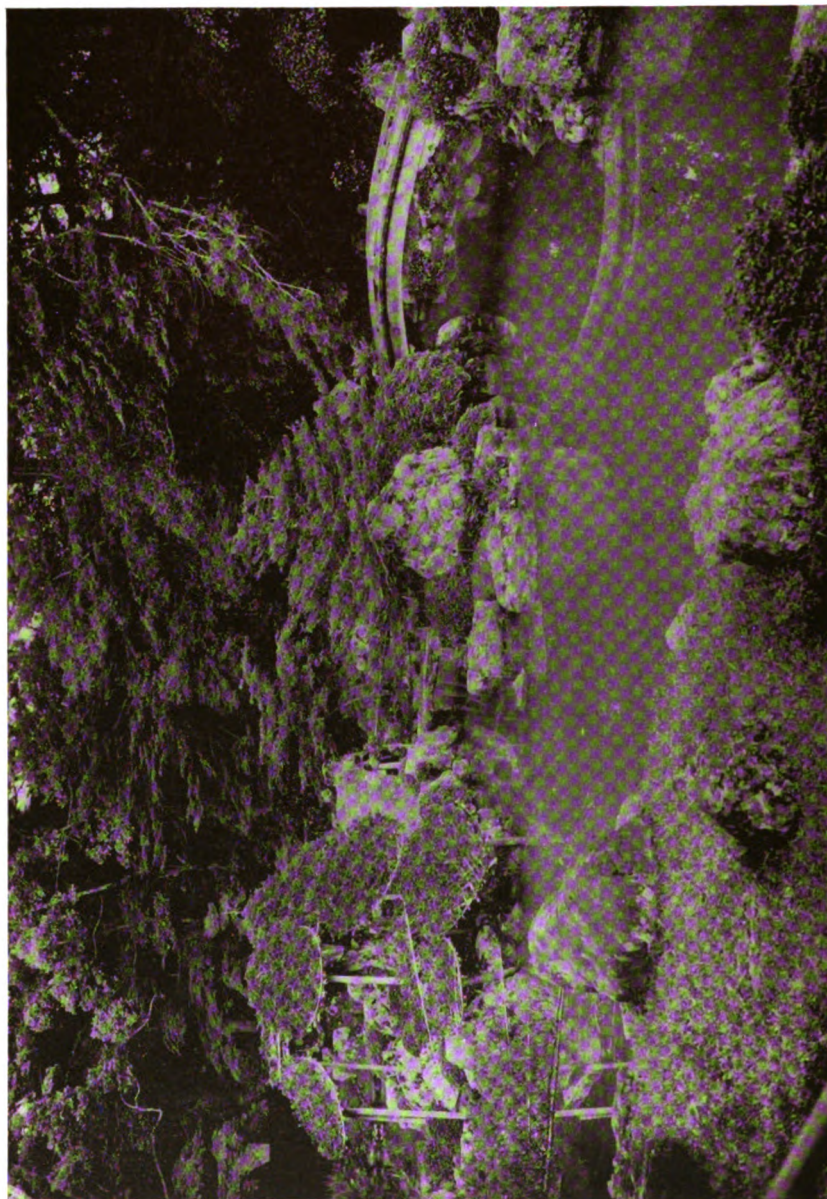
Lomaland Photo & Engraving Dept.

IN THE TEMPLE GARDEN, DOIGOJI
This garden was planned five hundred years ago.



Lomaland Photo & Engraving Dept.

ANOTHER CORNER OF THE GARDEN



Lomaland Photo & Engineering Dept.

THE TEMPLE GARDEN AT DOIGOJI IS A VERITABLE NATURE'S PARADISE

The arrangement of the stones, the water, and the bridges is full of symbolic significance.

THE CREST-WAVE OF EVOLUTION

ual will: the former is pulled hither and thither by desires; the latter, while willingly obeying right laws, is independent of desires. But however great a tangle we may get into by argument about the freedom of the will, the practical problem remains clear; we solve the dilemma by acting.

We cannot for ever remain satisfied with a life of careless drifting, such as so many people are content to lead. Human nature is always growing, and some of us will have reached a point in our evolution where we have the chance to graduate into a deeper and ampler life — a life more serious and purposeful. We can grow up, leave our childhood behind, and assume a sense of responsibility for our actions. The quotation says that from birth *to death* man weaves the web of destiny; hence no age is without its responsibility and its opportunities for action.

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

*A Course of Lectures in History, Given to the Graduates' Class in the
Râja-Yoga College, Point Loma, in the College-Year 1918-1919*

I — INTRODUCTORY

THESE lectures will not be concerned with history as a record of wars and political changes; they will have little to tell of battles, murders, and sudden deaths. Instead, we shall try to discover and throw light on the cyclic movements of the Human Spirit. Back of all phenomena, or the outward show of things, there is always a noumenon in the unseen. Behind the phenomena of human history, the noumenon is the Human Spirit, moving in accordance with its own necessities and cyclic laws. We may, if we go to it intelligently, gain some inkling of knowledge as to what those laws are; and I think that would be, in its way, a real wisdom, and worth getting. But for the most part historical study seeks knowledge only; and how ill it attains its aim, is shown by the falseness of what passes for history. In most textbooks you shall find, probably, a round dozen of lies on as many pages. And these in themselves are fruitful seeds of evil; they by no means end with the telling, but go on producing harvests of wrong life; which indeed is only the Lie incarnate on the plane of action. The Eternal *Right Thing* is what is called in Sanskrit SAT, the True; its opposite is the Lie, in one fashion or another, always; and what we have to do, our mission and *raison d'être* as students of Theosophy, is

THE THEOSOPHICAL PATH

to put down the Lie at every turn, and chase it, as far as we may, out of the field of life.

For example, there is the Superior-Race Lie; I do not know where it shall not be found. Races *A*, *B*, *C*, and *D* go on preaching it for centuries; each with an eye to its sublime self. In all countries, perhaps, history is taught with that lie for mental background. Then we wonder that there are wars. But Theosophy is called on to provide a true mental background for historical study; and it alone can do so. It is the mission of Point Loma, among many other things, to float a true philosophy of history on to the currents of world-thought; and for this end it is our business to be thinkers, using the divine Manasic light within us to some purpose. H. P. Blavatsky supplied something much greater than a dogma: she — like Plato — gave the world a method and a spur to thought: pointed for it a direction, which following, it might solve all problems and heal the wounds of the ages.

A false and foolish notion in the western world has been, tacitly to accept the Greeks and Hebrews of old for the two fountains of all culture since; the one in secular matters, the other in religion and morality. Of the Hebrews nothing need be said here; but that true religion and morality have their source in the ever-living Human Spirit, not in any sect, creed, race, age, or bible. I doubt there has been any new discovery in ethics since man was man; or rather, all discoveries have been made by individuals for themselves; and each, having discovered anything, has found that that same principle was discovered a thousand times before, and written a thousand times. There is no platitude so platitudinous, but it remains to burst upon the perceptions of all who have not yet perceived it, as a new and burning truth; and on the other hand, there is no startling command to purity or compassion, that has not been given out by Teachers since the world began. — As for Greece, there was a brilliant flaming up of the Spirit there in the Fourth and Fifth Centuries B. C.; and its intensity, like the lights of an approaching automobile, rather obscures what lies beyond. It is the first of which we have much knowledge; so we think it was the first of all. But in fact civilization has been traveling its cyclic path all the time, all these millions of years; and there have been hundreds of ancient great empires and cultural epochs even in Europe of which we know nothing.

I had intended to begin with Greece; but these unexplored eras of old Europe are too attractive, and this first lecture must go to them, or some of them. Not to the antecedents of Greece, in Crete and elsewhere; but to the undiscovered North; and in particular to the Celtic peoples; who may serve us as an example by means of which light may be thrown on the question of racial growth, and on the racial cycles generally.

THE CREST-WAVE OF EVOLUTION

The Celtic Empire of old Europe affects us like some mysterious undiscovered planet. We know it was there by its effects on other peoples. Also, like many other forgotten histories, it has left indications of its achievement in a certain spirit, an uplift, the breath of an old traditional grandeur that has come down. But to give any historical account of it — to get a telescope that will reach and reveal it — we have not to come to that point yet.

Still, it may be allowed us to experiment with all sorts of glasses. To penetrate that gloom of ancient Europe may be quite beyond us; but guessing is permitted. Now the true art of guessing lies in an intuition for guiding indications. There is something in us that knows things directly; and it may deign at times to give hints, to direct the researches, to flash some little light on that part of us which works and is conscious in this world, and which we call our brain-minds. So although most or all of what I am going to say would be called by the scientific strictly empirical, fantastic and foolish, yet I shall venture; aware that their Aristotelio-Baconian method quite breaks down when it comes to such a search into the unknown; and that this guessing, guided by what seems to be a law, would not, perhaps, have been sneered at by Plato.

Guided by what seems to be a law; — guided, at any rate, by the knowledge that there are laws; that "God geometrizes," as Plato says: that that which is within flows outward upon a design; that life precipitates itself through human affairs as it does through the forms of the crystals; that there is nothing more haphazard about the sequence of empires and civilizations, than there is about the unfolding of the petals of a flower. In both cases it is the eternal rhythm, the Poetry of the Infinite, that manifests; our business is to listen so carefully as to hear, and apprehend the fact that what we hear is a poetry, a vast music, not a chaotic cacophony: catch the rhythms — perceive that there is a design — even if it takes us long to discover what the design may be.

You know Plato's idea that the world is a dodecahedron or twelve-sided figure. Now in Plato's day, much that every schoolboy knows now, was esoteric — known only to the initiated. So I think Plato would have known well enough that this physical earth is round; and that what he meant when he spoke of the dodecahedron, was something else. This, for example: that on the plane of causes — this outer plane being that of effects — there are twelve (geographical) centers, aspects, foci, facets, or what you like to call them: twelve *laya centers*, as I think the Secret Doctrine would say: through which the forces from within play on the world without. You have read, too, in *The Secret Doctrine*, Professor Crookes's theory, endorsed by H. P. Blavatsky, as to how the chemical elements were deposited by a spiral evolutive force, a creative impulse

THE THEOSOPHICAL PATH

working outward in the form of a caduceus or lemniscate, or figure of '8'. Now suppose we should discover that just as that force deposited in space, in its spiral down-working, what Crookes calls the seeds of potassium, beryllium, boron, and the rest — so such another creative force, at work on the planes of geographical space and time, rouses up or deposits in these, according to a definite pattern, this nation and that in its turn, this great age of culture after that one; and that there is nothing haphazard about the configuration of continents and islands, national boundaries, or racial migrations?

H. P. Blavatsky tells us that the whole past history of the race is known to the Guardians of the Secret Wisdom; that it is all recorded, nothing lost; down to the story of every tribe since the Lords of Mind incarnated. And that these records are in the form of a few symbols; but symbols which, to those who can interpret or disintegrate them, can yield the whole story. What if the amount and burden of history, which seems so vast to us who know so very little of it, were in reality, if we could know it all, a thing that would put but slight tax on the memory; a thing we might carry with us in a few slight formulae, a few simple symbols? I believe that it is so; and that we may make a beginning, and go some little way towards guessing what these formulae are.

As thus: A given race flowered and passed; it had so many centuries of history before its flowering; it died, and left something behind. Greece, for example. We may know very little — you and I may know very little — of the details of Greek history. We cannot, perhaps, remember the date of Aegospotami, or what happened at Plataea; we may have the vaguest notion of the import of Aeschylus, or Sophocles, or Plato. But still there is a certain color in our conscious perceptions which comes from Greece: the 'glory that was Greece' means something, is a certain light within the consciousness, to everyone of us. The Greeks added something to the wealth of the human spirit, which we all may share in, and do. An atmosphere is left, which surrounds and adheres to the many tangible memorials; just as an atmosphere is left by the glories of the Cinquecento in Italy, with *its* many tangible memorials.

But indeed, we may go further, and say that an atmosphere is left, and that we can feel it, by many ages and cultures which have left no tangible memorials at all; or but few and uninterpretable ones, like the Celtic. And that each has developed some mood, some indefinable inward color — which we perceive and inherit. Each different: you cannot mistake the Chinese or the Celtic color for the Greek; though it might be hard to define your perception of either, or of their difference. It would be hard to say, for instance, that this one was crimson, the other blue; not quite so hard to say that this one affects us as crimson does, that

THE CREST-WAVE OF EVOLUTION

other, as blue does. And yet we can see, I think, that by chasing our impressions to their source, there might be some way of presenting them in symbolic form. There might be some way of reducing what we feel from the Greeks, or Chinese, or Celts, into a word, a sentence; of writing it down even in a single hieroglyph, of which the elements would be such as should convey to something in us behind the intellect just the indefinable feeling either of these peoples give us.

In the Chinese writing, with all its difficulty, there is something superior to our alphabets: an element that appeals to the soul directly, or to the imagination directly, I think. Suppose you found a Chinese ideogram — of course there is no such a one — to express the forgotten Celtic culture; and it proved, on analysis, to be composed of the signs for twilight, wind, and pinetrees; or wind, night, and wild waters; with certain other elements which not the brain-mind, but the creative soul, would have to supply. In such a symbol there would be an appeal to the imagination — that great Wizard within us — to rise up and supply us with quantities of knowledge left unsaid. Indeed, I am but trying to illustrate an idea, possibilities. . . . I think there is a power within the human soul to trace back all growths, the most profuse and complex, to the simple seed from which they sprung; or, just as a single rose or pansy bloom is the resultant, the expression, of the interaction and interplay of innumerable forces — so the innumerable forces whose interaction makes the history of one race, one culture, could find their ultimate expression in a symbol as simple as a pansy or rose bloom — color, form, and fragrance. So each national great age would be a flower evolved in the Garden of the Eternal; and once evolved, once bloomed, it should never pass away; the actual blossom withers and falls; but the color, the form, the fragrance,— these remain in the world of causes. And just as you might press a flower in an album, or make a painting of it, and preserve its scent by chemical distillation or what not — and thereby preserve the whole story of all the forces that went to the production of that bloom — and they are, I suppose, in number beyond human computation — so you might express the history of a race in a symbol as simple as a bloom. . . . And that there is a power, an unfolding faculty, in the soul, which, seeing such a symbol, could unravel from it, by meditation, the whole achievement of the race; its whole history, down to details; yes, even down to the lives of every soul that incarnated in it: their personal lives, with all successes, failures, attempts, everything.

Because, for example, the light which comes down to us as that of ancient Greece is the resultant, the remainder of all the forces in all the lives of all individual Greeks, as these were played on by the conditions of place and time. Time:— at such and such a period, the Mood of the

THE THEOSOPHICAL PATH

Oversoul is such and such. Place:— the temporal mood of the Oversoul, playing through that particular facet of the dodecahedron, which is Greece. The combinations and interplay of these two, plus the energies for good or evil of the souls there incarnate, give as their resultant the whole life of the race. There is perhaps a high Algebra of the Soul by which, if we understood its laws, we could revive the history of any past epoch, discover its thought and modes of living, as we discover the value of the unknown factor in an equation. Pythagoras must have his pupils understand music and geometry; and by music he intended, all the arts, every department of life that came under the sway of the Nine Muses. Why? — Because, as he taught, God is Poet and Geometer. Chaos is only on the outer rim of existence; as you get nearer the heart of things, order and rhythm, geometry and poetry, are more and more found. Chaos is only in our own chaotic minds and perceptions; train these aright, and you shall hear the music of the spheres, perceive the reign of everlasting Law. These impulses from the Oversoul, that create the great epochs, raising one race after another, have perfect rhythm and rhyme. God sits harping in the Cycle of Infinity, and human history is the far faint echo of the tune he plays. Why can we not listen, till we hear and apprehend the tune? Or history is the sound heard from far, of the marching hosts of angels and archangels; the cyclic tread of their battalions; the thrill and rumble and splendor of their drums and fifes:— why should we not listen till the whole order of their cohorts and squadrons is revealed? — I mean to suggest that there are laws, undiscovered, but discoverable — discoverable from the fragments of history we possess — by knowing which we might gain knowledge, even without further material discoveries, of the lost history of man. Without moving from Point Loma, or digging up anything more important than hard-pan, we may yet make the most important finds, and throw floods of light on the whole dark problem of the past. H. P. Blavatsky gave us the clews; we owe it to her to use them.

Now I want to suggest a few ideas along these lines that may throw light on ancient Europe; of which orthodox history tells us of nothing but the few centuries of Greece and Rome. As if the people of three thousand years hence should know, of the history of Christendom, only that of Italy from Garibaldi onward, and that of Greece beginning, say, at the Second Balkan War. That is the position we are in with regard to old Europe. Very likely Spain, France, Britain, Germany and Scandinavia played as great parts in the millennia B. C., as they have done in the times we know about. All analogy from the other seats of civilization is for it; all racial memories and traditions — tradition is racial memory — are for it; and I venture to say, all reason and common sense are for it too.

THE CREST-WAVE OF EVOLUTION

Now I have to remind you of certain conclusions worked out in an article 'Cyclic Law in History,' which appeared some time back in THE THEOSOPHICAL PATH: — that there are, for example, three great centers of historical activity in the Old World: China with her surroundings; West Asia with Egypt; Europe. Perhaps these are major facets of the Dodecahedron. Perhaps again, were the facts in our knowledge not so desperately incomplete, we should find, as in the notes and colors, a set of octaves: that each of these centers was a complete octave, and each phase or nation a note. Do you see where this leads? Supposing the note *China* is struck in the Far Eastern Octave; would there not be a vibration of some corresponding note in the octave Europe? Supposing the Octave *West Asia* were under the fingers of the Great Player, would not the corresponding note in Europe vibrate?

Now let us look at history. Right on the eastern rim of the Old World is the Chino-Japanese field of civilization. It has been, until lately, under pralaya, in a night or inactive period of its existence, for something over six centuries: a beautiful pralaya in the case of Japan; a rather ugly one, recently, in the case of China. Right on the western rim of the Old World are the remnants of the once great Celtic peoples. Europe at large has been very much in manvantara, a day or waking period, for a little over six hundred years. Yet of the four racial roots or stocks of Europe, the Greco-Latin, Teutonic, Slavic, and Celtic, the last-named alone has been under pralaya, sound asleep, during the whole of this time. Let me interject here the warning that it is no complete scheme that is to be offered; only a few facts that suggest that such a scheme may exist, could we find it. Before Europe awoke to her present cycle of civilization and progress, before the last quarter of the thirteenth century, the Chinese had been in manvantara, very much awake, for about fifteen hundred years. When they went to sleep, the Celts did also.

I pass by with a mere nod of recognition the two dragons, the one on the Chinese, the other on the Welsh flag; just saying that national symbols are not chosen haphazard, but are an expression of inner things; and proceed to give you the dates of all the important events in Chinese and Celtic, chiefly Welsh, history during the last two thousand years. In 1911 the Chinese threw off the Manchu yoke and established a native republic. In 1910 the British Government first recognised Wales as a separate nationality, when the heir to the throne was invested as Prince of Wales at Carnarvon. Within a few years a bill was passed giving Home Rule to Ireland; and national parliaments at Dublin and at Cardiff are said to be among the likelihoods of the near future. The eighteenth century, for manvantara, was a singularly dead time in Europe; but in China, for pralaya, it was a singularly living time, being filled with

THE THEOSOPHICAL PATH

the glorious reigns of the Manchu emperors Kanghi and Kien Lung. In Wales it saw the religious revival which put a stop to the utter Anglicization of the country, saved the language from rapid extinction, and awakened for the first time for centuries a sort of national consciousness. Going back, the first great emperor we come to in China before the Manchu conquest, was Ming Yunglo, conqueror of half Asia. His contemporary in Wales was Owen Glyndwr, who succeeded in holding the country against the English for a number of years; there had been no Welsh history between Glyndwr and the religious revival. In 1260 or thereabouts the Mongols completed the conquest of China, and dealt her then flourishing civilization a blow from which it never really recovered. About twenty years later the English completed the conquest of Wales, and dealt her highly promising literary culture a blow from which it is only now perhaps beginning to recover. In the eleventh, twelfth, and thirteenth centuries the great Sung artists of China were painting infinity on their square feet of silk: painting Natural Magic as it has never been painted or revealed since. In those same centuries the Welsh bards were writing the Natural Magic of the Mabinogion, one of the chief European repositories of Natural Magic; and filling a remarkable poetical literature with the same quality: — and that before the rest of Europe had, for the most part, awakened to the spiritual impulses that lead to civilization. In the seventh and eighth centuries, when continental Europe was in the dead vast and middle of pralaya, Chinese poetry, under Tang Hsuan-tsung and his great predecessors, was in its Golden Age — a Golden Age comparable to that of Pericles in Athens. In the seventh and eighth centuries, Ireland was sending out scholars and thinkers as missionaries to all parts of benighted Europe: Ireland in her golden age, the one highly cultured country in Christendom, was producing a glorious prose and poetry in the many universities that starred that then by no means distressful island. In 420, China, after a couple of centuries of anarchy, began to re-establish her civilization on the banks of the Yangtse. In 410, the Britons finally threw off the Roman yoke, and the first age of Welsh poetry, the epoch of Arthur and Taliesin, which has been the light of romantic Europe ever since, began.

Does it not seem as if that great Far Eastern note could not be struck without this little far western note vibrating in sympathy? Very faintly; not in a manner to be heard clearly by the world; because in historical times the Celtic note has been as it were far up on the keyboard, and never directly under the Master-Musician's fingers. — And when you add to it all that this Celtic note has come in the minds of literary critics rather to stand as the synonym for Natural Magic — you all know what is meant by that term; — and that now, as we are discovering the old

THE CREST-WAVE OF EVOLUTION

Chinese poetry and painting, we are finding that Natural Magic is really far more Chinese than Celtic — that where we Celts have vibrated to it minorly, the great Chinese gave it out fully and grandly — does it not add to the piquancy of the 'coincidence'?

Now there is no particular reason for doubting the figures of Chinese chronology as far back as 2350 B. C. Our Western authorities do doubt all before about 750; but it is hard to see why, except that 'it is their nature to.' The Chinese give the year 2356 as the date of the accession of the Emperor Yao, first of the three canonized rulers who have been the patriarchs, saints, sages, and examples for all ages since. In that decade a manvantara of the race would seem to have begun, which lasted through the dynasties of Hia and Shang, and halfway through the Chow, ending about 850. During this period, then, I think presently we shall come to place the chief activities and civilization of the Celts. From 850 to 240 — all these figures are of course approximations — there was pralaya in China; on the other side of the world, it was the period of Celtic eruptions — and probably, disruption. While Tsin Shi Hwangti, from 246 to 213, was establishing the modern Chinese Empire, the Gauls made their last incursion into Italy. The culmination of the age Shi Hwangti inaugurated came in the reign of Han Wuti, traditionally the most glorious in the Chinese annals. It lasted from 140 to 86 B. C.; nor was there any decline under his successor, who reigned until 63. In the middle of that time — the last decade of the second century — the Cimbri, allied with the Teutones, made their incursion down into Spain. Opinion is divided as to whether this people was Celtic or Teutonic; but probably the old view is the true one, that the word is akin to Cimmerii, Crimea, and Cymry, and that they were Welshmen in their day. When Caesar was in Gaul, the people he conquered had much to say about their last great king, Diviciacos, whose dominions included Gaul and Britain; they looked back to his reign as a period of great splendor and national strength. He lived, they said, about a hundred years before Caesar's coming — or was contemporary with Han Wuti.

But the empire of the Celtic kings was already far fallen, before it was confined to Gaul, Britain, and perhaps Ireland. When first we see this people they were winning a name for fickleness of purpose: making conquests and throwing them away; which things are the marks of a race declining from a high eminence it had won of old through hard work and sound policy. We shall come to see that personal or outward characteristics can never be posited as inherent in any race. Such things belong to ages and stages in the race's growth. Whatever you can say of Englishmen, Frenchmen, Germans, now, has been totally untrue of them at some other period. We think of the Italians as passionate, subtle of intellect,

THE THEOSOPHICAL PATH

above all things artistic and beauty-loving. Now look at them as they were three centuries B. C.: plodding, self-contained and self-mastered, square-dealing and unsubtle, above all things contemning beauty, wholly inartistic. But a race may retain the same traits for a very long time, if it remains in a back-water, and is unaffected by the currents of evolution.

So we may safely say of the Celts that the fickleness for which they were famed in Roman times was not a racial, but a temporal or epochal defect. They were not fickle when they held out (in Wales) for eight centuries against the barbarian onslaughts which brought the rest of the Roman Empire down in two or three; or when they resisted for two hundred years those Normans who had conquered the Anglo-Saxons in a decade. This very quality, in old Welsh literature, is more than once given as a characteristic of extreme age; "I am old, bent double; I am ficklely rash," says Llywarch Hên. I think that gives the clew to the whole position. The race was at the end of its manvantaric period; the Race Soul had lost control of the forces that bound its organism together; centrifugalism had taken the place of the centripetal impulse that marks the cycles of youth and growth. It had eaten into individual character; whence the tendency to fly off at tangents. We see the same thing in any decadent people; by which I mean, any people at the end of one of its manvantaras, and on the verge of a pralaya. And remember that a pralaya, like a night's rest or the Devachanic sleep between two lives, is simply a means for restoring strength and youth.

How great the Celtic nations had been in their day, and what settled and civilized centuries lay behind them, one may gather from two not much noticed facts. First: Caesar, conqueror of the Roman world and of Pompey, the greatest Roman general of the day, landed twice in Britain, and spent a few weeks there without accomplishing anything in particular. But it was the central seat and last stronghold of the Celts; and his greatest triumph was accorded him for this feat; and he was prouder of it than of anything else he ever did. He set it above his victories over Pompey. Second: the Gauls, in the first century B. C., were able to put in the field against him three million men: not so far short of the number France has been able to put in the field in the recent war. Napoleon could hardly, I suppose, have raised such an army — in France. Caesar is said to have killed some five million Gauls before he conquered them. By ordinary computations, that would argue a population of some thirty millions in the Gaulish half of the kingdom of Diviciacos a century after the latter's death; and even if that computation is too high, it leaves the fact irrefutable that there was a very large population; and a large population means always a long and settled civilization.

Diviciacos ruled only Gaul and Britain; possibly Ireland as well;

THE CREST-WAVE OF EVOLUTION

he may have been a Gaul, a Briton, or an Irishman; very likely there was not much difference in those days. It will be said I am leaving out of account much that recent scholarship has divulged; I certainly am leaving out of account a great many of the theories of recent scholarship, which for the most part make confusion worse confounded. But we know that the lands held by the Celts — let us boldly say, with many of the most learned, the Celtic Empire — was vastly larger in its prime than the British Isles and France. Its eastern outpost was Galatia in Asia Minor. You may have read in *The Outlook* some months ago an article by a learned Serbian, in which he claims that the Jugo-Slavs of the Balkans, his countrymen, are about half Celtic: the product of the fusion of Slavic in-comers, perhaps conquerors, with an original Celtic population. Bohemia was once the land of the Celtic Boii; and we may take it as an axiom, that no conquest, no racial incursion, ever succeeds in wiping out the conquered people; unless there is such wide disparity, racial and cultural, as existed, for example, between the white settlers in America and the Indians. There are forces in human nature itself which make this absolute. The conquerors may quite silence the conquered; may treat them with infinite cruelty; may blot out all their records and destroy the memory of their race; but the blood of the conquered will go on flowing through all the generations of the children of the conquerors, and even, it seems probable, tend ever more and more to be the prevalent element.

The Celts, then, at one time or another, have held the following lands: Britain and Ireland, of course; Gaul and Spain; Switzerland, and Italy north of the Po; Germany, except perhaps some parts of Prussia; Denmark probably, which as you know was called the Cimbric Chersonese; the Austrian Empire, with the Balkan Peninsula north of Macedonia, Epirus and Thrace, and much of southern Russia and the lands bordering the Black Sea. Further back, it seems probable that they and the Italic peoples were one race; whose name survives in that of the province of Liguria, and in the Welsh name for England, which is Lloegr. So that in the reign of Diviciacos their empire had already shrunk to the merest fragment of its former self. It had broken and shrunk before we get the first historical glimpses of them; before they sacked Delphi in 279 B. C.; before their ambassadors made a treaty with Alexander; and replied to his question as to what they feared: "Nothing, except that the skies should fall." Before they sacked Rome in 390. All these historic eruptions were the mere sporadic outbursts of a race long past its prime and querulous with old age, I think. Two thousand years of severe pralaya, almost complete extinction, utter insignificance and terrible karma awaited them; and we only see them, pardon the expression, kicking

THE THEOSOPHICAL PATH

up their heels in a final plunge as a preparation for that long silence.

Some time back I discussed these historical questions, particularly the correspondence between Celtic and Chinese dates, with Dr. Sirén and Professor Fernholm; and they pointed out to me a similar correspondence between the dates of Scandinavian and West Asian history. I can remember but one example now: Gustavus Vasa, father of modern Sweden, founder of the present monarchy, came to the throne in 1523 and died in 1560. The last great epoch of the West Asian Cycle coincides, in the west, with the reign of Suleyman the Magnificent in Turkey, from 1520 to 1566. At its eastern extremity, Babar founded the Mogul Empire in India in 1526; he reigned until 1556. On the death of Aurangzeb in 1707, the Moguls ceased to be a great power; the Battle of Pultowa, in 1709, put an end to Sweden's military greatness.

It is interesting to compare the earliest Celtic literature we have, with the earliest literature of the race which was to be the main instrument of Celtic bad karma in historical times — the Teutons. Here, as usual, common impressions are false. It is the latter, the Teutonic, that is in the minor key, and full of wistful sadness. There is an earnestness about it: a recognition of, and rather mournful acquiescence in, the mightiness of Fate, which is imagined almost always adverse. I quote these lines from William Morris, who, a Celt himself by mere blood and race, lived in and interpreted the old Teutonic spirit as no other English writer has attempted to do, much less succeeded in doing: he is the one Teuton of English literature. He speaks of the "haunting melancholy" of the northern races — the "Thought of the Otherwhere" that

"Waileth weirdly along through all music and song
From a Teuton's voice or string; . . ."

— Withal it was a brave melancholy that possessed them; they were equal to great deeds, and not easily to be discouraged; they could make merry, too; but in the midst of their merriment, they could not forget grim and hostile Fate:—

"There dwelt men merry-hearted and in hope exceeding great,
Met the good days and the evil as they went the ways of fate."

It is a literature that reveals the heart of a people who had suffered long, and learnt from their suffering the lessons of patience, humility, continuity of effort: those qualities which enabled them, in their coming manvantaric period, to dominate large portions of the world.

But when we turn to the Celtic remains, the picture we find is altogether different. Their literature tells of a people, in the Biblical phrase, "with a proud look and a high stomach." It is full of flashing colors, gaiety, titanic pride. There was no grayness, no mournful twilight hue on the horizon of their mind; their 'Other-World' was only more

THE CREST-WAVE OF EVOLUTION

dawn-lit, more noon-illuminated, than this one; Ireland of the living was sun-bright and sparkling and glorious; but the 'Great Plain' of the dead was far more sun-bright and sparkling than Ireland. It is the literature of a people accustomed to victory and predominance. When they began to meet defeat they by no means acquiesced in it. They regarded adverse fate, not with reverence, but with contempt. They saw in sorrow no friend and instructress of the human soul; were at pains to learn no lesson from her; instead, they pitted what was their pride, but what they would have called the glory of their own souls, against her; they made no terms, asked no truce; but went on believing the human — or perhaps I should say the Celtic — soul more glorious than fate, stronger to endure and defy than she to humiliate and torment. In many senses it was a fatal attitude, and they reaped the misery of it; but they gained some wealth for the human spirit from it too. The aged Oisín has returned from Fairyland to find the old glorious order in Ireland fallen and passed during the three centuries of his absence. High Paganism has gone, and a religion meek, inglorious, and Unceltic has taken its place. Patrick, holding converse with him, would convert him to submission thereto: tells him the gods are conquered and dead, and that the omnipotent God of the Christians reigns alone now. — "I would thy God were set on yonder hill to fight with my son Oscar!" replies Oisín. Patrick paints for him the hell to which he is destined unless he accepts Christianity; and Oisín answers:

"Put the staff in my hands! for I go to the Fenians, thou cleric, to chant
The warsongs that roused them of old; they will rise, making clouds with
their breath,

Innumerable, singing, exultant; and hell underneath them shall pant,
And demons be broken in pieces, and trampled beneath them in death."

—"No," says Patrick; "none war on the masters of hell, who could break up the world in their rage"; and bids him weep and kneel in prayer for his lost soul. But that will not do for the old Celtic warrior bard; no tame heaven for him. He will go to hell; he will not surrender the pride and glory of his soul to the mere meanness of fate. He will

"Go to Caolte and Conan, and Bran, Sgeolan, Lomair
And dwell in the house of the Fenians, be they in flames or at feast."

So with Llywarch Hên, Prince of Cumberland, in his old age and desolation. His kingdom has been conquered; he is in exile in Wales; his four and twenty sons, "wearers of golden torques, proud rulers of princes," have been slain; he is considerably over a hundred years old, and homeless, and sick; but no whit of his pride is gone. He has learnt no lesson from life except this one: that fate and Karma and sorrow are not so proud, not so skilful to persecute, as the human soul is capable

THE THEOSOPHICAL PATH

of bitter resentful endurance. He is titanically angry with destiny; but never meek or acquiescent.

Then if you look at their laws of war, you come to know very well how this people came to be almost blotted out. If they had had a true spiritual purpose, instead of mere personal pride, I should say the world would be Celtic-speaking and Celtic-governed now. Yet still their reliance was all on what we must call spiritual qualities. The first notice we get in classical literature of Celts and Teutons — I think from Strabo — is this: "The Celts fight for glory, the Teutons for plunder." Instead of plunder, let us say material advantage; they knew why they were fighting, and went to get it. But the Celtic military laws — Don Quixote in a fit of extravagance framed them! There must be no defensive armor; the warrior must go bare-breasted into battle. There are a thousand things he must fear more than defeat or death — all that would make the glory of his soul seem less to him. He must make fighting his business, because in his folly it seemed to him that in it he could best nourish that glory; not for what material ends he could gain. Pitted against a people with a definite policy, he was bound to lose in the long run. But still he endowed the human spirit with a certain wealth; still his folly had been a true spiritual wisdom at one time. The French at Fontenoy, who cried to their English enemies, when both were about to open fire: "*Après vous, messieurs!*" were simply practising the principles of their Gaulish forefathers; the thrill of honor, of '*pundonor*' as the Spaniard says, was much more in their eyes than the chance of victory.

Now, in what condition does a race gain such qualities? Not in sorrow; not in defeat, political dependence or humiliation. The virtues which these teach are of an opposite kind; they are what we may call the plebeian virtues which lead to success. But the others, the old Celtic qualities, are essentially patrician. You find them in the Turks; accustomed to sway subject races, and utterly ruthless in their dealings with them; but famed as clean and chivalrous fighters in a war with foreign peoples. See how the Samurai, the patricians of never yet defeated Japan, developed them. They are the qualities the Law teaches us through centuries of domination and aristocratic life. They are developed in a race accustomed to rule other races; a race that does not engage in commerce; in an aristocratic race, or in an aristocratic caste within a race. Here is the point: the Law designs periods of ascendancy for each people in its turn, that it may acquire these qualities; and it appoints for each people in its turn periods of subordination, poverty and sorrow, that it may develop the opposite qualities of patience, humility, and orderly effort.

Would it not appear then, that in those first centuries B. C. when

THE CREST-WAVE OF EVOLUTION

Celts and Teutons were emerging into historical notice, the Teutons were coming out of a long period of subordination, in which they had learnt strength — the Celts out of a long period of ascendancy, in which they had learnt — other things? The Teuton, fresh from his pralaye sleep, was unconquerable by Rome. The Celt, old, and intoxicated with the triumphs of a long manvantara, could not repel Roman persistence and order. Rome, too, was rising, or in her prime; had patience, and followed her material plans every inch of the way to success. Where she conquered, she imposed her rule. But whatever material plan were set before the Celt, some spiritual red-herring, some notion in his mind, was sure to sidetrack him before he had come half way to its accomplishment. He had had enough of empire-building; and thirsted only after dreams. Brennus turned from a burnt Rome, his pride satisfied. Vercingetorix, decked in all his gold, rode seven times — was it seven times? — round the camp of Caesar; defeat had come to him; death was coming; but he would bathe his soul in a little pomp and glory first. Whether you threw your sword in the scales, or surrendered to infamous Caesar, the main thing was that you should kindle the pride in your eye, and puff up the highness of your stomach. . . . So the practical Roman despised him, and presently conquered him.

Here is another curious fact: the greater number, if not all, of the words in the Teutonic languages denoting social order and the machinery of government, are of Celtic derivation. Words such as *Reich* and *Amt*, to give two examples I happen to remember out of a list quoted by Mr. T. W. Rolleston in one of his books.

And now I think we have material before us wherewith to reconstruct a sketch or plan of ancient European history. Let me remind you again that our object is simply the discovery of Laws. That, in the eyes of the Law, there are no most favored nations. That there are no such things as permanent racial characteristics; but that each race adopts the characteristics appropriate to its stage of growth.

It is a case of the pendulum swing, of ebb and flow. For two thousand years the Teutons have been pressing on and dominating the Celts. They started at the beginning of that time with the plebeian qualities — and have evolved, generally speaking, a large measure of the patrician qualities. The Celts, meanwhile, have been pushed to the extremities of the world; their history has been a long record of disasters. But in the preceding period the case was just the reverse. Then the Celts held the empire. They ruled over large Teutonic populations. Holding all the machinery of government in their hands, they imposed on the languages of their Teuton subjects the words concerned with that

THE THEOSOPHICAL PATH

machinery; just as in Welsh now our words of that kind are mostly straight from the English. It does not follow that there was any sudden rising of Teutons against dominant Celts; more probably the former grew gradually stronger as the latter grew gradually weaker, until the forces were equalized. We find the Cimbri and Teutones allied on equal terms against Rome. According to an old Welsh history, the *Brut Tyssilio*, there were Anglo-Saxons in Britain before Caesar's invasion; invited there by the Celts, and living in peace under the Celtic kings. To quote the *Brut Tyssilio* a short time ago would have been to ensure being scoffed at on all sides; but recently Professor Flinders Petrie has vindicated it as against both the Anglo-Saxon Chronicle and Caesar himself. English — Teutonic — was first spoken in Britain, probably, some two or three centuries B. C.; and it survived there, probably, in remote places, through the whole of the Roman occupation; then, under the influence of the rising star of the Teutons, and reinforced by new incursions from the Continent, finally extinguished the Latin of the Roman province, and drove Celtic into the west.

But go back from those first centuries B. C., and you come at last to a time when the Celtic star was right at the zenith, the Teutonic very low. Free Teutons you should hardly have found except in Scandinavia; probably only in southern Sweden; for further north, and in most of Norway, you soon came to ice and the Lapps and *terra incognita*. And even Sweden may have been under Celtic influence — for the Celtic words survive there — but hardly so as to affect racial individuality; just as Wales and Ireland are under English rule now, yet retain their Celtic individuality.

And then go back a few more thousand years again, and you would probably find the case again reversed; and Teutons lording it over Celts, and our present conditions restored. It is by suffering these poles of experience, now pride and domination, now humiliation and adversity, that the races of mankind learn. Europe is not a new sort of continent. Man, says one of the Teachers, has been much what he is any time these million years. History has been much what it is now, ebbing and flowing. Knowledge, geographical and other, has receded, and again expanded. Europe has been the seat of empires and civilizations, all Europe, probably, for not so far short of a million years; there has been plenty of time for it to multiply terrible karma — which takes the occasion to expend itself sometimes — as now. I mistrust the theory of recent Aryan in-pourings from Asia. The Huns came in when the Chinese drove them; and the Turks and Mongols have come in since; but there is nothing to show that the Slavs, for example, when they first appear in history, had come in from beyond the Urals and the Caspian. Slavs and Greco-Latins, Teutons

THE CREST-WAVE OF EVOLUTION

and Celts, I think they were probably in Europe any time these many hundreds of thousands of years.

Or rather, I think there were Europeans — Indo-Europeans, Aryans, call them what you will — where they are now at any time during such a period. Because race is a thing that will not bear close investigation. It is a phase; an illusion; a temporary appearance taken on by sections of humanity. There is nothing in it to fight about or get the least hot over. It is a camouflage; there you have the very word for it. What we call Celts and Teutons are simply portions of the one race, humanity, camouflaged up upon their different patterns. So far as blood and ultimate physical heredity are concerned, I doubt there is sixpennyworth of difference between any two of the lot. "Oi mesilf," said Mr. Dooley, speaking as a good American citizen, "am the thruest and purest Anglo-Saxon that iver came out of Anglo-Saxony." We call ourselves Anglo-Saxons because we speak English (a language more than half Latin); when in reality we are probably Jews, Turks, infidels or heretics, if all were known. What is a Spaniard? A Latin, you answer pat. Yes; he speaks a Latin-derived language; and has certain qualities of temperament which seem to mark him as more akin to the French and Italians, than to those whom we, just as wisely, dub 'Teutonic' or 'Slavic.' But in fact he may have in his veins not a drop of blood that is not Celtic, or not a drop that is not Teutonic, or Moorish, or Roman, or Phoenician, or Iberian, or God knows what.

Suppose you have four *laya* centers in Europe; four foci through which psychic impulses from the Oversoul pour through into this world. A Mediterranean point, perhaps in Italy; a Teutonic point in Sweden; a Celtic point in Wales-Ireland (formerly a single island, before England rose out of the sea); and a Slavic point, probably in Russia. The moment comes for such and such a 'race' to expand: the Mediterranean, for example. The Italian *laya* center, Rome, quickens into life. Rome conquers Italy, Gaul, Spain, Britain, the East; becomes *Caput Mundi*. Countries that shortly before were Celtic in blood, become, through no material change in that blood, Latin: by language, and, as we say, by race. The moment comes for a Teutonic expansion. The *laya* center in Sweden quickens; there is a Swedish (or Gothic) invasion of Celtic lands south of the Baltic; the continental Teutons presently are freed. It is the expansion of a spirit, of a psychic something. People that were before Celts (just as Mr. Dooley is an Anglo-Saxon) become somehow Teutons. The language expands, and carries a tradition with it. Head measurements show that neither Southern Germany nor England differs very much towards Teutonicism from the Mediterranean type; yet the one is thoroughly Teutonic, the other Anglo-Saxon. Sometimes the blood

THE THEOSOPHICAL PATH

may be changed materially; often, I suppose, it is changed to some extent; but the main change takes place in the language and tradition; sometimes in tradition alone. There was a minor Celtic quickening in the twelfth century A. D.; then Wales was in a fervor of national life. She had not the resources, or perhaps the will, for outside conquest. But her Arthurian legend went forth, and drove Beowulf and Child Horn out of the memory of the English, Charlemagne out of the memory of the French; invaded Germany, Italy, even Spain; absolutely installed Welsh King Arthur as the national hero of the people his people were fighting; and infused chivalry with a certain uplift and mysticism throughout western Europe. Or again, in the Cinquecento and earlier, the Italian center quickened; and learning and culture flowed up from Italy through France and England; and these countries, with Spain, become the leaders in power and civilization.

England, since that Teutonic expansion which made her English was spent, has grown less and less Teutonic, more and more Latin; the Italian impulse of the Renaissance drove her far along that path. In the middle of the eleventh century, her language was purely Teutonic; you could count on the fingers of your hand the words derived from Latin or Celtic. And now? Sixty per cent. of all English words are Latin. At the beginning of the fifth century, after nearly three hundred years of Roman occupation, one can hardly doubt that Latin was the language of what is now England. Celtic, even then I imagine, was mainly to be heard among the mountains. See how that situation is slowly coming back. And the tendency is all in the same direction. You have taken, indeed, a good few words from Dutch; and some two dozen from German, in all these centuries; but a Latin word has only to knock, to be admitted and made welcome. Teachers of composition must sweat blood and tears for it, alas, to get their pupils to write English and shun Latin. In a thousand years' time, will English be as much a Latin language as French is? Quite likely. The Saxon words grow obsolete; French ones come pouring in. And Americans are even more prone to Latinisms than Englishmen are: they 'locate' at such and such a place, where an Englishman would just go and live there.

Before Latin, Celtic was the language of Britain. Finally, says W. Q. Judge, Sanskrit will become the universal language. That would mean simply that the Fifth Root Race will swing back slowly through all the linguistic changes that it has known in the past, till it reaches its primitive language condition. Then the descendants of Latins, Slavs, Celts, and Teutons will proudly boast their unadulterated Aryan-Sanskrit heredity, and exult over their racial superiority to those barbarous Teutons, Celts, Slavs, and Latins of old, of whom their histories will lie profusely.

CAER NEFEN HIR

CENYDD MORUS

"I have been with thee in Caer Brythwch and Brythach and Ferthach, and in Caer Nefen Hir; Nine Supreme Sovereigns, handsome men, saw we there."—Culhwch and Olwen

THEY came to the great spaces of the sea;
And many times the dark blue roof of night
Paled into silver-rimmed and sapphire light,
And many times eve flickered fitfully
About the sea-brim circle, dying away
In silver, cream and gray; and many times
They heard the wandering jargon the waves croon
Break to a murmur of speech, a flutter of tune,
And under the moon strange voices, wizard rhymes.
And once from out the rubiate setting sun
Running came one, the tossing of whose hair
Strewed the sea-floor with pale and delicate dew,
Cowslip and primrose hues, and foxglove hues,
Silverly rippling on the waters there.
And there were often wailings in the air,
And sudden rushings by, and flurrings
Of unseen fleet harp-strings.

Sometimes the sun would don him dragon pinions,
And ramp and glory through his blue dominions
With sudden flashings of long neck and tail,
And body lithe gleaming in golden mail
To north and south of heaven, and east and west;
And once toward evening he lit down on the crest
Of a huge caer that towered into the sky
Far, far and far, with flamey ramparts high
Whereover presently star peered and star.
And all night long they made toward that great hold;
And saw it flame at dawn still far and far,
And glimmer in dim ruby, amber, gold,
Pinnacled manifold
And silverly into the midmost bloom
And beauty of blue heaven; and when night came,
Still far off through the dark they saw it loom
And burgeon in faint flame.
And on the seventh dawn, they came before
Its diamond-studded door, wherever beat

THE THEOSOPHICAL PATH

Immediately the sleet,
And boomed the thunder of billows, evermore.

Seven times they raised up shoutings sevenfold;
Then back before their prow the granite rolled,
And lo, a vast, world-olden, sea-floored hall
Filled with the everlasting croon and call
And wash of muted waves; and in the gloom
The murmur of far winds, and far wave-boom
In antres of the Sea-gods, far, unknown.

Then spake the Porter: "Year on endless year,
Nine Supreme Sovereigns bide in Nefen hir,
Wielding the powers of many a mystic throne
In regions man-unknown, and might to enthrall
Wind and wave and the elemental kin.
And who comes living here, must meet them all
Leaning over the chessboard; and save he win,
He shall not pass, nor win to the Fortunate Isles."

—"I would meet strength with strength, and wiles
with wiles,

And come to those bright Isles, and dwell therein."

—"Thou shalt need both, and to be void of fear;
For all the dragon pathways of the sea
Between those Green Spots and the Isle of Hu
Lead certainly here-through, confluent here;
And here the Nine Song-birds of Faërie
Wait the wan coracles that the spirits steer;
And none may travel whither fare the slain
Westward the wizard main,
Save one of those nine birds of Nefen hir
Guide him."

Through that immense sea-caer they passed,
Creeping the wave-dark floor, and came at last
Before a mountain, and thereon a throne
Where one sat motionless, gigantic, lone —
Gigantic, without motion, passionless, crowned
And torqued and girdled round
With sovereign emblems; in his mighty hand
A great king's wand, ensouled
With mystic paramounce of some secret land
Only the Gods know, only They behold.

*International Theosophical Headquarters,
Point Loma, California*



Lomeland Photo & Engraving Dep.
SCULPTURES FROM THE PEDIMENTS OF THE PARTHENON: 'THE FATES'
(East Pediment)



Lomeland Photo & Engraving Co. N.Y.

'THESEUS'
(East Pediment)



'DEMETER AND PERSEPHONE.'
(East Pediment)

Lomeland Photo & Engraving Dep.




Lomaland Photo & Engraving Dept.

'ILISSOS'
(West Pediment)

SCULPTURES FROM THE PARTHENON

CAROLUS

 HE statues of the pediments of the Parthenon of Athens, though so terribly mutilated by the barbarities of war and fanaticism, are undoubtedly the most valuable and inspiring sculptures existing. In studying them we have the advantage of being able to enjoy the actual handiwork of Pheidias or at least of some great sculptors who carried out his designs to the highest pitch of perfection under his direct supervision.

Pheidias and his co-workers in the fifth century B. C. represent the culmination of the Greek ideal of physical beauty in the human form, and through that they sought to express the hidden beauty of the soul. In too many cases, unfortunately, we have only cold and somewhat lifeless Roman copies of the great works of the Greeks. The enormous gold and ivory statues of Athena in the Parthenon and of Zeus at Olympia, by Pheidias' own hand, disappeared long ago. These must have surpassed in majesty and impressiveness, if not in perfection of technique, anything that has come down to us.

The pediments of the Parthenon are $96\frac{1}{2}$ ft. long and $11\frac{1}{2}$ ft. high in the center of the triangle, and are about three feet in depth. They were originally filled with groups of figures representing, on the eastern end, the birth of Athena, the goddess springing fully armed from the front of Zeus, and on the western, the struggle between Athena and Poseidon for the position of tutelary deity of Attica. It is a source of profound regret that the central and principal figures are destroyed, and we cannot help wondering what splendor of inspiration they must have displayed when the wrecks of the subordinate characters are so magnificent. Owing to their imperfect state there is a difference of opinion about the names of many of the figures. The so-called Theseus may be Dionysos, the Ilissos is sometimes called Kephissos, and so forth with others.

Volumes have been written in praise of the Parthenon and its sculptured decorations, and it seems impossible to overestimate their value even though it may be that they have some limitations arising from the special ideals of physical beauty admired by the Greeks, but who has arisen in subsequent ages capable of suggesting any improvement!

It is noteworthy that these carvings, though elevated about forty feet above the level of the spectator should possess such an extraordinary delicacy of finish as to bear the closest examination, and, notwithstanding


THE THEOSOPHICAL PATH

this refinement of detail, that the broad effect and fine proportions are not interfered with. The entire structure of the temple is characterized by the same spirit, the utmost delicacy and finish combined with grandeur and rhythmic perfection of proportion. It seems not unlikely that the same artists who modeled the exquisite surface of the Theseus may have chiseled the refined curves of the architraves or the subtle entasis of the pillars which give vitality to the building; it must have been an honor to be allowed to touch the simplest part of the supreme creative expression of the national cult. A study of the Parthenon alone would be enough to convince unprejudiced minds that this glorious monument must have been inspired by lofty principles of spiritual aspiration, and that the spirit of co-operation and brotherhood must have lived strongly in the hearts of its creators or they could never have accomplished such a marvelous work which required the combination of many arts and sciences.

ASTRONOMICAL NOTES

C. J. RYAN

PART I

OW that the two largest and most efficient telescopes yet made are getting into working order it is possible that new light will be thrown upon some of the unsolved or disputed problems of astronomy. The great telescope at the Mount Wilson Solar Observatory, Southern California, with its reflecting mirror of eight feet four inches diameter and tube forty-three feet long, is now complete and in use; it is expected to reveal a hundred million faint stars never before seen, and to show minute detail on the Moon which may serve to clear up many disputes about the condition of its surface. This great instrument is two feet larger in diameter than any of its predecessors. Lord Rosse's well-known telescope at Parsonstown, Ireland, till now the largest in the world, was six feet across. It was very inconveniently mounted and its mirror was inferior in definition, but on account of its great light-grasping power it revealed objects previously unseen because of their faintness, such as the mysterious spiral nebulae. It never fulfilled the hopes of its makers, and it is now dismantled; the six-foot mirror has lately been given to the South Kensington Museum, London.

The other giant telescope recently installed is that of the Dominion Astronomical Observatory, Victoria, Canada. It is not so powerful as

ASTRONOMICAL NOTES

the one at Mount Wilson, being six feet in diameter, the same size as Lord Rosse's, but is far superior in every way to his instrument. The tube is thirty-one feet long, and, despite its immense weight, can be easily moved to any desired position by electric motors. Both these new instruments are triumphs of optical and engineering skill.

Among the unanswered problems which face us in the Solar System, some of the most puzzling are presented by our nearest neighbor, the familiar Moon. Although it is comparatively so close that objects only a few hundred feet long can be distinguished in large telescopes, astronomers are divided in opinion about the origin of the strange features we can see so clearly, and still more about the conditions now prevailing upon the surface. One theory of the origin of the weird holes called craters and the immense circular walled-plains is that internal fires broke through the crust in a manner somewhat similar to the volcanic eruptions on the Earth: this is entirely discredited by another school which holds that the Moon when plastic had been bombarded by gigantic projectiles — meteoric stones or perhaps small planets — and that the pitted surface of large parts of the Moon is the result. It has also been seriously suggested that the strange appearances we see may be explained by the action of cold, and that the Moon is covered with masses of ice and snow.

The meteorite theory of the lunar surface implies a temporary shower of large projectiles at some remote date, but there are also curious problems in connexion with the ordinary fall of meteorites upon the Moon, for it is supposed that the Moon is bombarded by these masses of iron and stone similarly to the Earth. Professor Shaler of Harvard once pointed out difficulties which have not been answered. How can it be that if a terrific hail of meteorites have been bombarding the Moon for ages we see no evidences of them in the shape of smoothed surfaces of mountains and a uniformly dark color covering every level plain? The elevated masses are bold and sharp, and the great plains are diversified by brilliant white streaks and patches of color and intersected by unfilled cracks and chasms. Although the Moon's surface is smaller than the Earth's the incessant bombardment of rocky meteorites ought to be far greater, for our companion planet is unprotected by the dense atmosphere which preserves everything on Earth from the quick destruction that would be caused by the smashing down of the millions of meteorites which are supposed to fall daily. There is no known reason why the Moon should escape the ceaseless battering of the celestial missiles; and yet, why are not the cracks and craters filled, and how is it that the white and colored marks on the level surfaces are vividly clear?

Does something prevent the fall of meteorites upon the Moon, or is

THE THEOSOPHICAL PATH

there something wrong about our theory of meteor falls? Some think the latter.

The general opinion about lunar conditions is that there is no appreciable atmosphere, no moisture, mist, or ice, and no vegetation or other form of life on the Moon. Professor Pickering has very different ideas, the result, he says, of extremely careful scrutiny of certain lunar mountains under all conditions of illumination. He claims that there is even photographic proof of his contention that the Moon has a very rare atmosphere, perhaps of carbon dioxid, and that certain changes in color during the lunar day are not to be explained except by the formation or melting of frost or the growth of vegetation. Among observations which seem to confirm his opinion he tells of one made during a total eclipse of the Moon; as the Earth's shadow was passing over the face of the Moon he noticed, and carefully measured, an increase in the bright area round the crater Linné. This took place, of course, during the hour or so when that part of the Moon was cut off from the light and heat of the Sun, and Professor Pickering reasons that it was a deposit of hoar frost forming visibly to the eye. He has also made elaborate observations of changes of color on Pico, an isolated mountain of great steepness, which apparently support his theory of falling and melting snows. The subject is very obscure, and it brings up the possibility of the existence of a lunar atmosphere. One difficulty in accepting this is the Kinetic Theory of Gases. Is the Moon's force of gravitation enough to prevent the molecules of an atmosphere such as ours flying off into outer space, or could some heavy gas like carbon dioxid be retained in craters or low-lying places? If the Kinetic Theory can be established so as to show the impossibility of the Moon retaining any kind of vapor owing to its small gravitational power, how are we to understand the haziness said to be seen round some of the Minor Planets, tiny worlds so small that a hundred would hardly make one Moon, or how can we explain the cohesion of the extremely attenuated substance of comets? In those cases gravitation must be extremely feeble.

Leaving many other unanswered lunar problems, and passing on to Mercury, we find that, excepting its movements, little more is known about the nearest planet to the Sun than its size, density, and distance. Has it any atmosphere? What is the length of its day? What is its real shape? The observations of the latest Transit of Mercury across the Sun's disk on November 7, 1914, were very confusing. From a large number of observations reported to an astronomical journal the following curious results are extracted. Seven observers with fair-sized instruments (including M. Jonckheere with the great Lille 28-inch telescope) noticed

ASTRONOMICAL NOTES

that the planet was not round, and most of them said it seemed longer from north to south than from east to west, a statement that has been made in accounts of previous transits, extraordinary though it seems. Three observers saw the planet perfectly round. Ten reports were in favor of an atmosphere of some kind; one observer with a 12-inch telescope claimed that the atmosphere was chiefly confined to the "lower latitudes" of Mercury. Four reports as to atmosphere were in the negative. A white spot has long been suspected upon the dark side of the planet when in transit; in 1914 seven observers were certain of seeing it and three were doubtful. One said it was not in the center, an observation which agrees with several made on previous occasions; this seems to refute the suggestion that it was an optical illusion, but no one has offered any probable explanation of its existence. The evidence about Mercury in general is so conflicting that any positive statements should be taken with great caution.

Venus is not much better understood than Mercury. For instance, the length of its day is a subject of bitter controversy. From a study of the faint spots occasionally seen on its bright side many keen observers are certain that its day is about twenty-three and a half hours; others say it always turns the same face to the Sun! We cannot detect polar caps, and do not know at what angle the planet is inclined. It appears to be covered with dense clouds and there is little evidence of a thin atmosphere extending beyond the cloud-layer. There is also a 'dry' theory of Venus; *i. e.*, that it is perfectly arid and is subject to tremendous winds which carry volumes of dust and hide the general contour of the surface. This is highly improbable. Then again, what is the nature and cause of the mysterious 'ashy light' or 'phosphorescence' seen occasionally which faintly but distinctly illuminates the night side of Venus, the side that is turned away from the Sun? It is clear that at times Venus emits a light of its own; why is it not always seen?

A very interesting question has lately arisen in regard to the amount of astronomical knowledge possessed by the ancients. Everyone knows that even in a very small telescope Venus can be seen, when at a certain distance from the Sun, in the shape of a crescent — exactly like the Moon but brighter and without the lunar craters, etc. The point lately discussed is whether it is possible to see the crescent shape with the naked eye, and, if not how is it that the 'horns' of Venus were known long before the astronomical telescope was first made, as we have been always taught, by Galileo in 1609. Some curious information has lately come to light in this connexion.

When Galileo turned his new telescope on Venus and noticed the

THE THEOSOPHICAL PATH

phases, he published his famous Latin anagram which reads, when translated, "The Mother of Loves (Venus) imitates the phases of Cynthia (the Moon)." This discovery was at once seen to be a strong confirmation of the heterodox theories of the plurality of worlds, etc., and Galileo soon found himself in trouble. But, after all, it only seems to have been a re-discovery, for, as Mr. J. Cofford, of the Royal Asiatic Society, lately pointed out in the *Journal* of that body, there are many references to the 'horns of Venus' in ancient cuneiform literature from Mesopotamia. Dr. W. W. Campbell, Director of the Lick Observatory, thinks this must have been a lucky guess on the part of the ancient priest-astronomers, for Venus is too far away for the horns of the crescent to be seen without a telescope.

To test the possibility of seeing the crescent of Venus without optical assistance, some careful experiments have lately been made in the very clear atmosphere of Algeria with native college students selected for unusually keen eyesight. Drawings of the planet were used for the experiments. Due precautions were taken to prevent self-deception or other errors. Although the drawings were well lighted and free from the glare that always accompanies the real planet, the crescent shape was not seen until it was brought near enough to be more than twice the diameter of Venus at its best position. These trials effectually dispose of the vague reports we occasionally hear of the visibility of the horns of Venus to the naked eye, but not of the 'coincidence' or 'lucky guess' of the Mesopotamians, nor of the following curious fact from medieval times.

There is now, in the library of the Royal Irish Academy, Dublin, a rare manuscript, an astronomical textbook, written in Irish, but for the most part, at least, a translation from a Latin version of an Arabic original by Masch Allah, an Arabian or possibly Jewish astronomer who lived about the close of the eighth century. It was turned into Latin in the thirteenth century and from that into Irish about the year 1400, and was made accessible to English readers in 1893.

Now in this ancient scientific treatise which was translated into Irish two hundred years before Galileo's telescope revealed the shape of Venus to the world of his day, we find the statement that when Venus and Mercury are twelve degrees from the Sun they are horned like the new Moon. As the crescent of Venus is invisible to the keenest eyesight, and also that of Mercury which is much smaller, how did Masch Allah in the eighth century (or the translators in the Middle Ages, at least two hundred years before Galileo, supposing they added the remark) know anything about the phases of the inferior planets? The constant efforts to belittle the wisdom of antiquity and to explain its learning by

ASTRONOMICAL NOTES

'chance' and 'lucky guesswork' are on a par with the general tendency to exaggerate the importance of modern progress in material things and to minimize the greatness of former civilizations, which arises from two sources, antagonistic to one another but united in result, *i. e.*, the literal interpretation of Biblical allegories, and the materialistic theories of man's evolution. Far more must have been known about the planets and stars in ancient times than is commonly imagined. Whence did the Arabians derive their traditional knowledge that the bright star Sirius has traveled across the Milky Way, a journey that has taken it about sixty thousand years and which has only been recently ascertained by modern astronomers through the most refined measurements with large telescopes? May they not have derived it from the high culture of Chaldaea or ancient India? When we consider the marvelously exact tables of planetary movements handed down from prehistoric India and preserved in the *Sûrya-Siddhânta*, which cover cycles of enormous length, it is difficult to put any limit to the possibilities of astronomical knowledge in very ancient times. In regard to the Mesopotamians, it is the opinion of many that:

"the stellar tables made by the Greeks depended on a catalog of the fixed stars made by the Babylonians, and that these last-named people invented the sundial, and determined within a very small fraction the length of the synodic revolution of the moon. They knew that the true length of the solar year was 365 days and a quarter nearly, and had notions not far from the truth with respect to the relative distances from the earth of the sun, moon, and planets. Professor Rawlinson, who is our authority for the above statements, is of opinion that when the astronomical tablets which exist by hundreds in the British Museum come to be thoroughly understood, it will be found that the acquaintance of the Chaldaean sages with astronomical phenomena, if not also with astronomical laws, went considerably beyond the point at which it is placed on the testimony of Greek and Roman writers. The same author adds that there is distinct evidence that the Chaldaeans observed the four satellites of Jupiter, and that there is strong reason to believe that they were acquainted likewise with the seven satellites of Saturn."—*English Mechanic*, Nov. 8, 1907

Why, then, could not the ancient observers who stood upon their seven-storied pyramid-temples high above the plains of the Euphrates and Tigris, ages before the Greeks began to discuss the problems of the heavens, have known all about the phases of Venus and Mercury? The plano-convex lens found by Layard in the ruins of Nimrud, Assyria, is a very palpable hint that there were instruments in existence at the so-called 'dawn of civilization' of which no mention has been made in contemporary literature! The Mesopotamians represented their god Saturn sitting inside a *ring*! If they knew of the satellites of Jupiter, and perhaps of Saturn's, which require considerable optical aid to become visible, what is more likely than that they knew and handed down to the Arabians of later periods the knowledge of the crescent shape of Venus also, especially as the latter is a much easier object to see?

KARMAN

A LECTURE DELIVERED BY REGINALD MACHELL AT THE
ISIS THEATER, SAN DIEGO, JANUARY 5, 1919

FRIENDS: I have been asked to speak to you this morning on the subject of Karma.

Of course every student of Theosophy is familiar with the term Karma and with the ideas conveyed by it, but those who have not studied the subject may like to know the meaning and the origin of the term. It is an old Sanskrit word, and it is used because, to those who have studied Theosophy, it conveys a very clear and definite idea; and to those who come upon it for the first time it means nothing at all, which is an advantage, because almost all words that we use to express new ideas are already associated with a lot of old and misleading notions, and it is often a very long process to get at the real meaning of any particular word with which one may be quite familiar.

Roughly speaking, one might say that the law of Karma is the law of cause and effect. It is said in the East that results follow causes as the furrow follows the plow; and this is a very good illustration. I suppose any person of ordinary common sense would admit that in a general way that was a rational theory; but in practice we do not seem to believe in it. Some people find comfort in laying the blame for everything that happens to them, on fate; others on chance; others say, "It is the will of God"—all different ways of saying pretty much the same thing: and what they are saying is that they are not responsible.

As a rule nobody is willing to accept the responsibility for his or her own actions; and yet everybody knows that we can learn nothing really worth learning except by experience; and we have to get our experience ourselves: nobody can get it for us. And experience means simply learning that certain results will probably follow certain causes. It would be impossible to learn anything by experience if this were not the case; if we had no faith that there was in Nature a fundamental principle—I do not like the word 'law' because it suggests the laws that man has made. Men make laws for their own convenience, to make other people do things that the law-makers think they ought to do. Such laws may be good or bad, but they are all entirely artificial.

When one speaks of a law of Nature, one is talking of something else. I take it that a law of Nature is a statement of the inherent nature of things; an expression of belief that things act in a certain way by reason

KARMAN

of their inherent nature. If they did not we could have no certainty in knowledge gained by experiment. Every new experience would be a separate and detached incident, and we would make no progress; we could not learn by the means we ordinarily employ for gaining knowledge.

But the law of Karma is just that very law, that effects follow causes; and it seems a very simple thing to accept that much. But when one comes to work it out in detail, it does not seem quite so simple; because in the world generally we have lost all understanding of the true nature of man, and of the true relation of man to the world he lives in.

Some people think that there is a mysterious power called 'chance,' which, as far as I can see, is another name for some kind of unknown Deity, who rules the world capriciously. Of course, if that be so, there is no use in attempting to conform to the law, because it is apt to be upset by the capriciousness of some demon, or god, or something else; and then life is not a farce, or a tragedy — it is nothing — it is a muddle.

But life is not a muddle: there is a purpose in it. I think it is almost inconceivable for anybody seriously to believe that things exist by chance and without reason. I think everybody feels intuitively in himself that there is a reason for his existence, and that he would like to know more about it. Now, I take it that the object of existence, the reason why things come into existence, is because that SOMETHING, which is back of life, wants to know. It wants to know what it is and what things are. It wants to know; it wants to gain experience, and that is what every human being wants to do: he wants to know.

That knowledge to a certain extent comes naturally in the course of experience; but unfortunately it is interfered with by the teachings of various people, who see that it would be easy to rule the world if they could only get others to stop thinking for themselves; then these others would have to accept the teachings that were given to them. This is a convenient way of getting power over other men; and the desire to do that, I believe, is something inherent in men and women; a desire to rule something, if it is nothing more than a cat or a dog,— to have something that one can rule.

We all have, more or less, the desire to rule other people; and one of the ways in which that desire shows itself is by obscuring knowledge. You will find all the way down through history that some people have been busy trying to find the truth, and others have been busy trying to hide it. Those who come to teach the truth are naturally looked upon as the enemies of those who want to hide it; and often the teachers of truth have a bad time, as you know they have had in the history of the world.

Now, the gaining of experience by man, I take it, is fundamentally

THE THEOSOPHICAL PATH

the cause of his existence on this earth. But there is a difficulty there, because people say, "How can I gain knowledge? I can learn very little in one life, and when that is over there is an end of it." That is what they have been taught.

We have been taught things like that; but the law of Karma is older than these false ideas of life.

If you think of it for a moment you will find that in yourself you have a conscious idea that 'I am.' You may be doubtful of what you are, but you feel, 'I am.' And you cannot conceive of that 'I am' having any beginning or any end. 'I am.' Today I am this, and tomorrow I may be something else, and the next day something different, perhaps, but still 'I am.' That is the essential idea: that man continues; that life continues; that consciousness is continuous; and that life does not stop when the body dies, but that it goes right on.

There is a change. The body goes through changes, and there may be other states, and other bodies; and the old teaching was that man, the individual 'I', came back to earth, and went through these earth-experiences again and again, until he had completed all the range of possible experiences to be gained on this earth, and not until then was he fit for another world. The idea that man can live one life without learning anything in particular, die, and then be worthy to go on to an eternity of bliss is something so inconceivably ridiculous that one wonders how it could ever have been accepted: but we know that the capacity of the human mind for folly is unlimited. It is that we simply do not think, and we do not dare to trust our own intuition. I venture to say that it is impossible for the intelligence of man to think of itself as non-existent. Belief in the continuity of consciousness seems to be natural, and I would say necessary, to man. Without it he would not be man.

Now, of course, if life is continuous, then the experience that is gained in one life is not lost in death, just as the experiences that one gained in childhood are not lost, though perhaps completely forgotten. We none of us remember how we learned to walk, or how we learned to speak, or how we learned a lot of other things. In fact, all along the line we are learning things, and then forgetting how we learned them, but afterwards doing the things apparently spontaneously. The process of learning was a process of gaining experience, and of building that experience into the character; and when these experiences are assimilated, a man is a more completely developed character than before.

When a man dies and passes into another life the character does not die. The body disintegrates, but the individual, the man, goes on with that character; and when he is born again he is born with that character. You look around you and see children born into the same family, under

KARMAN

the same conditions, and educated under the same system, but all with different characters. It is not always the character of the parents nor that of ancestors which dominates, but the children will have individual characters. You can find evidences all around you in every-day life for the reasonableness of this theory of continued existence. Then if you accept that idea, you will begin to see that life is not only the result of what has been before, but that there is a possibility now of doing things that will affect the future; and a man will not be content to say, "I have got this character because I have inherited it from my father."

Where did the father get it? From his father? — You can follow the series back to an impossible solution. There is indeed no solution along that line.

The logical thing would be to ask, "Why did you come into that family if you did not like its characteristics?" Simply because you had developed a certain character of your own which attracted you to certain surroundings, just as it does in ordinary life.

Let a lot of men be turned loose in a strange city and they will all soon find themselves in different conditions. Their characters will take them where they belong and where they will have the opportunity of gaining experience. If they have developed vices their vices will take them to vicious quarters; and then perhaps they will blame the surroundings for that. Well, the surroundings are to blame as well as the men.

We are not ultimately separated. We all realize that there is a common consciousness; that in it we share what belongs to others, and we cannot live our own life entirely separated.

Therefore no man can say that he is not responsible for other people's conditions, for he has his share in causes which are set going.

The building up of a character of a man is accomplished not merely by gaining external experiences, but more particularly by the thoughts that he thinks.

Of course you can see that your acts affect other people directly: but your words also affect other people directly. The effect of your thoughts is not so easy to see. Of one thing you are quite sure, and that is that your thoughts affect yourself, and as you think, so your character develops, and you will some day be tempted to act along the line on which you have been thinking. And you can understand if your consciousness continues through lifetime after lifetime (just as you live day after day, go to sleep at night and wake up in another day), so in the greater life you live a lifetime, you die, and are born again, and yet again, and go on gathering experience of all kinds, as you gradually awaken your real consciousness to an understanding of what you are and what you are living for.

Until you have begun to think, you do not trouble about these things.

THE THEOSOPHICAL PATH

You simply take experience as it comes, like an animal, and live according to the consciousness of your kind. You know the animals live according to the laws of their kind, not of their individual nature, and they obey those laws, and do not get outside of them. But man is a thinker, and has separated himself from animal conditions; he has his animal body, but his mind is individualized and thinks, not for his own class but for himself, and at times to such an extent that he forgets that he is associated with the rest of his kind also.

Man builds up an individual character of his own, and every thought that he thinks is a molding of his own consciousness, a developing of his own character, and the results will follow those causes inevitably.

Karma is the old teaching which has been misunderstood at times and been represented as Fate. Great fatalists you will find amongst the Mohammedans, who have what they call 'Kismet,' and who say "All is Fate." The most ignorant class of people believe in that dead-letter kind of fate, but wherever you find an intelligent, philosophical Mohammedan, you will find that he has an entirely different conception, which is almost the same as Karma. His Kismet is different.

I think you can illustrate it in this way: certain conditions will come around every year. You know at certain times of the year it is going to be more or less cold, and if you get very cold weather you will say, "Well, at this time of the year cold weather is to be expected." That is like Fate: certain things happen and there is a tendency at certain times for certain things to happen. There is a tendency for certain characters to do certain things. They say, "Because it is winter it must be cold," and "Because I have a tendency to this thing, I must do it all the time." They are forgetting the power to control themselves; that they can control Fate.

Man is the maker of his own destiny, it is often said. To a certain extent that is true, obviously, because a man does his own thinking. You are responsible for your own thinking. You cannot blame anybody else for that, and as you think so you will act, more or less. If you think strongly you will probably act on that thought, and if you think weakly and vaguely, you will act that way. It depends upon the power of the will whether your thought is active or not. As you think, so your character will develop. If you think weakly your character will be like that, and if you think strong thoughts your character will probably become strong.

But you are not separate. If you take a thought and develop it into an individual doctrine, then you will meet all sorts of difficulties. You cannot say a word or do a thing that does not affect a great number of people, and you have a share in that responsibility. If you speak you

KARMA

do not know how your words are going to affect the people you are speaking to and others. You have perhaps a clear idea in your mind of what you are speaking about, but you may not express it clearly and then those to whom you are speaking are misled, and you will say they do not understand, but you have your share in their misunderstanding.

We all have our share in the vices and crimes of the world, because we all have a certain amount of sympathy with the things that lead to them, and we do not easily get rid of that: consequently you want to understand, in studying the law of Karma, that cause and effect are not purely a personal matter. A man cannot say, "I have this misfortune because I did so and so at such a time." You cannot tie things down that way, because your life is so interwoven with the lives of other people, because you cannot tell where the interactions begin or end.

People who undertake to read your past lives and to tell you where you lived before, and why certain things happen to you — fortune-tellers, and that kind of people — are simply guessing all the time. Sometimes the guess comes out all right, but generally it does not. One does not want to waste one's time guessing, but we all like to get at facts; and the fact is, that effects follow causes as the furrow follows the plow. If you just think of the furrow that follows a plow you will understand the law of Karma. If the plow is held strongly and firmly you will get a clear-cut furrow. If the plow is held loosely the ground is merely scratched and there is no real furrow, but where that mark is, that is where the plow went, and in no other place. That is the idea. There is no escape from the effects of causes set going.

Of course you can see how some religious bodies have found it to their profit to put that law to one side, and to say, "This is the way of salvation." Salvation is a pretty word, but what it means is that you can get away from your own responsibility — get away from the results of causes you have set going. That is not a very noble idea, and in practice it seems to me a very foolish one altogether; because if causes are set going the results must follow and you must accept those results and learn the lesson; and as you act now, so you will affect the future. What hope would there be, what satisfaction would there be, in trying to establish better conditions, if some capricious law were to get in the way and alter them?

Man does not want anything more than what Nature gives him, which is absolute justice. What he gets is in some way his share of the common fortune or misfortune of the world, not merely his own particular individual lot; but his share along with the rest. You know in every community you are willing to accept a certain amount of responsibility. You pay taxes for people whom you know nothing about, and you accept

THE THEOSOPHICAL PATH

the sanitary or unsanitary conditions as they may be; you accept certain conditions as your share. You are not individually responsible for the state of the drains; you are not individually responsible for other people's extravagance or mismanagement, but you are responsible for your share in it. We all have our share in it. So in the same way we have our share in public opinion because we help to make it, and have to stand the consequences. We have our share and no more.

When people get to running these ideas into narrow grooves of personality they make the whole thing ridiculous, and the result is contrary to nature. You cannot say that if you act in this way you will get certain definite results. You will, provided your share in the general conditions allows it. You may sow a certain seed in a certain ground, but it is by no means certain that you will get a crop. You will get no other crop; but certain things may interfere: weather, or the seed may be destroyed, and you may get no crop at all from that; and this is what you expect as your share. You do not look upon yourselves as special victims in such a case.

When a man gets rid of the idea that he is so individually and personally responsible for everything, he is apt to go to the other extreme and say that he has no responsibility. We all float and drift about in these vague generalities and narrow personalities; and I take it that the whole object of existence is to gain experience by means of which we may learn just what our real position is, where our responsibilities begin and where they end. You will find that if you accept the idea of Karma and continued existence, or Reincarnation, as it is called, you have got a working basis upon which you can build a rational theory of life, which is free from the incongruities and contradictions which are to be found all along the line in the ordinary religious systems.

You know many of the religious systems of the world generally have been built up on scraps of truth that have been distorted and crystallized and changed and altered to suit the convenience of the hierarchy that had control of that religion: sometimes doing it with the best intention and sometimes not, as the case may be; but in all cases the truth very soon got obscured. It does all the time. The tendency is for any great idea to become crystallized and destroyed, and then come in expedients and schemes of salvation; rites, rituals, and ceremonies are established, by means of which certain results are expected to be obtained; and it is no use for one set of religionists to call the others heathen and idolators, because they are all doing pretty much the same thing and what they are trying to do is to get certain special benefits for themselves. This is playing upon the lower side of human nature, the selfishness: to get salvation for themselves, and to escape responsibility for their acts.

KARMA

This is the foundation upon which all the narrow dogmatic religions have been built, because it has been found that the world would be glad to pay the price for the promise of eternal bliss and to be freed from the responsibility of their actions.

The man who is looking for the higher experience does not want to be relieved from the responsibility of his actions, because if he is so relieved, he cannot learn anything. He wants to know; and when he has seen that certain courses of conduct produce certain results, he says, "That is enough. I will stop and take another line." But when he sees, or thinks he sees, that he can go free and indulge in a certain line of conduct which he intuitively knows is bad, and can escape, apparently, from the results, there is a great temptation to do so. He thinks that he can do this thing though other people cannot. He has got to live a little longer, and look a little further, and learn that the furrow follows the plow, and that results follow causes sooner or later.

There is an old saying that "The mills of the gods grind slowly but they grind exceedingly small"; and the laws of Nature work that way. They take their time, but the effects follow the causes. We know that certain seeds come up quickly, and some take a long time; some take years, and only come up periodically. So it is in one's own nature. You have certain thoughts and you may dismiss them, and do not think of them; but they have got an entrance into the mind; they have made a little dent in the wheel and when the wheel comes around there is that thing. And every time you do certain acts you establish a tendency to repeat those acts. That is the Karma of your own actions — the *tendency* to repeat, not the *necessity*; you will never have the necessity to do them.

When you have established a habit — no matter how tightly it has got hold of you — you are nevertheless not bound by it. You can break it; and the breaking of habits is a thing that interests every one of us, because every one has had a try at it from time to time. You generally start by making a resolution, saying, "I will do this," and "I won't do that." But the 'will' or 'won't' is something in the future. That is to say, you have put it off to the future, and it stays there.

Saying you make a resolution to do something next year. That is where you put it, next year, in the future. And it remains there in the future. People do not think of that. But you will find that the reason you do not keep the resolutions you make, is because you did not mean to. The future never comes, and you are safe. If you want a thing done you have got to do it NOW.

A man was telling me that he had experienced that trouble — he had meant to give up smoking. The harder he tried, the worse it got.

THE THEOSOPHICAL PATH

At last one day he stopped trying, and began to think this thing out. His wife said to him, "What is the matter? You are thinking about that smoking." "Are you going to give it up?" "No," he said. "How is that?" said she. "I have done it. It is done now," he said. And it never troubled him again. He made up his mind that he had done it, and that was the end of it. It struck me that that man had got a good understanding of Karma.

Some people believe that their hereditary tendency is bound to work itself out, and that they are doomed to have this, that, and the other troubles, and weaknesses, because they have inherited them. But that is not the fact. Man is an individual and he is in himself inherently able to control all these things, and to build his own destiny if he uses his will; but he must develop that will in himself. Nobody else can do that for him, and it is not a matter of intellectual thinking. It is simply a matter of willing. Like this man, who did not put the thing off, but did it at once. That to me is the greatest comfort in the idea of this philosophy — not that the comfort of a philosophy is its recommendation, but the satisfaction of the rationality of the idea that man, while he is the victim of his own past, and the past of the nation that he belongs to, is all the time master of the situation, *if he wills*.

Without that I think the law of Karma would be a terrible thing. It would be pure fatalism, and *that is what it is not*; because man, we are taught, is inherently superior; he is a spiritual being, not a material being, and that which I spoke of as the 'I am' goes right along from start to finish, and all the way along the line is gaining experience, and what he is today is what he has made himself in the past, and what he will be in the future is what he is making himself now. The perfect man is Cause as well as effect; the maker of Karma; the master of his destiny.

"Do you think," said Scipio, "that I should ever have undergone so many labors, day and night, in the senate and in the field, if my glory were to terminate with my life? Would it not have been much better to have spent my days without labor or contention, in indolence and tranquility? But my soul, lifting herself up, I know not how, always looks forward to posterity, as if, when she shall have departed from the body, she will then at length be but beginning to live. Nay, unless the case be that our souls are destined to immortality, not that of any person, however excellent, would thus exert itself for the sake of immortal glory."— *Cicero*

MEDICAL PERSPECTIVE

LYDIA ROSS, M. D.

EVEN the laity know that the doctors generally rely more upon laboratory findings for settling the diagnosis of disease than upon bed-side observation of a case. The intuitive sense of human health values which the old-fashioned, devoted family doctor evolved out of his experience, has been replaced largely by the ultra-scientific efficiency of the microscope and test-tube. The laboratory analyses, in extending, deepening, and refining knowledge of physical matter, have discovered various unknown micro-organisms and chemic pathologies. But the medical eye-strain due to continued focusing upon these material details has impaired the doctor's mental sense of human perspective, and belittled his view of the sick man as a complex whole of body, mind, and soul. The reaction of the conscious man upon the handful of dust called his body, in normal and abnormal ways, is not recognised as the same quality of dynamic power which operates constructively upon the surrounding earth in upbuilding civilizations, and destructively in wastage and war.

"Back to human nature" will be the motto of the pathologist who is to discover the hidden resources of this unknown territory of welfare and illfare. By all the laws of logical analogy, the diseased consciousness which broke out in the social pathology of war, must be reflected, in degree, by the individual, conscious man reacting upon his body in new and subtle phases of pathology. Only the psychologist who is able to regard man as an embodied soul, can find the basic causes of disease, and especially the causes of modern epidemics, which are confessedly beyond the ken of the most searching materialism. No mind could compute the amount of suffering, horror, and despair which the world has lived out during the past four years. That this widespread mental and emotional disorder would result in disturbing the whole social atmosphere, with an intangible miasm which would find diseased physical expression, is evident to humanistic common sense, broadly viewing cause and effect which are beyond the detailed scope of laboratory diagnosis.

The mental, nervous, and psychic cases which have developed in the armies, in spite of rigid examination of recruits, have been one of the most important military problems. Although our Army medical officers so far succeeded in eliminating the mentally defective, that among the first 800,000 men examined, only 400 cases developed, Surgeon-General Ireland reports that the mental and nervous cases requiring special

THE THEOSOPHICAL PATH

treatment among soldiers in camps in this country is 2.5 per thousand,—slightly over the percentage in civil life. Among the troops overseas the number is 10 per thousand. Yet this evidence that the consciousness must be reckoned with, as well as the physical man, is not interpreted at its full value in studying modern pathology. Even though the body and the brain willingly enlist in the business of warfare, the higher side of the nature may recoil from such engagement, and put the trained soldier at odds with himself.

'Shell-shock' cases illustrate a baffling phase of disordered consciousness. Many of these men, suffering pitiably from chronic fear, trembling, and hallucinations, have been decorated for extraordinary bravery in battle—a paradox which no laboratory analysis can interpret. As the Senate Committee on Military Affairs learned recently, the effect of the announcement of the armistice on 'shell-shock' patients was, that among 2,500 of them 2,100 were restored to normal within a day or two! Surely it was no micro-organism which had caused the lack of alignment between the inner and outer man, when the mere news of peace restored the dislocation. Nor will bacteriology account for the high mortality from epidemic influenza in isolated islands and among hardy people of simple, natural life. This world-epidemic, following a world-war of unequaled ferocity, and exceeding it in fatalities for an equal length of time, points out the fact that though the armistice has silenced the guns, the enormous destructive forces evoked by humanity will expend their malign power.

A recent editorial in *The Journal of the American Medical Association* throws a side-light upon the helplessness and uncertainty which the profession feel in attempting to handle the present epidemic with the technique of diagnosis and treatment evolved from unlimited laboratory experience and experimentation. The editor says:

"An unbiassed observer, after listening to the discussions concerning influenza, at the session of the American Public Health Association, would come to the conclusion that some of those present were concerned largely with justifying their course of action during the epidemic; in other words, that they had not come with an open mind. Argument after argument was made on the basis of broad generalization or of unverifiable statistics. This is especially to be regretted because most of the points under discussion concerned questions susceptible of scientific proof. None of the health officers need to apologize for what they have done or left undone. The prophylaxis and treatment of this disease on a scientific basis depend on an accurate knowledge of its etiology and epidemiology. But the etiology of the epidemic is unknown, and its mode of transmission is unknown. Health officers had no guide of action and, by the very nature of things, could not have such a guide as long as our knowledge of the disease is as meager as it is. All had done what they thought was for the best; this was indicated by the spirit of the meetings and the discussions."

Undoubtedly the questions of the present epidemic are "susceptible of scientific proof"; but only the broad perspective of the sacred science of life itself can read the deeper meaning of disease and disorder.

SET THE DEAD FREE

R. M.



SOUL released by death, leaving his shattered prison-house, looked upward to the land of Light, and saw the Path.

But on the threshold of the Path he turned to send a greeting to the loved one left on earth. He saw her through the mists, and called to her; but in vain. Another stood beside her, and she smiled at this other through her tears.

The soul looked, and saw a shadow-like resemblance of the man that he had been, a memory of himself in the part that he had played before he was set free. It was his shadow; and the loved one was deceived.

The soul called to the woman, and she smiled at the ghost, as if she heard the voice of him whom she had lost. She was content.

The soul turned from the scene, but, while he waited trying to console the woman, the mists had gathered round about him, and his way was lost. He was held back. That shadow held him; it seemed to be drawing from him the energy that he needed for his journey: he felt as if this image of the body he had left was sucking his forces from him; and as he looked at it, he saw that the woman too was feeding the phantom with her own heart-blood, and it grew stronger as she faded.

Then for her sake, whom he had loved, he broke the ties that linked him to that specter, and left it to its natural dissolution. He could do no more, then turned to seek the Path that he had lost by looking back towards the world of shadows. 'Twas but for a moment: but moments on one plane of life may be eternities elsewhere, and a thousand years of earth may be but as a momentary impulse of the soul. So Life and death, and earth and heaven, and all the worlds beyond, are linked together, and yet separated, by the immeasurable moment we call Time: and through the countless Halls of Life wanders the human soul on its long pilgrimage of individual experience.

Oh you, who mourn your lost ones, set the dead free! Let go their hands, nor call them back to earth. The golden gates, that open for their passage to the Light, may close in that moment when your craving for their love holds them for one short instant of our time, that may inflict on them infinities of misery. Set the dead free! This is the sacrifice that love demands.

The Gates of Gold stand open, and the pure soul for a moment sees its glorious goal. Will you then cast the burden of your grief upon them to hold them down to earth, when heaven is open? Let them go in!

THE THEOSOPHICAL PATH

So may you learn to tread the Path of Life, and, freed from your selfishness, your shadow, you may perhaps rise a little way towards the Light, and see the trail of glory left by the emancipated soul, and catch the reflexion of the bliss that lies beyond the shadow-land of this earth.

JOTTINGS

G. K.

"Why bowest thou, O soul of mine,
Crushed by ancestral sin?
Thou hast a noble heritage
That bids thee victory win.

"The tainted past may bring forth flowers,
As blossomed Aaron's rod,
No legacy of sin annuls
Heredity from God."

—'Heredity' by Lydia Avery Coonley-Ward



LEST be the poets, say I. They are the true forerunners; the true preparers for the Master of the Way. Here in gem-like setting is a pearl of Theosophic truth — Duality! That man is fire as well as clay; Son of God as well as child of matter — how clear it is! Through all but opaque concealment there yet gleams out the Spark. Strange that we have not always seen it! Over all but infinite obstacles there bends above the Path the Bow of Promise.

Of all trite themes no one has been more alluring to the pen of tyro and erudite alike than this same subject of heredity. It has been chased through the channels of speculation, full sail, and hunted over the swamps and stubbles of materialistic hypotheses, to bring us up standing before Haeckel's "gelatinous hermit" at remotest and *pithecanthropus erectus* at best. Ah me! How materialism has handled this subject — and what has it made of it? A joke, a drollery, a waggish jest — a shame and an insult to the Soul.

There seems to be some psychological influence holding those who discuss this theme most glibly in a veritable cave-prison of thought, far more confining in one sense than that which Plato so named. Yet, like the prisoner of the sometime legend, they have only to lift the bars to escape. But to do this never occurs to them. It is the age-old hypnotism of matter. Only the intuitional can see that the bars have no real

JOTTINGS

existence, and that out of their harsh limits he who will may — not walk, nor climb, but *fly* — for has not the Soul wings?

For Man the Thinker has a dual heredity. On the physical side, true, he must own to an ancestry of physical types, (albeit the tailless ape is not one of them, since he postdates man himself by some millions of years). On the diviner side he is the child of the 'Fathers,' the *Pitris*, the Creators, Lords of the Flame, 'Sons of Mind,' born of that Logos which is Deity's first differentiate expression. In a word, he is a child of God, with all a God's legacy of spiritual treasure ready to his grasp. He is himself, in essence, a God, but — in the words of H. P. Blavatsky — "having an animal brain in his head."

In reviving the ancient teaching of the duality of man's nature, Theosophy gives the sincere student the last word on this moot subject of heredity. H. P. Blavatsky, William Q. Judge and Katherine Tingley, what light their writings shed upon this theme — now like the light of sun and star, again like the long phosphorescence that marks the path of some stately ship in the darkness of night. They offer no hypotheses — they furnish proofs.

But we waver. Not heredity but our debt of grace to the poet was the topic to our hand. The whole realm of our finer poetry is filled with intuitions, foregleamings, of Theosophic truths. True it is that our Wisdom-singers may have lighted their lesser fires at the altars of the world's ancestral Theosophy — which is older than poets or poetry either, save that the whole Manvantaric progress is one Symphonic Poem. True it is that the steed of their Muse may have been watered at the fountains whence flow the healing waters that the world is so athirst for, and is even now turning to in despair. But what matters it? The song "breathed into the air," the arrow sped forth unaimed — (here again the poet is right!) — for some oak's stern breast, some friend's true heart, will each receive each his own. And the rift in consciousness is made here and there that shall one day cleave all asunder, and uplift and refashion and resurrect, and make all ready for the fuller message that but for the love-winged arrow and the fugitive song would have had to wait.

During the summer of 1904 the writer of the stanzas quoted above, Mrs. Coonley-Ward, author and poet, was Madame Tingley's guest for a short time in Lomaland. While here she wrote the following stanzas as a tribute to her hostess, the Teacher whose educational work she recognised for what it was. They stand as a tribute to the Builder of Lomaland no less than to the Love which worketh every miracle and maketh old things new. That too is something the world must needs be

THE THEOSOPHICAL PATH

finding out — the gospel of the diviner Love — so here is another foregleam of the sunrise which is to dawn.

“Show me thine ideal! I care not
If it accord with mine;
But only that its guiding star
Within thy heart shall shine.

“The dream may rise in ancient lore
Or in the new world’s need;
But Love must be its architect,
And Love must write its creed.”

Blessed be the poets, therefore, say I; the true fore-runners, the true preparers of the human heart for that Wisdom which rebuildeth worlds and for that true Love which is the fulfilling of the Law!

THE INTERPRETATION OF HISTORY

E.



HISTORY consists not only of records but also of the interpretation of those records. Hence history is variable in two ways: new records may be found, and the records already known may be interpreted in a new way. It will be seen from a study of Theosophical writings, especially those of H. P. Blavatsky, that both these methods are applied to history: the existence of other records is insisted on, and also new interpretations are given to the known records. Thus history is fluid, varying from time to time according to the qualifications of the historians. This is brought out in the following quotations. A writer on the history of mathematics* makes the following observations:

“We cannot now write a history that will satisfy mathematicians seventy-five or a hundred years hence. . . . Nor can the history of the 19th century be written seventy-five or a hundred years from now in a manner that will be fully acceptable to all posterity. The general proposition holds true that no decade can write history which does not have to be rewritten later. . . . There is an inevitable relativity of historical narrative. . . . The point of view changes.”

Then, speaking of ancient Greek mathematics, he says that the history of this is not final; in recent years it has been partly recast. Zeno’s ideas of motion, formerly regarded as those of an insincere dialectician, are now considered by many mathematicians as having “dealt sincerely and ably with questions of infinity now playing a leading rôle in modern mathematics.”

“Geometrical ideas of the last fifty years have brought into prominence the postulate

*Professor Florian Cajori in *Science*, September 20, 1918.

MIRROR OF THE MOVEMENT

of Eudoxus and Archimedes, which the older historians of mathematics passed over in silence. The advent of the non-Euclidean geometry has thrown Euclid's parallel postulate into a wholly different light. Euclid's once criticized definition of equal ratios . . . acquires a fresh interest when seen in the light of Dedekind's theory of the irrational. Many other illustrations might be cited to prove that historical narrative is relative."

This forms an apt commentary on what was said about Pythagoras in a recent number of this magazine. It gives the idea that some of the ancient philosophers may have been talking over our heads, and that we are now getting where we can understand them better than we did. Needless to say this is about what H. P. Blavatsky says in many places in her writings. It applies to many other things besides mathematics. The interpretation of religious symbology brings out the fact that it was based on a universal system, the Secret Doctrine, instead of being the result of puerile fancy. Our view of the past is like the view seen by a traveler climbing a hill: it becomes ampler as we rise higher. History may be said to consist to a considerable extent of prejudice. How much more we can know if we can succeed in clearing our mind of prejudices and in viewing the prospect in a tolerant and sympathetic spirit!

THE SCREEN OF TIME

MIRROR OF THE MOVEMENT

SUNDAY MORNING SERVICES IN ISIS THEATER

'DEATH AND REBIRTH,' was the subject of Madame Katherine Tingley's lecture at the services of the Universal Brotherhood and Theosophical Society at Isis Theater on the morning of January 12th. Preceding her address the Theosophical Leader referred to two misconceptions that had been brought to her attention during the past week, one relating to her views on marriage and the home, and the other to a certain absurd and grotesque teaching called "transmigration of souls." The latter Mme

**Wrong
Ideas of
Theosophical
Teachings**

Tingley declared was utterly repudiated by Theosophy, while the former was sufficiently answered by quotations read at the opening of the service from Mme Tingley's own writings on the subject of marriage and the home, covering a period of nearly twenty years, and showing that far from condemning marriage Mme Tingley held that it is a most sacred institution and that homes should be "schools of spiritual instruction," and "temples of love and unselfish service."

THE THEOSOPHICAL PATH

On the subject of the morning Mme Tingley said: "It is my hope to set your minds on new currents of thought, so that, with a larger sympathy born of the hour, you may find a solution to some of the questions and problems in your lives, particularly with regard to death. We must find a royal hope for the world at this time when everything is so disintegrated. Every system of thought seems to be shaking under the pressure, and home-life and family-life in particular are very seriously affected by the dark picture. All minds are questioning, 'What of tomorrow? what of the future?'"

Speaking of the customary idea of life which limits earth-experience to seventy-seven or a hundred years, Madame Tingley said: "We insult our higher consciousness, we insult the eternal laws that govern our lives, when we accept any such theory. Theosophy teaches that man passes from one experience to another until the soul is perfected, until it reaches its divine goal, when it 'shall go no more out.' Theosophy teaches evolution. It teaches that in the struggle and growth for perfection, even sorrows and disappointments may be blessings, and that in course of time the soul pushes its way to the light as the real essence of the flower pushes its way to the stars. In the idea of rebirth, touched by the heart and illuminated by the knowledge that man is divine, the great hope of the world is written on the screen of time and is breathing its influence upon all who will listen."

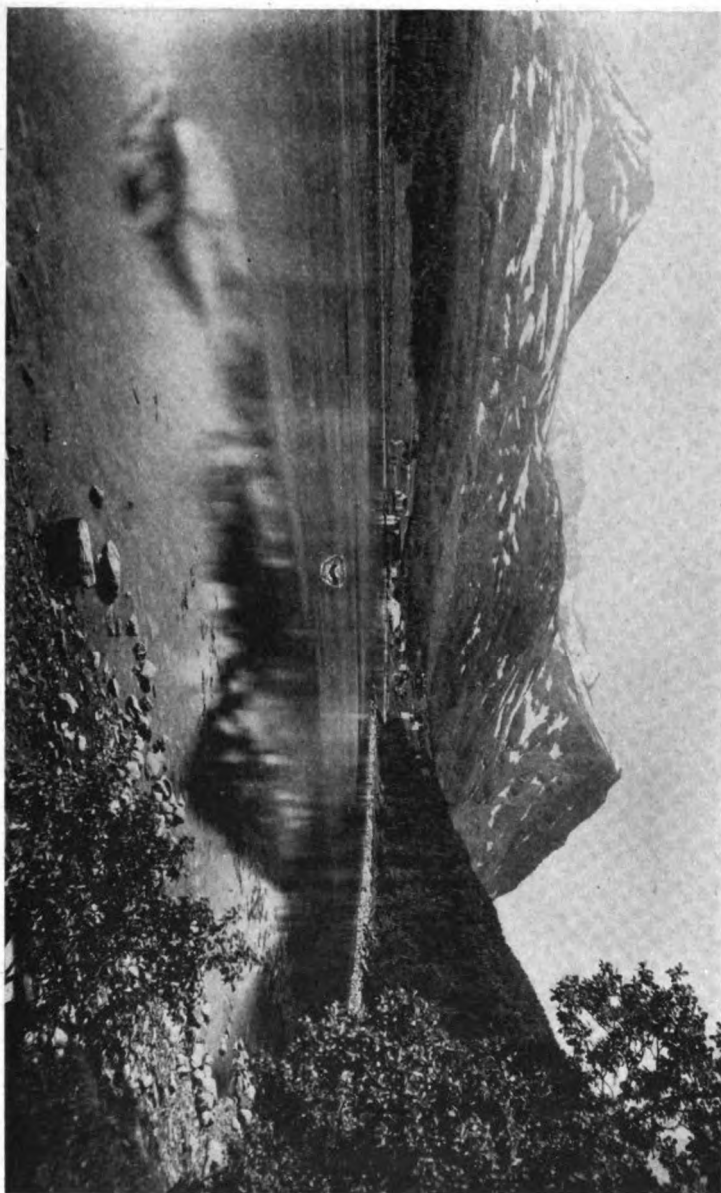
'H. P. Blavatsky and her Message to the Present Hour' was the subject of an address given by Madame Katherine Tingley at the regular services of the Universal Brotherhood and Theosophical Society at Isis Theater on January 19th. Opening her lecture with a selection from the *Bhagavad-Gītā*,

**The Message
of Madame**

H. P. Blavatsky

a devotional writing of great antiquity and known to all students of Theosophy, the Theosophical Leader made a graphic picture of world conditions and the general trend towards materialism in the 70's when Mme Blavatsky founded in America a nucleus of universal brotherhood and gave out to the world ancient and long-obscured teachings as to man's nature, evolution and divine destiny. She said:

"To bring this message of brotherhood required courage that was extraordinary, for this great teacher knew beforehand the persecution she would have to endure. Hers was that quality of courage that is born of superb sympathy, and as it came fear disappeared; she walked as one clothed in the light, challenging all systems of thought and all that menaced the progress of humanity. I should not dwell on this so particularly now if it were not that just at this time, when we as a people are trying to work with other peoples to bring about permanent peace, there are menacing conditions in our own and other countries, with unrest, discouragement and despair. And it is the time of all times when Mme Blavatsky should step forth in the glorious inspiration of her unselfish life with the message of brotherhood."



NORWEGIAN SCENES: ON A FIORD

Lomaland Photo & Engraving Dept.



Lomeland Photo & Engraving Dept

SVARTISEN GLACIER, NORWAY



UPPER LERFORSSEN WATERFALL, NORWAY

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

(ABOVE) NAMSOS, NORWAY
(BELOW) NORTH CAPE, NORWAY
Most northerly point of European Continent

MIRROR OF THE MOVEMENT

Self-serving will not do; self-love does not pay. What we must do is to deal with all men as our brothers, and so justly, so correctly, so Theosophically that we shall begin to sow the seeds of better harvests for the future. For we cannot help feeling that somewhere along the path of the ages we have not done our full duty by each other. Present conditions were not born in an hour, nor a day, nor in a year, hardly in a century. Let us sweep away these menacing things by a new quality of optimism, by a new brotherliness, and we shall reach the great goal through self-directed effort."

"The true esoteric Savior is no man, but the divine principle in every human being. He who strives to resurrect the spirit crucified in him by his own terrestrial passions, and buried deep in the sepulcher of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him."

Madame Katherine Tingley spoke at Isis Theater on January 26th, on the subject, 'H. P. Blavatsky and the Message of the Christ.' Taking

**Theosophy
and the
Christos Spirit**

the above quotation from the writings of Madame Blavatsky as her text, she supported the Theosophical teaching of the Christos spirit, or the indwelling Christ, by the words of Jesus in *Matthew* xxiv, by teachings common to all religions, by logic, and by an appeal to conscience and reason both.

"Mere intellect, in its egotism, shuts out the light, the Christos spirit. One who depends upon it may be self-sufficient, and may have high purposes, but he is alone. The man who is conscious of the indwelling Christ is never alone, for the divine companionship is with him wherever he may be, in the desert, in the caverns of the earth, under the greatest sorrow. Surely from this you must see that Madame Blavatsky had a mission and that Theosophy is a mission. And in all that Madame Blavatsky has written there is nothing more potent, nothing more forceful, nothing more helpful, than the interpretation she gave of the gospels. She lifted the veil and threw aside the rubbish, debris and brain-mind ideas which obscured the real Christ, and she brings out this great divine teacher as one of the most superb figures in history. The real interpretation of baptism from the Theosophical standpoint is the baptism of the Christos spirit. You see it in the little child, in the flowers, in the stars; yet it can never come until we recognise our divinity, find and develop the latent sleeping powers within ourselves, and through them bring about something for the benefit of all God's children."

"We cannot get away from the fundamental teaching of Theosophy that the heart of the Universe is justice. The soul of man is full of justice

THE THEOSOPHICAL PATH

and beauty, order and law, and these would express themselves in outer life if we would only give them a chance," said Mr. R. W. Machell of the

Address upon International Theosophical Headquarters, who delivered an address upon the subject of 'Justice' at
World-Justice the morning service of the Universal Brotherhood and Theosophical Society at Isis Theater on February 2nd.

"Man," he said, "is a soul, or in other words, a spiritual being existing by his own inherent right, and Theosophy is constantly appealing to the heart and soul of man on lines of simple justice, not on lines of sentimentality or emotional ideas of brotherhood, but on the basis of that brotherhood which recognises the simple fact that we are all of one great family. Once we recognise this simple truth, the rest will follow naturally and simply. We have to get out of that state of mind which looks to arguing and reasoning and complaint, and into the inner chambers of the heart to find there that justice, which is at the heart of the universe. We have to find justice first within ourselves. In doing this, we shall find that we have established in our minds true peace. Then will follow wisdom and we shall be able to solve all our problems.

"The world's idea of retributive justice is the old idea of 'an eye for an eye and a tooth for a tooth'; and this leads at once to the idea of revenge, which Bacon has characterized as 'a sort of wild justice.' But I do not think it is even that. Theosophy teaches us to look upon this differently, and when we do we are not so anxious to make others suffer for the wrong which they have done. They will suffer enough without our effort to that end, for we shall know that justice is inherent in the universe and in the nature of things."

THEOSOPHICAL THOUGHT IN IRELAND

EXTRACTS FROM *The Pope's Green Island*, BY W. P. RYAN, of Dublin

"FROM the beginning of December, 1905, to the end of 1910 I was the editor, in succession, of three Irish weekly papers — yet practically one and the same paper — that had the curious fortune of proving obnoxious or distasteful to official Catholic clerics — several of whom were contributors to their pages — as well as to a host of independent lay workers. I was banned by clerics and blessed by clerics. Certain Protestants were heartened by the ideas and the struggle, and cordially co-operated; other Protestants were puzzled or alarmed. Materialists, idealists, Modernists, Theosophists, became interested. All this, though peculiar and piquant, would not be worth reviewing if the work we did or tried to do was not worth doing, and of Irish and human appeal. It was so, I believe, at every stage; and there was scarcely anything of significance in Ireland that did not enter into our province. . . .

"Students of the Hindû *Bhagavad-Gîtâ* — which has been an inspiration

THEOSOPHICAL THOUGHT IN IRELAND

to a number of people in Dublin — are familiar with what is called 'raising the self by the Self,' that is to say, purifying and exalting the ordinary selfish nature, the everyday personal self, through realization and application of more and more of the higher Self, the hidden Divinity, the inner Christos, the Son of the Father, the Light that enlighteneth every man, as it has been named in turn. It is one of the Hindû doctrines that, seriously considered, is kindred to facts and phases of esoteric and mystical Christianity. It means indeed a realization and utilization of the divine truth that the Kingdom of Heaven is within you. 'There is no purifier in this world to be compared to spiritual knowledge,' says Krishna in the same book, wherein, as in other works, the idea and its practical bearing are unfolded in many ways. At one stage it is pointed out that he who has attained to meditation — in this oriental scriptural sense — should constantly strive to stay at rest in the Supreme, remaining in solitude and seclusion, having his body and his thoughts under control. 'For the self's purification he should practise meditation with his mind fixed on one point, the modifications of the thinking principle controlled, and the actions of the senses and organs restrained.' This is a higher form of the concentration or one-pointedness of which students of such lore and ethics think so much. . . .

"The latter-day Ireland in which we are interested has illustrated some such duality on a large scale. There has been a great deal of self-recovery, of vision, of ideation, of a passion to realize fine ideals; there has been an intensity of concentration — in the educational order and others. This has been mostly beautiful, but sometimes a little violent, unreasonable and extravagant; and all the time it has led to stiffening, antagonism, a thirst for repression, yet now and then capitulation and conversion in other parts of the body politic. Agricultural co-operators have disturbed certain politicians and sundry shopkeepers, Gaelic Leaguers have angered very different principalities and powers, broad-minded and Irish-minded priests have clashed with rigid and un-Irish politico-clerical tradition. Modernists and Theosophists in the broad sense have begun the *breaking of crusted ecclesiastical jurisprudence* and have *released spirit*; a more human and Christian social ideal has shocked worldliness in high places, clerical and lay; and so on. . . .

"I refer in other pages to what some considered the undue attention devoted in the theater and elsewhere to the peasantry. This question came before us in different ways, and it led to other questions on which young Ireland appears to be growing increasingly curious. A typical example or two will illustrate the position. Dr. Hyde in a lecture to the Students' National Literary Society, Dublin, in February, 1910, put forward theories of folk-lore and kindred matters that were keenly discussed. He suggested at one stage that the folk-tales taken down from the lips of some peasant in his hut on a Connemara mountain-side give us the only possible clue we can have to the moral nature of the prehistoric inhabitants of Europe.

"Some of us considered that there are different as well as more subtle clues. Again, Dr. Hyde seemed to have no doubt that folk-fancy and folk-

THE THEOSOPHICAL PATH

tales were at the bottom of all literature; that they had laid the earliest germs of literature; that from them had sprung the epic, the drama, and the novel. Some were puzzled to know why so much store was set by the folk-tales, so little by antique creations of which the *Orphic Hymns*, the *Vedas*, etc., were different types and survivals. Dr. Hyde, like our old friends the comparative mythologists, seemed to postulate a rude and primitive world, of crude and untutored fancies, and the gradual ascent of man from barbarism to what we know him in the fragment of earth-life we call history.

"It was urged in reply to this that it did not tally, for one thing, with the facts of history as they had begun to be seen by competent and candid investigators. The farther back we explored antique Egyptian history the higher were the evidences of civilization, and on the other side of the world, delving in prehistoric America, we found traces of a civilization to which we could assign no beginning; as one archaeologist had said, it seemed to have sprung up, like Athena, fully armed. And what preceded the great American, Egyptian, Indian and other civilizations? Again on the evidence available it was, to say the least, just as legitimate to hold that folk-tales — like other backward and modest things in the world — were *humble or degenerate descendants* from great lore of long-past ages and races, as that the greater had ascended from the less and the lowly. As 'A. E.' had remarked, a folk-lore was the tail-end of a mythology. Yet this did not mean that there was not evolution, and evolution of a much vaster range than most latter-day evolutionists had dreamed; there might be cycles of ascent and descent within the greater cycles. As to folk-lore regarded as the degenerate and down-drifting descendant of far nobler lore, we had plenty of evidence of similar lapses in history. The story of the treatment of truths in great world-Scriptures afforded instances. Compared with Paul or Valentinus or our own Johannes Scotus Erigena and many more, Dr. Hyde's Connemara peasant was one who had turned his own theology into folk-lore, though of course his spiritual life might be of a high order. And to beings on higher planes the Pauls and Erigenas (as they were) might seem only a higher order of folk-loreists so far as their explanations of being and phenomena were concerned.

"The discussion of these issues in the *Irish Nation* was a gentler edition of the discussions in private. In both spheres the debates gradually ranged farther and farther afield. One point emphasized was that some of the most ancient ideas of man's nature and destiny were amongst the very noblest of all, India and Egypt supplying a wealth of examples. Another was that even were it quite demonstrable — could we trace all the stages — that man in his earth-term had evolved step by step from nothing apparently higher than an animal-like form, we should be no clearer as to his real origin and essential nature. All we could say was that when the mysterious entity reached the plane of physical matter — the 'fall into matter,' or one phase of it, in the old mystic books — he assumed a physical vesture with more or less of the animal vitality of that plane, was subject more or less to the new

THEOSOPHICAL THOUGHT IN IRELAND

conditions and environment, but went on evolving, fulfilling his mysterious course and destiny. We could not conclude with any pretense of philosophy that he originated on that plane, was no more in essence than it, and fared no farther than it. Like a visitor to Arctic wastes, who must clothe himself in new fashion, and endure trying conditions and in a sense an unsuitable life, we could not at all explain him if we looked merely to the vesture, the conditions, and the immediate environment.

"And this led to the point that the modern evolution-theory was but fractional as compared with the ancient Oriental (and other) philosophy of man's nature and destiny. The modern theory only followed the outer man over the arc of a circle — the physical portion — and tried, as a rule, and of course vainly, to interpret everything in physical-plane or material terms; a proceeding on the futility of which Huxley himself had uttered a warning. The ancient intuitions and philosophies treated of the whole cycle of involution and evolution. The Gnostics and the Christian mystics carried on the tradition in their own way.

"On these issues as a whole clerical writers or apologists made no public pronouncements. The question of the civilization or philosophy of the far distant past did not apparently attract them; I doubt that many of them knew anything even of the light thrown in modern days upon Gnosticism. One or another would admit in private a deep interest in old Egyptian lore or in Erigena, but any serious study of Hindû, or even old Celtic philosophy, appeared to be confined to lay elements. As to modern evolution theories, when directly challenged about them, a clerical controversialist or champion would step forward to illustrate in his own way the liberality of Maynooth. Thus one wrote in 1910:

" 'I was present at the thesis for the Doctorate of one who is now a distinguished professor in Maynooth, and he calmly gave out before the Theological Faculty that a Catholic is free to accept the theory that he is descended [or has ascended, as H. Drummond would say] from the lower animals, his spiritual excepted.'

"It was said in the *Irish Nation* that this did not seem a felicitous way of expressing it; that the seers and teachers of many years ago distinguished clearly between the body and the Dweller in the body, and unfolded it much more philosophically. They would admit at once that the matter of which man's physical body is composed is the same as that of which the bodies of the lower animals are composed, but in a more advanced state of development. They dealt in exhaustive and subtle detail with the evolution of forms and the involution of essences over vast periods of 'time.' Man's psychic body or personality they saw as the result of *another line and order of evolution* than the physical. And so with higher elements — the foregoing was but the beginning of their subtle and fascinating philosophy (and intuition) of many-sided involution and evolution. To say that 'Man' has either ascended or descended from the 'lower animals' was to express a fragment of a truth *with great crudeness*. One would never expect so partial

THE THEOSOPHICAL PATH

and unphilosophical a statement from a distinguished Maynooth man. And even he did not discuss the subject for the benefit of the public.

"Generally speaking, official Maynooth seems in no hurry to deal with philosophical or psychical or mystical questions, in which so much of the rising generation is interested. It wants to go on believing that Ireland consists and will always consist of an incurious Catholicism headed by a professional Catholicism. . . .

"While the conservative clerics in their sermons, discourses, magazines and occasional books carried on with lulling solemnity the fostering of the folklore idea of Irish history and destiny, very different Irish historical authorities were at work, and are still at work, at home and abroad. Mrs. J. R. Green, Professor Eoin MacNeill, Mr. H. E. Kenny ('Seanghall') and others have already helped to change quite a number of conventional or traditional views. Apart from these I had evidence of the uprising of a more spiritual and esoteric conception of Celtic and later Irish factors and phases, a conception which embarrassed the older ecclesiastics, and though sometimes arresting was occasionally disturbing to a proportion of the more forward priests. It was strongly manifested in connexion with such matters as the study of Druids and Druidism, and it was curious on occasion to note the mingled fascination and bewilderment among the more or less interested laity.

" 'The mystery of the Celt' said 'A. E.' in an early lecture, 'is the mystery of Amergin the Druid. All Nature speaks through him. He is the confidant of her secrets. Her mountains have been more to him than a feeling. She has revealed them to him as the home of her brighter children, her heroes become immortal. For him her streams ripple with magical life, and the light of day was once filled with more ærial rainbows. Though thousands of years have passed since this mysterious Druid land was at its noonday, still this alliance of the soul of man and the soul of Nature more or less manifestly characterizes the people of the isle. What was the mysterious glamor of the Druid age? What meant the fires on the mountains, the rainbow glow of air, the magic life in water and earth, but that the Radiance of Deity was shining through our shadowy world, that it mingled with and was perceived along with the forms we know. . . . '

"Here some readers will recall a world of Oriental Philosophy, and something of that of a modern like Fechner. In a good deal of everyday Irish life, especially in slum-poisoned and forlorn towns, or amongst folk obsessed by problems and cares, one might think 'mysterious glamor' was a rather ironical poetic invention, and that the alliance of the soul of man and the soul of Nature was visionary. Yet on a hundred occasions, at the Gaelic festivals and otherwise, it all seemed a subtle reality. French and German students at the Gaelic colleges expressed a sense of it in their different ways, and I recall the wonderment of a Japanese visitor, who declared that in Ireland he felt in the presence of a very old and far-evolved civilization, while in England he had the feeling of being in a land which only lately had left crudity and young barbaric life. But this is by the way."

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either at 'large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters,
Point Loma, California.

Râja-Yoga Meteorological Station, Point Loma, California
Summary for January 1919

TEMPERATURE		SUNSHINE	
Mean highest	63.29	Number hours actual sunshine	241.20
Mean lowest	49.45	Number hours possible	318.00
Mean	56.37	Percentage of possible	76.00
Highest	74.00	Average number hours per day	7.78
Lowest	36.00	WIND	
Greatest daily range	24.00		
PRECIPITATION		Movement in miles	3060.00
Inches	0.36	Average hourly velocity	4.11
Total from July 1, 1919	4.86	Maximum velocity	30.00



The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California

What NEWSPAPERDOM says:

“THE SAN DIEGO UNION, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries — and has a larger circulation than any of them.” ∴ ∴

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

Please mention The Theosophical Path



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

THE SMARAGDINE TABLE OF 'HERMES'

Firstly. I speak not fictitious things, but that which is certain and most true.

Secondly. What is below is like that which is above; and what is above, is like that which is below: to accomplish the miracle of one thing.

Thirdly. And as all things were produced by the one word of one Being, so all things were produced from this one thing by adaptation.

Fourthly. Its father is the sun, its mother the moon, the wind carries it in its belly, its nurse is the earth.

Fifthly. It is the father of all perfection throughout the world.

Sixthly. The power is vigorous if it be changed into earth.

Seventhly. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

Eighthly. Ascend with the greatest sagacity from the earth to heaven, and then again descend to the earth, and unite together the powers of things superior and things inferior. Thus, you will obtain the glory of the whole world, and obscurity will fly away from you.

Ninthly. This has more fortitude than fortitude itself, because it conquers every subtle thing, and can penetrate every solid.

Tenthly. Thus was the world formed.

Eleventhly. Hence proceed wonders which are here established.

Twelfthly. Therefore I am called Hermes Trismegistus, having three parts of the philosophy of the whole world.

Thirteenthly. That which I had to say concerning the operation of the sun is completed.—*Translated by Dr. Everard*

The Smaragdine, or Emerald, Table of 'Hermes' has puzzled scholars for centuries past. According to a quaint tale found in a work ascribed to the medieval Albertus Magnus, Alexander the Great discovered the tomb of Hermes the Thrice Greatest — Trismegistos — in a cave in the neighborhood of Hebron. In the tomb was found an emerald slab, or table, which 'Sarah, Abraham's wife,' (1) had taken from the dead Hermes. On this slab were engraved, in Phoenician characters, Hermes' directions for 'making gold.' A quaint tale, and a most improbable one! Yet the above Table itself, is remarkably interesting and philosophically profound.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the act of March 3, 1879

Copyright 1919, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, Editor THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance, single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS, Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

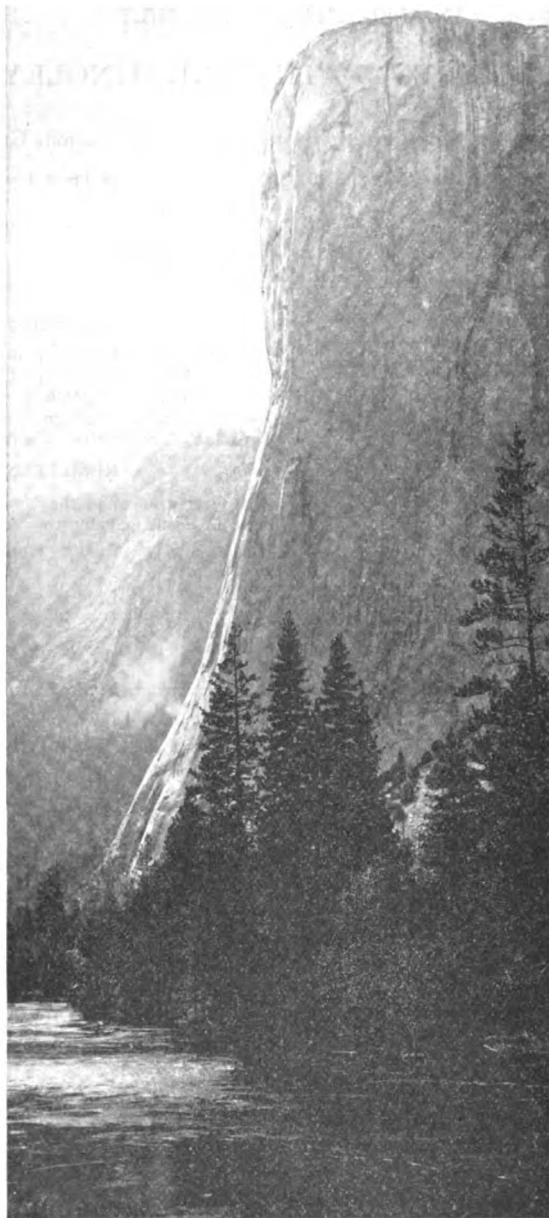
CLARK THURSTON, Manager
Point Loma, California

VOL. XVI NO. 4

CONTENTS

APRIL 1919

El Capitán, Yosemite Park		
Theosophical Keynotes	by the Editor	305
Thoughts on Karma	H. Travers, M. A.	314
Visingsö International Theosophical Peace Congress Pronouncements (<i>illustrations</i>)		317-320
Broadening the Base of Religion	H. T. Edge, M. A.	321
Can We do without Religion?	R. Machell	326
Prayer in the Light of Theosophy	T. Henry M. A.	333
Scenes in the Italian Alps (<i>illustrations</i>)		337-340
The Theosophic Life in the Home	Grace Knoche	341
America through Chinese Spectacles	P. Leonard	350
Whitewashing a Sinister Reputation	E.	353
Sculptures from the Parthenon Frieze and a Metope	Carolus	354
Illustrations of same		357-360
The Crest-Wave of Evolution: II — Homer (continued)	Kenneth Morris	361
The Age of the Earth	F. J. Dick, M. Inst., C. E., and William Scott	369
Fredericksborg Castle, Denmark (<i>illustrations</i>)		377-378
The Prodigal's Return	Ambrosius Kesteven	379
THE SCREEN OF TIME: Mirror of the Movement		390
Cape Town Views (<i>illustrations</i>)		391-392
Anthropology: The Pleistocene Man of Vero, Florida		396
Another Deplorable Superstition of Exact Science Moribund		397



Lomaland Photo & Engraving Dept.

EL CAPITÁN (3300 FEET)

Yosemite National Park, California

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XVI, NO. 4


APRIL 1919

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflexion of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of lilacs, the violets and the rose as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."—VICTOR HUGO

THEOSOPHICAL KEYNOTES

 *N touching upon the needs of the hour, and presenting a picture of the unrest and confusion which are the result of the thoughts and acts of ages past, and particularly now the result of the recent war, my aim is to bring home to the minds of my readers what humanity most needs today: a New Optimism, a Hope of such royal and inspiring character that all must feel a touch of something a little higher than they have had before, and a New Strength, because of the possibilities that lie before all humanity. From all these there naturally must follow a great courage; for it is this which must be emphasized now — a New and Splendid Courage.*

*

One of the great examples of courage, the greatest that I know of in modern times, was Helena Petrovna Blavatsky, Foundress of the world-wide Universal Brotherhood and Theosophical Society, the principles of which are as old as the ages, though they have been lost sight of for many years — brought by her to the Western world, although so old, they appeared as new, as something very optimistic, something very inspiring, for all the world's children to receive.

THE THEOSOPHICAL PATH

At the time she came to the Western World in 1875 a great wave of materialism was sweeping over this country and all Europe. It was a marked time. The minds of men were turning away from the possibility of the higher spiritual thought; they had become weary of creeds and dogmas; they had found so much professed in the name of religion and so little practised in daily life that in their despair they had fallen back upon the power of reason as an anchorage, ignoring and in many instances attacking and seeking to tear down and to deny the divine principles of life and Nature.

*

Under the divine urge of her soul, Madame Blavatsky came unheralded, a perfect stranger. She selected America as the field of her endeavor, because she was so imbued with the idea of the liberty that was accorded in this great country to every Helper of Humanity. She was a Russian and had suffered under the pressure of the conditions of her country. From childhood she had seen injustice practised upon the peasants and others in the name of the law. She had observed the appalling contrasts between the enormous wealth of the churches and the poverty and suffering under the shadow of their very walls. She realized the insincerity and the unbrotherliness of the age, its materialism and the resulting disregard of everything which could not be expressed in terms of matter. And so great were her sympathies for the human race that she selected America, this 'Land of Liberty,' to establish a firm foundation for the teachings of Brotherhood, so that from America should go out the knowledge of the practice of Brotherhood to all lands and all peoples — even to her own land.

*

She was well aware then, as many are today, that any effort to reform Russia from within would only meet with failure; help must be given from without. It is no speculation on the part of her students to declare that she had foresight in regard to the conditions of the world, that she knew not only the needs of the time, but the remedy for those needs. How are we to account for the fact that she had more foresight than others? Why should we select her as an example and proclaim her to the world as one of its greatest teachers? One of the best answers to these questions, one that I have found in my study of her life, is this: if a man or woman can keep warm the Heart Doctrine in his or her life, and can feel it a sacred duty to be constantly cultivating the spirit of tolerance, the power of sympathy will so grow in the nature and the mind that the higher faculties of the immortal man, the soul, will come into action more positively and effectively. The higher part of one's nature is constantly alive in its way, although we may

THEOSOPHICAL KEYNOTES

not have the outer expression, and although the brain-mind may be working against it, because of environment and conditions and Karmic seeds that have been sown—yet it is always there. It was the positive, conscious quality that was so needed to touch the minds of men — and that quality gave Madame Blavatsky the foresight and courage to persevere in her work for Humanity.

Her sympathy grew with the days of her childhood. It was aroused by the injustice and the insincerity that she saw in the life around her; and even as a young woman, when not more than sixteen years of age, there was in her mind and heart and life a superb purpose. She could not have had so great a purpose had there not been some incentive, not only from the outward things which I have mentioned, which she saw in her own country, but an incentive of such quality and foresight that in her heart she realized that all countries needed help according to their evolution and conditions. It was this that carried her through all the wonderful experiences in her travels in many lands until, in the seventies of last century, she brought to America this wonderful philosophy of life — Theosophy — and established the Theosophical Society as a nucleus of men and women who would work for Universal Brotherhood.

*

There must indeed have been some unusual conditions that caused this great woman to leave her home in Russia, where she had position and wealth and everything that the modern world holds dear, and was already one of the promising lights in literature and an accomplished musician. She had no selfish motive, as one can see, for there was no money nor fame to be gained through her efforts. She had the foresight to understand humanity and to know that when she took up her cross, when she began her search for an answer to the problems of life, when later as a stranger she came to this great country and dared to speak openly the sublime truths of the Ancient Wisdom, Theosophy, she would meet the imperfections of human nature and have to suffer her share of persecution as all other true reformers had suffered in the past — possibly not in the same way, but that she must suffer, she knew.

*

With the picture and history before her of the persecution that all true reformers had endured, she must have had a quality of courage far above the ordinary — I call it extraordinary. It was courage born of the superb sympathy in her heart; and with courage came new strength, and she walked as one clothed in the Light. She challenged religious systems, admitting that the essential teachings of religion were there, but that they were so honeycombed, so shut in, that all humanity

THE THEOSOPHICAL PATH

was going awry because it had not the Light, it could not find the Path. Many great minds here and there in this and other countries were reaching out, seeking to lead the world on material lines, away from even those indefinite lights of the different religious systems, carrying men away from their moorings, so to speak, out into a darkness which would have become appalling if it had continued.

Madame Blavatsky challenged the minds of the time. One has only to read her books; you need not take my word for it, but just read her wonderful books, and you will see that through her sympathy and courage and her knowledge of human nature, there must have come into her life a quality of erudition, and a power to apply the remedy to the ills from which humanity was suffering. But what did she meet with when she came to this lovely country of ours? It makes one almost forget that there was ever given us a suggestion of Liberty. Instead of welcoming her as one who would lift the veil and shed a light upon the ancient teachings which the churches had so imperfectly presented, which had inspired the life of Christ and of all the other great Teachers, nearly every religious body criticized her, tore her life to pieces, so to say, just so far as they could reach the public through their control of articles in the newspapers and in the publication of sensational books. That was the royal welcome given to H. P. Blavatsky, the Friend of Humanity!

*

I should not dwell upon this now, if it were not that somehow, just this hour, at this time when we as a people are trying to work with all humanity to bring about Permanent Peace, just now when there are such menacing conditions in the world, and there is unrest and despair and discouragement among so many,— now is the time when Madame Blavatsky should step forth again in all the glory and inspiration of her unselfish life with the Divine Message of Brotherhood which she brought to the world!

*

We have no time to tarry along the way; we have no time for argument; we need to get down to basic facts; we must study cause and effect. We must realize why we are now in this state of such unrest; why, as a people, we are divided; why there is one class seeking help on certain lines perhaps too forcefully, declaring they are oppressed and losing their rights, while there is another class in our country today sitting in the quietude and so-called peace of their wealth and prosperity, indifferent to the heart-cry of humanity. And in presenting this contrast it does not mean that I as a Theosophist, or that any Theosophist, in any sense can support anything that is not absolutely in accord with the principles of Theosophy, that is, which is not absolutely in accord with Brotherhood and Justice.

THEOSOPHICAL KEYNOTES

Surely, now is the very time when, if Madame Blavatsky could be heard and her message could reach the whole world, she would accentuate the idea of tolerance — love for one another. It is a time when we cannot afford to waste effort in criticizing each other. We have our weaknesses individually and nationally; but we have so many things to do, and so much to learn, that we cannot afford to waste a moment in tearing down anything which has a vital spark of goodness in it. If we oppose our brothers unfairly and unjustly we shall reap as we have sown and this is what we have done all down the ages and right into these modern times. We have with us today marked evidences of the mistakes of the past, made by our ancestors — the product of many of the old teachings, the harvest of the wrong seeds that have been sown. Foremost of all has been the spirit of unbrotherliness, which today is, and for ages past has been, the Insanity of the Age. It is appalling! And yet how many with their families and the bread-and-butter question to meet, take time to consider these conditions, even the conditions right in their own cities? How many realize that crime is increasing, and that the spirit of injustice is growing even in the name of religion? There are so many problems of life that are not understood. But one thing which all can do and which is so much needed, is to throw our whole heart and soul on to that line of action which Madame Blavatsky so clearly indicated — to create a New Spirit of Brotherhood, to cultivate a Sympathy superbly great, and to add to the Courage of the Soul — not the courage of the world, nor the courage of the mind, nor that courage which sometimes comes with just a little quality of self-serving — none of that; but the Courage that dares, with a royal quality of daring, to do the things that are right for Right's sake, for Humanity's sake.

*

If we would do this, how long, think you, would it take to build up our nation in such a way that a new Light would be ours? And then would come forth in all its beauty and dignity that splendid divine Sympathy which is in the heart of every man, and the despair and unrest of the age would die out under the pressure of our Spiritual Will, our Brotherly Thoughts and Acts, and the great optimistic Hope which I have spoken of — the Hope that is inspired by the teachings of Theosophy. Under present conditions we need something a little more inspiring than the general trend of affairs. Our best writers write well, our best preachers preach well, our best statesmen do well — all within the limits of things as they are — but they could do better; so could we, each one of us; and so could everyone in the world. It is the united effort of all that is needed, of everyone as a unit in the whole, to call out the power of the Inner Divine Self, to find the strength of his character and the glory of the Real Life, each one clearing

THE THEOSOPHICAL PATH

his mind of all its rubbish, its prejudices, and of the pressures that come to lead him astray, each one walking straight and clean like little children at the feet of the Great Law, so to speak.

*

We need no reformers, no prayers. Prayers are good for those who truly pray, for there is in true prayer a lift and a touch of aspiration; but Theosophists, not believing in a personal God, cannot conceive how one can pray for one thing and another for just the opposite, or how different nations professing to believe in the same God, to love the same God, but each asking for something different, can expect to have their prayers granted. For what is this but self-serving? But we do believe in prayer to the Central Source of All Light, seeking only for strength to do our duty — prayer that lifts one far above all the discouraging aspects of life, and brings one home to his own and into harmony with his own divine nature. In that way, I think, we can interpret the beautiful idea of "going home to the Father," that is, to the Supreme, to Deity, the Omnipresent, All-Powerful, and All-Loving — to the Infinite.

*

I could not seek to present to you the beautiful thoughts which Madame Blavatsky taught, which are the same thoughts which the Nazarene and all the great Teachers have presented down the ages, but are now given in Theosophy in such a way that the mind of the inquirer finds the foundation, the basis,— I could not present these to you, except to urge the necessity of putting them into practice in daily life; for to preach and not to try to lead the life were hypocrisy. And we have our share of it in this great country of ours. We may preach eternally, we may dream, we may aspire eternally, we may think we have the will to do right, but unless we are positively unselfish and courageous in our efforts for good work, we do little.

*

It is the positive courage that Madame Blavatsky possessed that I would inculcate in the minds of all Humanity. I would that I had a way of reaching all the prisons, just for one day, and of opening them up and letting in the light of the sun, of trusting the prisoners for ten minutes just enough to be free from the iron bars that hold them, that this message of Madame Blavatsky's might reach them. What they most need is New Hope, Larger Sympathy from their fellows, and that quality of Courage that is born of the Soul. Do you not know

THEOSOPHICAL KEYNOTES

that those whom you turn away from, whom you consider so degraded that you fear to touch their garments — that even they could be redeemed under this Glorious Message of Brotherhood, if we would extend our hands to them in the true spirit of Brotherhood? We must do it sometime, somewhere along the way; we cannot continue to pile up telling records that we have been half-hearted; we cannot show on the Screen of Time any evidence of cowardice, of fear, of intolerance. If we are to live and to make our homes what they should be, if we are to send out the Light to the world, we Americans, we must find the New Way. We must begin right in our own private lives to accentuate the New Order of Ages which has been preached to us for so long, and which seems, in a sense, to be passing out, out over the great hills of the world into darkness, leaving us in despair and unrest.

*

But after we have brought it into our own lives, and its purpose is so strongly ingrained in our natures that nothing can stop us, there will come to be sunshine in our very makeup and we shall carry the spirit of optimism everywhere. If we are merchants, or whatever be our calling or our dealings with others, we shall study our consciences, we shall realize that self-serving will not do, that self-love will not pay, but that we must deal with our brothers so justly, so correctly, so Theosophically, that we shall begin to sow the seeds of right conditions, and of a happy and glorious future for all Humanity. Everywhere and in all departments of life these simple, exquisite and spiritual ideas of Madame Blavatsky can be established, and then we shall have the great power of the truth of Brotherhood realized in our midst. How can we face the present conditions of affairs, the menacing conditions so near to us, without feeling that somewhere along the Path we have failed to do our duty to each other? We must know that the conditions that are growing all over the world, conditions of violence and antagonism, were not born in an hour, nor in a day, nor in a year nor a century. Their seeds were sown ages ago. But if the great spiritual truths which were given to man in the very dawn of his history had been kept in all their simplicity, and creeds and dogmas had had no existence, there would not have been this great separation in the human family which is everywhere becoming more and more manifest.

*

To find the best way to set the Great Wheel of Brotherhood in motion — that is what we must do. There are many very interesting people, very intellectual, very energetic — we all know such — who would say; “Well, you know, one

THE THEOSOPHICAL PATH

can't do much. The ideas that you present are very beautiful and I admire them and believe in them, but one can't do much!" I know better, and I know that Madame Blavatsky, that one woman, who faced the conditions that she did, coming here among strangers, leaving her home and its protection, bringing her message of Theosophy to the world,—that she alone was a colossal power, even at that time, and in spite of persecution and opposition. And today her message has increased a hundred-fold in its strength and possibilities and is permeating every department of thought. Sometimes you will hear of great preachers and speakers, particularly in the Eastern states, putting aside their dogmas and creeds — putting them aside in the expression of their own thought, I mean, for they are still hemmed in by their theology — but at the grand finale almost always they obliterate what they have said out of the depths of their hearts. Just for a moment at such times the speaker is himself, not trying to make an impression on the public, his soul has arisen for a moment into the Light, and he utters the teachings of Theosophy.

*

You will find Theosophical ideas in romance and in poetry, and all along the line, but usually but half-expressed and half-heartedly. There are so few who come out openly as Victor Hugo did in recognition of the truth of Reincarnation as absolutely essential to an understanding of human life. Not many do this, but if you wish to know more about this subject of Reincarnation, which is one of the great keys to the solution of the problems of life, all one has to do is to study the Poets. Sit down for a few hours with Walt Whitman and say if it is possible that he did not have a glimpse of the higher ideas of life, if he did not immortalize himself in giving voice to the principles of Reincarnation. Take Whittier and the other poets, and you will find glimpses of the same truth as they had the courage and the daring to express it. The American mind is too much inclined to blend a few truths with fallacies and absurdities and idiosyncracies, and with popular thought and 'New Thought.' Men's minds are so laden, their mental luggage is so heavy, that the Light of Truth can but rarely find entrance.

*

Turning again to Madame Blavatsky's teachings, we find the key that will open the door to the inner and higher natures of man. Holding this key, man challenges himself; he must enter the chambers of his soul, he must talk with himself; he must unroll the Screen of Time before himself, and see all his past, and question himself how far he has failed in his duty to his fellows. Then,

THEOSOPHICAL KEYNOTES

with this picture and memory before him, if the heart is right, if aspiration is there, the soul will come into action and close the door on the past; and he will hold the lesson in his mind and go forth in new light, in new power, with a quality of Sympathy and Courage and an affectionate Tolerance which all the world should have. If only we could be tolerant towards our enemies — but that does not mean that we must support them in their errors or their weaknesses or their unjust acts — it means that we shall be so just in all that we do in protest, and in all that we do in lifting the veil on what is wrong, that we shall do no harm, but we shall show something of the spirit of tolerance and goodwill even in our protest.

The spirit of criticism, of vengeance, of unbrotherliness, intolerance and force, all combined into one hydra-headed monster, is a monster for the destruction of humanity!

*

So in presenting to you dear Madame Blavatsky, our great Teacher, it is my hope to arouse in you such interest that you will seek to know more about her and her teachings. Oh! how I wish you could come really to know her! You would then begin to realize what her message was, you would see how the conditions of her life led up to her helping Humanity; and then, no matter how your mind may have been permeated with dogmas and creeds and intolerance in the past, you would find that something new had been awakened in your heart and life. It is there in the recesses of your being, and if you desire to be just, to do right, to live the life and sweep away this great fever of unbrotherliness, you will seek the Way, find the Light, and reach the Goal, through self-directed effort — self-directed evolution — for “the Way to Final Freedom is within Thyself.”

KATHERINE TINGLEY


✽

“What a relief to turn from the average newspaper and its redundancy of so-called news, its partially concealed suggestiveness, its multiplying and ever-changing subjects that lead the brain to loose thinking and make it a pandora box of forgetfulness. What a relief, I say, to turn to the calm crystal clean readings of Theosophy. Though only able to wade in the shallows we emerge a little cleaner, with stronger minds and firmer resolves to get the mastery so that we may be able to do a little while here and to prepare ourselves for future work.” — STUDENT

THOUGHTS ON KARMA

H. TRAVERS, M. A.

"You who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by them."

 HIS quotation contains several points that are worthy of earnest attention. One of them lies in the insistence upon the inseparable connexion between knowledge and practice. We cannot expect to understand the laws of Karma fully by purely intellectual study divorced from action. Not that the student should be discouraged on this account from pursuing the study altogether; for intellectual study alone can teach him a great deal. But it cannot teach him all or nearly all. To understand more fully, he must practise; he must make his learning into a means of self-study, a handmaiden to duty; he must do what the practical chemist or biologist does when he goes to the laboratory to work out what he has studied.

This is an answer to those who may have expected to make the study of Theosophy an intellectual study only: they must not hope to progress far. Really to view a country you must advance over it, not merely take a perspective view from a fixed point. It is possible to give very helpful and lucid expositions of Karma, and this has often been done and is still being done. This has its use, but strictly within limits. The objections which inquirers may raise against the teaching are frequently such as are due to the purely theoretical nature of their study, such as would disappear in the light of knowledge gained by experience. Hence the importance of striving to realize in practice and by experience the truths that Theosophy teaches. Only by making Theosophy practical, a power in our daily lives, can we really learn its teachings.

Another point in the above quotation is that, in order to see anything clearly, it is necessary to stand outside of it; or, in order to exercise power over anything, we must have an independent standing-ground. We can see our body, but we cannot see our own face; we can lift somebody else, but not ourself. So we cannot fully understand Karma as long as we are involved in it; nor (what is more important) can we secure independence of action as long as we are involved in Karma. Yet it must not be thought that we pass from thralldom to freedom in one leap; the process is surely gradual and by stages. There are varying degrees of independence, according to our intelligence and power of self-mastery, ranging from animal types of character up to the most versatile and able

THOUGHTS ON KARMA

characters. To take an illustration: a person who is very sensitive and emotionally concerned in everything that happens can be easily played upon by other people of stronger character, and is blown hither and thither by the tides of fortune; whereas a man who has learnt to subdue his emotions and to preserve an attitude of indifference to praise and blame, good luck and ill, preserves his fixity throughout all the changes and cannot easily be played upon by other people. The second man is, compared with the first, relatively free from Karma. Evidently this process of freeing oneself can go on indefinitely.

The next point concerns the means whereby we are to free ourselves from subjection to certain laws which now bind us: by "fixing our attention on that which is unaffected by them." What is it upon which we are to fix our attention? The center of the wheel evidently; the part which does not go round like the rim and spokes.

Thus we have a very ancient philosophy of life, to be found on the lips of many sages and teachers, since the world began; the truth that man approaches nearer to the solution of the great enigma in proportion as he draws nearer to the center of his own being; that there is in man a still place which is not affected by the revolutions that go on perpetually on the surface. Karma would seem to be the law that defines the workings of these revolutions. To understand it fully, we have to stand aloof and watch it working. For this, we must be impartial, unconcerned; our poise undisturbed by either pleasant or unpleasant experience. The feelings of jubilation and repining upset our poise and sway us to and fro. All great philosophies of conduct insist on the need of rising superior to emotional states. This is not the same thing as asceticism and self-mortification, for these are distortions of the doctrine. Our object is not sanctification or the attainment of bliss in a heaven; our purpose is to attain knowledge and freedom of action. We wish to understand the law of Karma — to solve the riddle of life. And —

"The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself."

All this seems to give a meaning to doctrines like that of the Stoics. It is probable that many Stoics did not realize the full meaning of the doctrine they followed. One gets the impression sometimes that they were simply making the best of a bad job, and adopting a system of quietism without the idea that it would lead them anywhere in particular. At least this is the impression which many people nowadays have about Stoicism. But what if the real reason for following such rules of conduct, for assuming such an attitude of mind, is the attainment of a state of balance that will make knowledge possible?

We have spoken of the desire to attain knowledge and freedom;

THE THEOSOPHICAL PATH

but this needs careful consideration; for, as long as personal ambition remains, it is evident that we cannot achieve the freedom contemplated. Personal ambition is the very thing that chains us down to the Karmic influences wherefrom we aspire to be free. Hence it becomes necessary to think of the attainment of knowledge and self-mastery, not as objects of personal aggrandisement, not as possessions, but as ideals which we pursue from an impersonal motive, because it is our duty, or because we feel an impersonal love or aspiration.

"Self-knowledge is of loving deeds the child."

"Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality."

"Never, never desire to get knowledge or power for any other purpose than to lay it on the altar, for thus alone can it be saved to you."

Again, it is surely important to avoid thinking of the law of Karma too exclusively in relation to one's individual self. In actual life we are not so separated from each other; and although the progress of civilization has done what it could to emphasize the individual separateness of men, it has not yet succeeded in making us independent of each other. Since therefore we do not keep separate moral ledgers in our daily life, but receive and accept mutual obligations, it is not to be expected that we can be separate individuals in the eyes of the great Law. Hence, though we may have individual Karma, we shall also have group-Karma and share in the destinies of groups, both small and large, getting thereby more than is our due both of good luck and ill. This is but justice and natural law; it is one of the things we shall understand better when we shall have arrived at the stage described — that of being able to take a detached view of Karma. One of the misconceptions that blind us now is that misconception which makes us attach undue prominence to our personality; this removed, we shall get a juster view of Karma.

Desire is a mysterious thing. We can hardly move at all unless prompted by some desire — though we may choose to dub it 'aspiration,' if we think this sounds better. So it is necessary to desire knowledge, if we are to go after it at all. And yet we must eschew the desire of personal possessions. The truth is that our desires have to become elevated and purified — attached to higher and broader objects. And this comes about through failure and dissatisfaction, as we discover that we cannot fulfil our destiny or achieve self-realization by the method of personal satisfaction. Then the desire to acquire and possess may give place to the desire to unload and disencumber oneself; which is the meaning of the maxim, "Give up thy life, if thou wouldst live."



Lomaland Photo & Engraving Dept.

ICELAND'S PRONOUNCEMENT TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN

(June 23-29, 1913)

"Out of the depths
I behold how
A new earth rises,
Fresh as in springtime,
Streams there are falling
Down the precipices
Where hovers the eagle
Watching the fish."

"Asa-gods meet
On the Ida-Plains,
Speaking of mighty
Midgard Serpent;
Recalling to memory
Mighty deeds of old,
And the Secret Wisdom
Of the Most High."

"At Gimle I see,
With glittering gold-roof,
A hall more brilliantly
Shining than the sun.
Men in virtue
There shall live,
In peaceful bliss
Through ages of ages."

— From the 'Völuspá' in the *Elder Edda*

For introductory remarks relative to the Visingsö International Theosophical Peace Congress, see the March number of THE THEOSOPHICAL PATH, in which the Belgian, French, Scottish, and Italian Pronouncements were reproduced.



Lomaland Photo & Engraving Dept.

NORWAY'S PRONOUNCEMENT TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN

(June 23-29, 1913)

Norway, an ancient relic of Lemuria, land of the gods Odin and Thor, of Balder, god of light, land of the midnight sun, land of the rock-bound coast and rugged mountain, land that holds in its hoary breast secrets of nature and man, the olden home of Vikings bold, its sons lords of the ocean and roamers of the world — Norway, a nation of simple folk, confiding by nature and lovers of truth and honesty, persevering and constant — a land scarred by many battles, its soul drenched with the life-blood of heroes whose souls were as strong as the iron of their native hills which has gone to all nations to build great monuments of man's material progress just as Norway's sons have gone forth in their vigor to take their place in the building of nations — Norway now takes its place, no longer as a nation of fighters bold, but as a people obligated to the sacred cause of Universal Peace.

Norway dedicates herself to the cause of Universal Brotherhood and
Everlasting Peace.



Lomaland Photo & Engraving Dept.

SWEDEN'S PRONOUNCEMENT TO THE INTERNATIONAL
THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN

(June 23-29, 1913)

"The Ases meet
On the Ida plains¹
To speak of the World-ensnarer,²
The mighty serpent,
Recalling to memory
Mighty deeds of old,
And Fimbul-Tyr's³
Runes of wisdom."

"There they find
The wondrous
Golden tables
Lying in the grass,
Those they had
In primeval time."

"Fields are yielding
Without need of sowing;
All the evils are bettered;
Balder⁴ is coming.
And in Hropt's⁵ victory-halls
Live and work together
Balder and Hoder."⁶

"Know ye yet, or not?"

1. The ever green plains in the under-world where the twelve Ases met to establish the world, and where the seven Ases, and Balder's spouse, surviving its destruction, now meet once more.
2. The Midgard Serpent.
3. Odin as the great Helper of mankind.
4. The god of Righteousness.
5. Odin as the great seer.
6. Balder's brother, who involuntarily caused his death.

— From 'The Song of the Volva' of the *Elder Edda*, the most ancient fragment extant of the Scandinavian mythology.



Frihedens Hjem er dat høje Nord,
 der den mod Freden ej spænder sin Bue,
 Frihedens Aand er den stærke Thor,
 Fredens guldlukkede Sif er hans Frue;
 derfor det tones med Liv paa Hav:
 Frihed og Lighed og Broderskab!

Folke-Lighed er et nordisk Ord
 Læmpelig løser det Lighedens Gaade
 Aser og Vaner gjør et i Nord,
 Aanden og Hjerter tillige mon raade,
 Sammen de synges med Liv paa Hav:
 Frihed og Lighed og Broderskab!

Broderskabs Kilde er Blodets Røst,
 Ej som den raaber til Himlen fra Jorden,
 Men som den hvisker fra Bryst til Bryst
 Løst om Postbroderskabet i Norden:
 Postbrødre! Synges med Liv paa Hav:
 Frihed og Lighed og Broderskab!

Gudhjem det grønne, forsvær dig kædet!
 Freden ej miste sit Fristed paa Jorden!
 Kæmper hos dig er af Skaldeslægt,
 Runeligt fjæver sig alting i Norden!
 Synges og ses da skal paa Hav:
 Frihed og Lighed og Broderskab!

N.L.S. Grundvig.



Lomaland Photo & Engraving Dept.

DENMARK'S PRONOUNCEMENT TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN

(June 23-29, 1913)

The far North is the home of liberty; no bow is ever drawn against peace there. Thor is the strong protector of freedom; his spouse is Sif — Peace — of the golden locks. Everywhere rings out the song of liberty, equality, and brotherhood.


'Folkelighed' — brotherhood without sentimentality — is a northern word. In itself it implies the fact of equality. In the North the warrior gods and the nature spirits are in harmony, just as the heart and mind of man should be. Their song resounds in unison everywhere — liberty, equality, and brotherhood!

Brotherhood lies in the heart of man; it is not a thing brought down from heaven by prayers. In the North it whispers joyfully, from breast to breast, of comradeship. Comrades, sing gaily everywhere, liberty, equality, brotherhood!

Let us valiantly protect the green home of the gods, for peace must not lose her foothold on Earth. Our warriors are a race of bards, and therefore progress is harmony. Sing, and everywhere will be seen liberty, equality, and brotherhood.

BROADENING THE BASE OF RELIGION

H. T. EDGE, M. A.

N event which is stated to have caused great sensation in English clerical circles is recorded in an interview of the 'Special Service' press agency with the Dean of Lincoln, in which interview the Dean confirmed certain views which he had recently expressed at that most important ecclesiastical meeting known as the Canterbury Convocation. The Dean's views are reported as follows:

"The time has come when the clergy of the Church of England can no longer stand in the pulpit and profess their belief in things which they know their parishioners do not believe, especially when they also know that the parishioners know the preachers do not believe these things themselves. The time has come when every thinking Christian must recognise how the prophetic minds of the primitive Israelites interpreted natural phenomena in terms suited to the understanding of the people of those times."

He declared that he did not believe there was any historical truth in either the story of the flood or that of the creation of man as told in Genesis, and continued:

"All my hearers are intelligent men and know the higher criticism of the Bible; they also know that there is a Babylonian version of the flood even more circumstantial than the Hebraic. They also well know that the creation story has duplicates among other ancient cultures."

"No man is able to charge agnosticism against one using common sense in the interpretation of the scheme of ancient mythology. On the contrary, he is the best Christian who first recognises the folly of a pernicious agreement between preachers and parishioners in which both blink at professions and neither believes."

"The time has come," says Dr. Fry. "At last!" we add. It was inevitable that the time should come somewhen, however lamefootedly. It is admitted, by an easy implication, that the clergy *have been* standing in the pulpit and professing their belief in things which they do not believe, which their parishioners do not believe, which they know their parishioners do not believe, and which their parishioners know the clergy do not believe; etc. But at last the time has come when they can no longer do so; at least so the Dean of Lincoln thinks, and he proposes to involve his colleagues in the same expression of opinion. Have the clergy grown more bold or the people or both? Has a greater love of truth suddenly supervened? Has the spread of knowledge washed away the last standing-ground of a cherished and fortified faith? All these causes have co-operated, and the present world-crisis has given a definite era to a continuous process. Certainly, whatever may have been lost,

THE THEOSOPHICAL PATH

the truth has gained a victory in this achievement of candor, this establishment of a better understanding between pastor and flock.

But one is not surprised at the alarm. When things *begin* to fall, people begin to wonder how long they will go on falling — how many other things, loosened by the first fall, will totter in their turn. Shall we apply the old adage that “What’s sauce for the goose is sauce for the gander”? How much of the Jewish Bible is to be discarded as the humble but misguided efforts of primitive minds? Where do we draw the line? At what precise point, some people will ask, are we to stop tearing out pages and consigning them to the waste-basket? What of the Books of Samuel, Judges, Kings, Chronicles? Is Solomon’s Song a love-poem? Are the prophetic books mere lucubrations? Can we even trust the Gospels? — Biblical criticism has been at work there too.

“Common sense!” But what will Convocation think of it? Is it not introducing a rather unruly new member into the councils? Who has the monopoly of common sense, or who can define its limits? And “ancient mythology”? No wonder there was considerable sensation.

The old question will of course arise in many minds as to whether a clergyman holding and declaring such views ought to remain in the church or resign; and with this question will come up that other question as to the definition of ‘a church.’ It would take us too long, and would be merely plowing old ground, to go into these points. It is clear that a definite epoch has been reached in the continuous process of change that has so long been coming over established religion; and that the question as to what Christianity essentially is, and on what it is to rest for the future, is more urgently than ever to the fore.

Now, we say, is the time for asserting the universality of Religion, as against the exclusive claims of individual religions; for assuredly it is becoming increasingly difficult to establish for any one religion such claims as will entitle it to exclusive weight or paramountcy in the religious world. The unity of all mankind is now emphasized as never before. “The time has come” when it is no longer possible to deny the equal claims of diverse religions to represent the truth as best they can; when it is no longer possible to assert with success any paramount and exclusive claims for a single creed.

If this be so, religion cannot rest on any one sacred book, but must take into equal account the sacred books of other religions. And much will the several religions be the gainers thereby. For it is only by *comparative* study, comprising a wide range, that the truth can be sifted out from the errors, the essentials from the incidentals. This is the method used by historians, philologists, investigators in many fields. It must be applied to the study of religion. The Bible is only one sacred book (or at

BROADENING THE BASE OF RELIGION

least one collection). What would be thought of a philologist who should attempt to study language on the basis of a single tongue?

It may be advisable for us to state here, in case anyone should imagine that we are attacking Christianity, that this is far from being the case; also that we might go to a considerable length in criticizing that religion, without in the least going any farther than does this prelate of the established Church of England. We follow H. P. Blavatsky in championing true Christianity; and in so far as this necessitates a criticism of many things that pertain to Christianity as practised, we find ourselves in very good company, not only among the laity but among the clergy themselves, as seen. Times have so changed since Theosophy began its work in this age that many criticisms of the church made twenty or thirty years ago, would, if repeated today, sound like utterances of the clergy themselves; and if H. P. Blavatsky had exercised a prophetic power, she might in some cases have used the words of Dr. Fry in place of her own.

If Christianity is to stand amid the cyclic changes now so marked, it must broaden its foundations, it must dig deeper into the bedrock. This is now admitted by almost everybody. And in what other way can it do this but by recognising the fundamental unity of all religions, their common derivation from the one universal Religion, their common basis in man's recognition of his own essential divinity?

But we must be careful to avoid the mistake of supposing that the creation and flood stories, which the Dean admits to be so widespread among humanity, are mere 'folk-lore' or the maunderings of primitive minds. A study of comparative religion, carried on without prejudice and mental reservation, would show that these stories *have a basis of historical fact*. So, if the Dean is correctly quoted as saying that he does not believe there is any historical truth in them, we disagree with him on this point.

This is a most important point. It decides whether we are to throw the Jewish Bible impatiently into the fire and refuse to have anything more to do with it, or at least with its creation and flood stories; or whether we are to dig deeper into its meaning and see if, after all, there is not something to be learnt which we have missed. What is the source of all these legends, so similar in general outlines and often even in small details, to be found in lands as widely separated as Asia and America, Scandinavia and the south Pacific islands? The conventional theory of the folk-lorists — that primitive man in every land always invents exactly the same myths, and that he does this for the purpose of giving a poetical representation to natural phenomena — has been ridden to death. Nor can the theory of racial migrations within historical times

THE THEOSOPHICAL PATH

suffice to explain all the phenomena, however much we may strain it.

A thorough and comprehensive study of symbolism and mythology convinces us that these flood and creation stories are survivals of the teachings of the ancient Secret Doctrine, once understood by our Lemuro-Atlantean ancestors, and carried to the ends of the earth when the dispersion of races took place. And by the same comparative study we can piece together the scattered fragments, extract the essential truth and winnow the adventitious matter, thus reconstituting the original teachings. This is the task undertaken (as far as possible at the time) by H. P. Blavatsky in her great work *The Secret Doctrine*. The subject has been so often treated in Theosophical writings that a reference thereto suffices and obviates the necessity of wearisome repetition. Again we say, let not the advanced clergy throw over the Jewish-Christian Scriptures in petulance, assuming the attitude of the atheistical park orator, and entering on the path which leads through varying grades of increasing breadth and shallowness to mere agnosticism. Let them study their religion and their sacred records, whether it be Hebraic allegory or the traditional dicta of a great Master of Compassion, and they will perhaps find that these are greater and grander than they had ever dreamed. *But there must be an equal tolerance for other great religions, which are all equally derived from the same perennial fount, and all enshrine the same undying truths.*

Man is a compound of the Divine and the animal. By reason of the indwelling Divine Spirit he possesses the power to come at the truth; and many times in the long history of this globe has he done so — not merely by individuals and sporadically, as in later ages, but in whole civilizations, whose enduring remains even now testify to the greatness and knowledge of the peoples who constructed them. What we have to do now is to try and regain some of this forgotten knowledge, to rescue some of the heritage that is due us from our remoter ancestry. These mighty civilizations in the past achieved solidarity, and with it the power of enduring through millenniums; they achieved these things because they recognised the divine nature of man and molded their order of life upon its laws, instead of upon the laws of the animal nature, which in later ages led civilizations to hasty and precipitate ruin. And now we have arrived at one of those cyclic epochs when we have a grand opportunity to make a great advance in the direction of recognising our divinity and building up a new order of society on the principles which we derive from that recognition.

It is good to see the leading lights of the clergy stepping fearlessly out and avowing their cherished convictions; and we earnestly hope the Dean's challenge will be accepted. His brethren will not allow the

BROADENING THE BASE OF RELIGION

movement to sink into a barren agnosticism or a mere 'ethical movement.' That Church has always been famed for its great scholars, and not a few of them there must be who will now feel able to bring out the results of their researches and meditations. We may expect therefore to see new confirmations of the teachings of H. P. Blavatsky and of Theosophy.

It is reassuring to feel that, in the work of reconstituting religion, we shall not be limited to the efforts of a single nation or a single church or a single race or religion; but shall have the co-operation of members of oriental and other faiths, and many races and tongues, all belonging to the same brotherhood of humanity, all earnest in the same quest of Truth.

We must recognise that Jesus Christ, Gautama the Buddha, and many others, were great Teachers, Masters of Wisdom and Compassion, who came at important epochs in order to teach the Divine Laws of life, for the reminding of mankind. And instead of trying to found an exclusive empire, whether temporal or spiritual, upon the authority of their teachings and the prestige of their lives, we should endeavor to make those teachings a power in *our* lives. We should recognise that *all men are potential Christs*, and that these Teachers came to point the way by which man could win his own salvation from discord and darkness. They always enjoined their disciples to follow in their footsteps; but instead of following their example, we have exalted them into ideal figures of unattainable superexcellence.


If there is one thing which, more than another, we have to learn now, it is that everlasting religious truth that human happiness cannot be attained by the gospel of self-seeking, whether individual or national.

Why should not the clergy take a lead in this new departure? Why should they be content to follow in the wake, reluctantly conceding what they can no longer withhold? If they do not, the laity will assuredly take the matter into their own hands and a new and truly eclectic church will grow up spontaneously from below.

Why should we be afraid of cutting loose from old moorings, if we are confident in the sterling quality of our own motives and our own devotion to Truth? If our conscience is good and our intellect sound, we need not fear that we shall be doomed. Let us then be loyal to the Divinity that was breathed into us, and let us not dare to commit the sin of doubting or denying it; recognising that, though outward forms change eternally, as change the seasons, the Truth remains ever the same, and man's power to know it and to grasp it endures so long as his race exists.

CAN WE DO WITHOUT RELIGION?

R. MACHELL

ELIGION is such a widespread 'custom' as to form a part of civilized life almost inevitable though not by any means indispensable, if we are to judge by appearances. For there are large numbers of people in civilized nations who seem to get along without any kind of religion.

But I think that a closer study of life might lead one to wonder whether these independents are not in fact as much under the influence of some sort of religion as are those who make a profession of faith. For man is a maker of substitutes, he loves imitations, and devotes a marvelous amount of ingenuity to the devising of new modes and fashions for his ancient habits and instinctual practices.

It would indeed seem as if religion were instinctual in human nature, and not to be ignored as a factor in civilization, although it may be disguised to the point of appearing unrecognisable to the casual observer. So we are told sometimes that the mass of the people is devoid of religion, when in fact the emotions that usually receive that name are in full activity in some irreligious guise.

The question 'Can we do without religion?' can be promptly answered in the affirmative or otherwise; so promptly and conclusively indeed as to force one to recognise the fact that there are many ways of understanding the word, and many more ways of misunderstanding it. Besides which one should know what is meant by the question, 'Can we do without it?' Does this mean, 'Is life possible without religion?' or does it simply mean, 'Is religion necessary to an ideal life?'

In the first case, it is obvious that while a man cannot live without breath, he can live without clothes; and it is possible that in this sense he can dispense with religion.

But when we come to look into the inner life of a human being we find that the instinct of religion remains with him when he has lost, or has not found, the elements of religious expression. For man is a being who by the nature of his mind is forced to recognise his own limitations on the one hand, and the great powers that are about him, and that are manifested to him in the phenomena of life, on the other. The recognition of his own weakness in the presence of Nature is in itself a preparation for the next step, that of an attempt to conciliate these powers and to turn them to his own advantage: and the process by which this is attempted is religion beyond a doubt, however it may be qualified.

CAN WE DO WITHOUT RELIGION?

Look at a case of primitive man, such as is to be found almost anywhere in the educated classes of civilized communities today; a man who has repudiated religion, who derides philosophy who is ignorant of science, but who believes in CHANCE. This is primitive man; not prehistoric, but primitive; that is to say ignorant, stupid, and superstitious. You will find such a man most devout in his religious exercises, that is to say, in his little tricks and dodges for getting Chance on his side, for making luck favorable, for escaping accidents. These three: Chance, Luck, and Accident, are his trinity of gods, and his schemes and manoeuvres for propitiating his deities are his ritual. This is primitive religion. The anthropologists have got things twisted. The prehistoric man is the degraded relic of a preceding civilization with a degraded remnant of religion consisting largely of traditions and recollection, and in no wise primitive; he is far away from the prime source of life; he is ancient and outworn. But the primitive man is with us now — ignorant in spite of education, superstitious because unenlightened, stupid because inexperienced, and because of the stupidity of his education, instinctual, and therefore cunning and crafty. Such a man may be commercially or financially successful, but he is somewhat of a failure as MAN. Yet he has his little substitute for religion and on it his success is built.

Religion is generally taken to be a recognition of divinity in some form, and man's attempt to approach it or to conciliate it, or to control it to his use. Various degrees of religion are classified in the dictionaries and encyclopedias, ranging from pure aspiration towards the divine down through the lower forms of intercession and supplication to the degraded idolatry of fetich worship, and the use of images of gods which are ordered to serve the devotee under pain of violence or deprivation. These things are fully dealt with, but I see no mention of the no less degraded worship of Chance, and the various spells and incantations employed to make Luck favorable; and I fail to discover any reference to that fundamental religion, which is the recognition by man of his own divinity.

The worship of Chance is a stupid and ignorant kind of recognition of the intelligence that exists in Nature, coupled with a belief that man is a stranger on this planet, forced to fight or plot for all he gets, against the malignant cunning of a hostile deity. While the recognition by Man of his own divinity, and of his oneness with Nature is that Theosophy from which all forms of religion have branched off, and to which they all must return, or perish in ultimate savagery, and the final degradation that the topsy-turvy of anthropology has humorously classified as primitive religion.

It is not surprising that the dictionaries and encyclopedias confine themselves to forms and ceremonies when speaking of religion for the

THE THEOSOPHICAL PATH

writers knew no more; or, knowing more, deliberately confined themselves to that which their religious directors allowed them to speak about openly. But in this age many barriers have broken down, and it is possible to speak openly today of some things that were not so very long ago guarded as secrets that would be dangerous to reveal. Time has removed the ban by the spread of education, and today even the most timid religionist has a courage of opinion that would have made him a dangerous person in the days that are past.

But even in the darkest days of religious tyranny there were always schools of Theosophy, and teachers who left traces of their teachings in the literature of all lands. And in those teachings the essential divinity of man was told of, while the exoteric theology taught the apparent opposite, to wit, that man was born in sin, and so forth. Yet it requires but a little knowledge of Theosophy to enable one to reconcile these teachings with the fundamental truth, and to find in the diversity an illustration of the dual nature of man, which is the explanation of the eternal divergence of exoteric forms of religion from the original parent-stock that has so long been called Theosophy.

If we were to accept the narrow view of a sectarian we would have to admit not only that man can do without religion, but also that the great majority of the world is without the blessing of true religion. But if we take the broader view and accept all man's attempts to negotiate with the unseen powers of Nature as religious acts, then it becomes evident that religion is at least so widely diffused as to be almost universal. While in taking the higher point of view of Theosophy we see that, if man is inherently divine, he cannot deny his own nature without temporarily paralysing his own humanity and reducing his life to a field of experience that is little above that of the animals. Such men are indeed in pretty much the degraded condition that some preachers of religion would have them believe is their normal state, one of sin and misery, in spite of the divinity that is within them waiting for an opportunity to reveal itself in their lives. This revelation means the appearance of the perfect man, the goal towards which all evolution tends, and to which every student of Theosophy aspires. Evolution proceeds by steps, and as no step can be spared, so in this sense we cannot afford to be without that kind of religion which brings man nearer to the goal, which is recognition of his own inherent divinity. But this is not just what is ordinarily understood by the word. The churches, claiming a monopoly of religion, have taught that men are worms of the earth born in sin and reared in iniquity; the consequence of their sinful condition being eternal damnation, from which they may be saved through various religious observances. Hence the popular conception of religion as a means of salvation.

CAN WE DO WITHOUT RELIGION?

It is evident that if the people can be made to believe this doctrine they will readily submit to its discipline in order to secure the promised reward of eternal bliss consequent on salvation.

It is against such teachings and practices that the intellectual part of the people continually rebel, and, knowing of no other religion, repudiate religion itself; thereby closing up a part of their nature that must express itself if man's evolution is to continue. This is probably the most fertile field for the growth of rationalism, which is the attempt of man's intellect to explain away the soul that should be its guide. For man is a complex being in whom intellect is a most active and self-asserting principle. The intellect is a faculty that should be the link between the higher and the lower nature, and which in that capacity may well appear to be the man himself. But when the intellect becomes divorced from the soul and tries to establish itself as the supreme authority, then man is cut off from all that higher spiritual side of him that really entitles him to be called Man. True Religion re-establishes the balance of all his faculties and produces the perfect Man. Whereas false religions appealing to the selfishness of the lower man tend to widen the gulf between the higher and the lower, while offering a narrow and dangerous plank, by means of which certain favored mortals may pass over into a state of glorified selfishness, which by its very nature must be temporary, delusive, and apart from the direct path of human evolution.

Theosophy, which has also been called the Wisdom-Religion, teaches the law of Karma, which is roughly speaking the law of cause and effect, from which there is no permanent escape by any scheme of salvation; for cause and result are one in reality, though apparently separate by the illusion of time and space in which we live here on this earth. For the benefit of those who are not familiar with Theosophy and the ancient teachings of the Wisdom-Religion, it should be said that life is eternal and continuous through birth, death, and rebirth, through countless incarnations and reincarnations, in which the soul reaps in time what it has sown in past lives and so gains wisdom through long ages of varied experience.

The Wisdom-Religion is not speculative, but is based on Spiritual Vision, or direct perception of truth by the soul of man. Knowledge of this sort was called the *Gnosis* by the Greeks; it was *Tao* to the ancient Chinese; it had various names in various lands; but it was universally the same. Today it may be approached by Intuition, but the age is so materialistic that even intuition is not at all generally understood. It depends upon the reality of the Soul as the center of man's individual existence, and while it is superior to reason as generally understood, it is pure reason in the highest sense: not merely the result of empirical

THE THEOSOPHICAL PATH

investigation, it is re-enforced by the fruits of experience. It is not artificial; it is not an expedient devised by intellect; it is rather the essential energy of individual existence; it is the link between man and the Supreme, as well as between man and the natural world in which he lives; and in the highest sense of the word I think that the recognition of this great reality is the spirit of religion.

Furthermore it must be true that, as there is no ultimate separation between the various parts of the universe or the creatures that inhabit it, all men must have this foundation of religion at the root of their nature, just as they all have life and intelligence, though the life may put on outer forms of fantastic variation, and the intelligence may conceal its operation under the most unreasonable disguises. Just as it is impossible to tell a lie that does not bear some relation to truth, so it is impossible to find a superstition or a negation that is not based upon some true doctrine or actual experience. So that it is a hard thing for a man to live without religion in some form or another if he be really a man.

To the ordinary person, I suppose religion presents itself as worship of God, a phrase that sounds simple and easy to understand until one begins to try to discriminate between true religion and false. Then the troubles begin. To the sectarian the matter is simple, for he has it laid down as an axiom that there is but one God, *his* God, and but one way to worship, *his* way. All others are spurious imitations in his sight. But to the person who has begun to think for himself it is not so easy to decide among all the objects of worship which of them is entitled to be considered a true God; and when that is settled the question arises as to which of the hundreds of ways of worshipping that particular deity is the true way. The result of such a study is generally to satisfy the student that there is no other authority for a decision on the point than the intelligence of the one who makes the choice.

The number of its adherents at any one time is no guarantee of the endurance of a religious form, or church, or creed, or sect. History proves that. Nor can the number of its supporters add anything to its genuineness; for all the religions that are now discarded were at one time accepted as authoritative by the entire population of some country or continent. The Gods themselves fall into disrepute, and are discarded, ridiculed where they were once worshiped with awe and reverence, forgotten where their temples once filled the land. What has been, shall be again. History repeats itself, and the gods of today will pass as did those of former ages. What then? If the Gods of the nations pass and are forgotten, how can they be the one true God?

The answer is obvious. The gods of the people are all ideals created by the people to express their very limited conception of some of the

CAN WE DO WITHOUT RELIGION?

attributes of Deity, the unknown supreme Intelligence, that Theosophy reveals as the Soul of the Universe.

When one grasps the idea of a Universe that is the manifestation of the unmanifested Spirit, one easily realizes that all things and all creatures in that Universe are direct expressions of some aspect of the Forces that flow out from the Spirit of Life into the innumerable forms that go to make up a universe.

So too one can see how there must be some ray of truth in every kind of worship and a vast amount of error along with it: for each worshiper is to some extent testifying to his belief that there is a spiritual Intelligence somewhere to which he is anxious to do homage, and at the same time each devotee mistakes his own conception of Divinity for the Supreme.

One of the most sacred of ancient scriptures, the *Bhagavad-Gîtâ*, familiar to all students of Theosophy, continually insists upon this point, declaring that any true worshiper of any god is actually paying homage to the Supreme, who is behind all Gods and all men. It is well expressed in Swinburne's *Hertha*:

"I am that which began;
Out of me the years roll,
Out of me God and man,
I am equal and whole:

God changes, and Man, and the form of them bodily: I am the Soul."

And again:

"I, that saw where ye trod
The dim paths of the night,
Set the shadow called God
In your skies to give light:

But the morning of Manhood is risen, and the shadowless Soul is in sight."

Such a big view of Deity was intelligible to the people during certain ages, and in certain countries, in which true religion reigned; but to smaller minds and to the worshipers of personal gods such true religion appears as sacrilegious blasphemy: for the narrower the creed the fiercer is the fanatical dogmatism of its adherents. While the enlightened mind that sees the whole universe as a manifestation of the Divine has no use for intolerance of that kind. Nor is such tolerance in any way akin to indifference. On the contrary it is compatible only with intense devotion, though the devotion of the enlightened mind may be unrecognisable to the fanatic.

When one can look upon life as one long opportunity for the Soul to express itself, and upon the world we live in as a manifestation of the Soul of the Universe, then all life is a religious act, and every duty is a sacred rite, not necessarily solemn, but sacred, that is to be done with the purpose of acting in harmony with the eternal fitness of things. Such

THE THEOSOPHICAL PATH

action is joy, pure joy. The gloom that is characteristic of some forms of religion is alone enough to condemn them. Gloom is a characteristic of matter; it belongs to the lower nature, it cannot endure the light of the higher. Another characteristic of popular religion is ceremonial, or ritual. And what is that but an attempt to bring about a momentary accord between the mixed and often antagonistic elements that are temporarily drawn together for the purpose?

These forms and ceremonies are in themselves a testimony to man's belief in the existence of Law and Order in the Universe. History shows that they were originally established by men who had, or who thought they had, some knowledge of the laws of Nature and of the relation of Man to the world he lives in; but the knowledge was lost, while the form remained as a witness to the reality of the Secret Sciences. And as these forms and ceremonies once symbolized the action of real forces in life, so there may still remain in them some power to blend together if only for a moment the heterogeneous elements of a congregation.

But where there is knowledge of the true nature of Man and the world about him, there will be an order and harmony in all the acts of his life and in his association with his fellows, so that his whole life will become a kind of natural ceremony, a rhythm that is in the very highest sense religious.

The secret of music is rhythm, and rhythm is the manifestation of the spiritual principle in all art. In life rhythm is established by doing the right thing at the right time in the right way. An important factor in life is punctuality, simply because punctuality in life's duties is like keeping time in music; it is essential to the production of rhythm.

That rhythm aimed at in many so-called religious ceremonies is actually accomplished without ceremonial or ritual in the life of one who knows how to live in accordance with Natural Law. It is in this sense that we may say that all true life is religious and that religion is an essential of true life.

But how far away from this ideal has the world gone! Until now it would seem as if the worship of chaos had replaced true religion and the meaning of the word seems almost lost.

But though man may forget his real nature and do violence to his own soul, and though he must suffer the consequences, the Soul will assert itself in time, and will demand the opportunity for its expression and then the dead forms and empty ceremonies will be remodeled in a living form; and life will be reconstructed on lines that shall be in accord with nature, so that there shall be no failure in the great harmony of evolution, and every discord shall find its right solution in the true religion that is life.

PRAYER IN THE LIGHT OF THEOSOPHY

T. HENRY, M. A.

"MEN pray for what they want, and Providence makes them sore by handing them what they ought to have."—New York *Evening Sun*

WE found the above in a column of jokes; but, like many jokes, it contains wisdom; and it does not lose in force from the pithy vernacular in which it is expressed. In writing on the subject of prayer, it may be as well, in view of the advanced opinions now appearing in contemporary print, to take the precaution of establishing our priority by reference to H. P. Blavatsky's *The Key to Theosophy* (1889), and *Theosophical Manual, Number 14*, (1907), as also to Theosophical literature *passim* for the past thirty years.

Prayer has been defined as communion with a superior power. But this definition, if unqualified, suggests a separation between man and the superior power; whereas Theosophy, insisting that man himself is an incarnation of a ray of Divinity, would prefer to define prayer as communion between the human soul and its divine counterpart. The distinction is important; for if we restrict divinity to the superior power, we remove it from man, thus dwarfing him into a non-divine being; recognising his lower nature, we ignore his divine nature. By entertaining such an idea we set our doctrine in opposition to our intuition, and there arises a conflict between submission to divine power and reliance on the light within. There should be no such contrast, no such conflict. Obedience to divine law should be recognised as concurrent with true self-reliance. The real conflict is between personal selfwill and obedience to the law of our higher nature.

What is meant by the word "Providence" in the above quotation? Whatever the writer's belief, it implies the recognition of a governing power higher than the personal human will. Everybody has to recognise this, whatever his professed belief. It amounts to this, that our mind, in its present state of development, is not fully competent to understand the laws that govern human life. It does not know what is good for it. We are, in short, in the position of a child asking for much candy, and being refused by a wiser parent, who knows what is really good for us.

So prayer means the endeavor to reach the light that is within us; it means that we lay aside ordinary thought and appeal to something that is higher than such thought, so that from this higher source wisdom may flow into our mind and solve the problems which our mind cannot

THE THEOSOPHICAL PATH

solve. This is the prayer for light, understanding, guidance. But prayer is often understood to be a petition for some object of desire — the gaining of some boon or the removal of some affliction. It is then that our efforts tend to counteract and neutralize each other; for we are inconsistent. We ask that the desires of our imperfect ignorant lower nature be granted, and yet at the same time we appeal to a higher wisdom, which knows that those desires cannot be granted. To be consistent, we should always end our prayer with, "Nevertheless, not my will but thine be done."

If suffering from illness, to pray that we be made well is not the right kind of prayer. The sickness may be just, it may be needed for our strengthening and purification. We should strive earnestly to get some intuition as to the real state of affairs; pray for light; try to find out what is really the matter and to adjust ourselves to it, whether in resistance or in patient endurance.

The ancients, recognising a number of deities, prayed to various gods for various purposes. Modern Occidentals, though recognising but one God, nevertheless send up petitions of various kinds, which reach different altars. Our prayer may be nothing more than a strong desire; and in that case it has no wings to carry it aloft to the throne of wisdom, but remains near earth, and is perhaps answered by some minor deity. In other words, we merely evoke some latent psychic force in our own nature. Thus we are merely using our lower nature, we obtain what is not good for us; our desire is gratified at the expense of our welfare, or other people's welfare. There are people and cults who advocate this sort of prayer, thereby degrading the word 'prayer,' and intensifying the personal desires, which are our chief enemies.

It would appear therefore that we are in the habit of using the word 'prayer,' like the word 'God,' in a variable sense, to cover a number of different things; and that consequently prayer may be anything from an act of reverent acquiescence to the Wisdom that rules all life, to a mere mental intensification of some personal longing. The ancients would have expressed this latter act as the invocation of some minor deity.

As to the efficacy of prayer: the prayer for a specific object is likely to fail, because in entertaining in our mind the specific desire, we do not invoke a high force, and consequently achieve nothing; while, supposing our will is sufficiently strong to obtain results, those results are not likely to be beneficial. The old story tells how Midas asked for the gift that everything he touched should be turned to gold, and how this gift was mockingly bestowed on him to his own undoing. But prayer for light and guidance is sent up from the center of our nature and reaches a high source, and is therefore likely to be effectual.

The Bible affords us some familiar maxims regarding prayer: how

PRAYER IN THE LIGHT OF THEOSOPHY

we should retire into our room and pray to our Father in secret; how, when two or three are gathered together "in my name, there am I in the midst of them"; and the contrast between the prayers of the Pharisee and the publican.

Sincerity is evidently an indispensable requisite in prayer; we must be true to ourselves, not approach the throne of Wisdom with a lie in our heart. We cannot bargain with the Supreme; bargains are made with lesser powers, to whom sacrifices are offered. We should not mix up tribal magic with our religion, as when we pray for rain, like an ancient priest striving to propitiate Jupiter Pluvius; if we do such a thing at all, let us at least recognise it as not prayer but magic or science.

True prayer may be said to answer itself at once, in that we cannot pray at all till we have first put ourself in the right attitude. The Ancient Mariner could not pray — the power was denied him — because he had a sin on his heart; but as soon as a pure compassionate thought entered his heart, the power to pray came back. Hence the mere effort to pray constitutes prayer to a certain extent.

"May the aspirations of my Soul illumine my mind, that my mind be cleansed and my footsteps guided!" Thus do we call upon the Light within us, and not only call down a benediction upon ourself but form a channel of communication through which blessings can descend from heaven to earth.

How few people believe in the efficacy of prayer! But what good would be done if its efficacy were better understood! And why should it not be? We are in the hands of powers beyond our own comprehension — this must perforce be admitted by everyone, however skeptical. But it is not sufficiently realized that man has the power to deepen his understanding and to call Light from its hidden source in his Soul, so that Intuition may guide his steps. And intuition, if it cannot manifest itself as a thought in the mind, may make itself felt in the heart. And thus conduct will be determined, for men act far more from impulse than from calculation; and it is important that their impulses be right and wise and just; and this can only happen when we have cleared our atmosphere from dark influences of passion and anger, or fear and despondency, and put in their place sentiments of faith, hope, and charity.

"Nevertheless, not my will but thine be done." Prayer implies a setting aside of the personal will in favor of the higher Will which we acknowledge as the real guide in our life. We realize the inadequacy of the personal will, which is merely a combination of desire and delusion — a longing to achieve or acquire something that is not in our real interest. And we rest ourself upon the guidance of a Wisdom which we recognise as being within our heart, though it "surpasseth all intellection." (This

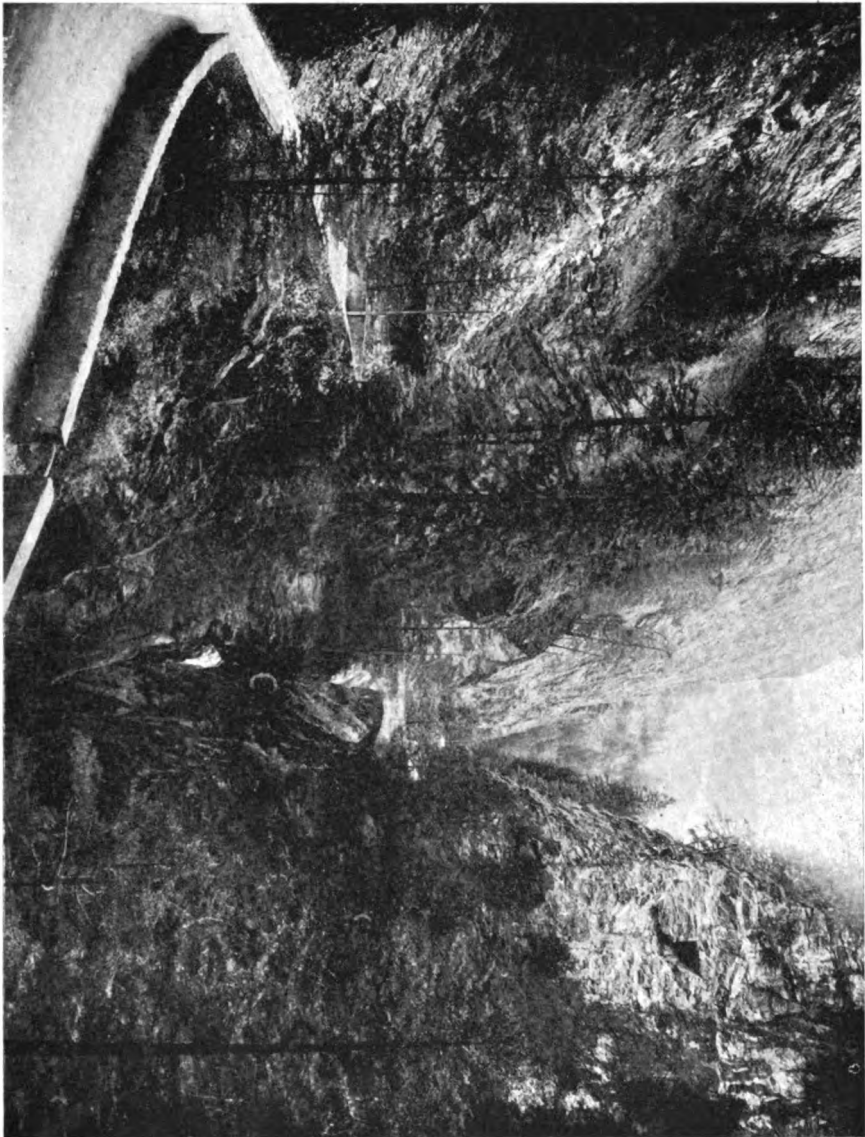
THE THEOSOPHICAL PATH

is our reading of the well-known Biblical phrase, *ὑπερέχουσα πάντα νοῦν*, which, in the Elizabethan English, is rendered, “passeth all understanding.”) Thus prayer means a making of oneself right, a squaring-up of accounts with our conscience, a trust in the Light within, a resolve to obey the Law. Such an attitude could be undertaken by a body of people as well as by one. In this we trace the real meaning of ceremonials, such as always preceded important undertakings in antiquity; though we must bear in mind that such ceremonials might degenerate into mere attempts to evoke a tribal fetich or summon the god of battles for victory over another tribe. And in the same way we might find people today advocating some kind of ‘meditation’ or ceremonial for a purpose other than the pure and lofty one spoken of above. The touchstone is sincerity in our devotion to the right and the true; our conviction that no good can come from the intensification of a personal desire or an unjust motive.

Viewed in the right light, prayer ceases to be the action of a special moment and becomes a constant attitude. We may have special times set apart for self-examination and high resolve, but the attitude can and should be maintained all the time. In this way we shall receive light and guidance — not in the form of a mass of intellectual knowledge of the kind that confuses and leads to no practical result, but of the kind that prompts right action and clears away the delusions of the mind and heart.



“No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all — in their exoteric form very often, in their hidden spirit invariably — is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.”—H. P. BLAVATSKY: *The Secret Doctrine*, I, p. 341



THE VIAMALA, A HIGHROAD IN SWITZERLAND, LEADING TO THE
SPLÜGEN PASS ON THE ITALIAN-SWISS BORDER

View of the second bridge.

Lomeland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

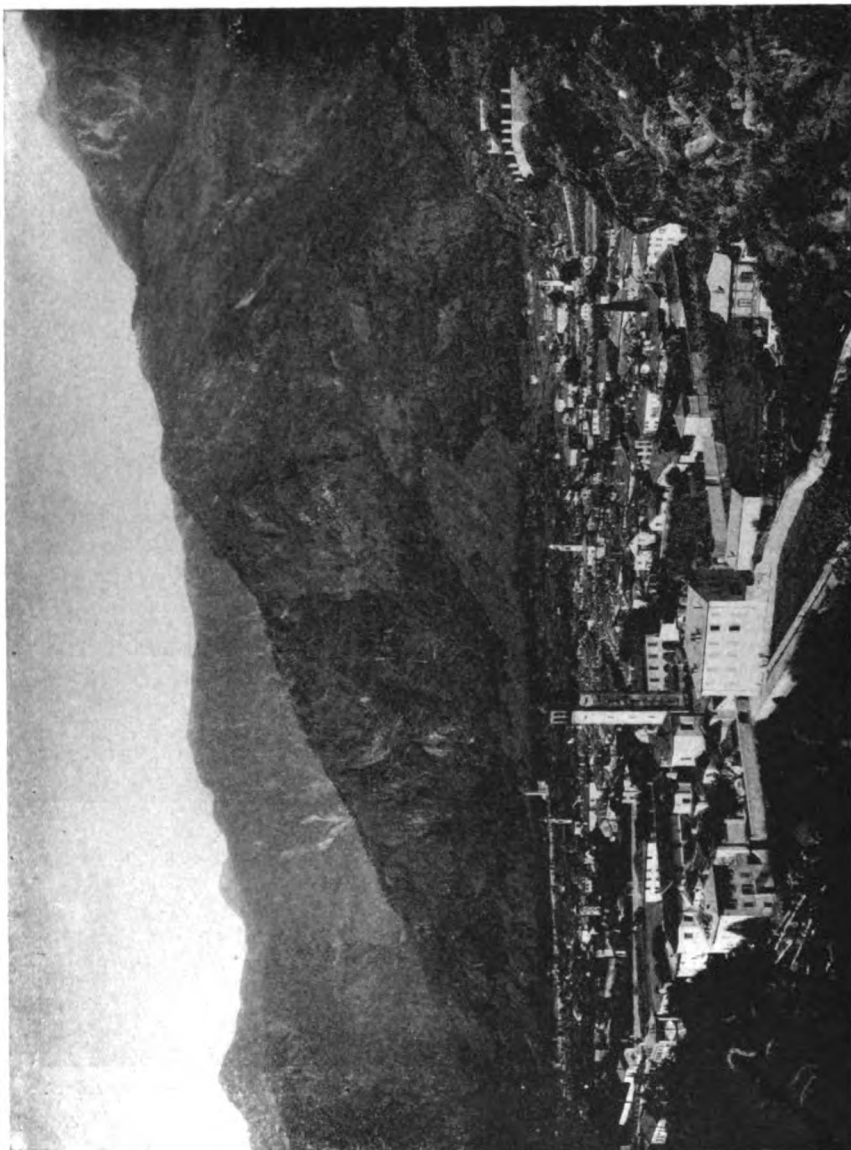
VIEW FROM THE SPLÜGEN PASS

The highroad on the Italian side, on the way to Chiavenna, showing the
serpentines. Height, 6945 feet.



Lomaland Photo & Engraving Dept.

TYPICAL STREET SCENE IN THE MOUNTAIN TOWN OF
CHIAVENNA IN NORTHERN ITALY



Lomeland Photo & Engraving Dept.

GENERAL VIEW OF CHIAVENNA ON HIGHROAD BETWEEN SWITZERLAND AND ITALY

Some five miles from Lake Como.

THE THEOSOPHIC LIFE IN THE HOME

GRACE KNOCHE

I

"Reconstruction is the keynote of the hour; but above all, we must reconstruct the home. It must be regenerated, purified, redeemed; and the secret of its redemption is *the Theosophic Life*. . . . The true home is the sanctuary of the soul."—*Katherine Tingley*



THE Theosophic life in the home! A subject such as this is difficult to touch upon in words, for something deeper than words is involved. Perhaps if we lived in the whole of our natures, instead of only in a part, words would not be needed. We should find our expression in other ways: in music possibly; along the silent, unseen channels of intuition; or in noble, sympathetic works of art.

But as the Theosophic life is the intensely practical life, so the theme of the home, however supernal in its beauty and its strength, has a practical side that cannot be ignored.

Certainly, if the home-ideal did not possess a four-square, utilitarian side, men high in the governments of the world would not be concerned about problems of the home, and that they are so we know from legislative and other efforts, continued over many years. In spite of such efforts, however, the home-life of the world is in a state to give anyone concern, and recent despatches from over the water present a new phase in the difficulties attending the demobilization of the large numbers of women who stepped out of their homes and into war-work three and four years ago. Now, in alarming numbers, they announce themselves as unwilling to step back. They prefer the generous independent wage for work outside of the home to the old unsatisfactory 'getting along' within it.

They have tasted of a certain cup called 'freedom,' and have found it coarse wine, but good. They have no inkling of their power to transform the home itself into a very kingdom of freedom, and freedom, too, of the only kind worth its keep. They only know that the home-life they stepped out of was rather too much of a strain, and they do not want it any more.

This does not apply to all women, of course, and pre-eminently not to those who entered upon outside work in the true spirit of service, giving freely of their time, their strength, and their private means, without wage or pay of any kind. Nor does it apply to those who have served in a professional capacity along many lines, for these are demobilizing with a graciousness that is beautiful to see. But these, too, are mostly

THE THEOSOPHICAL PATH

not going back into the home on the old terms — which are the only terms a few alarmists seem to see. And even if they did, forced by 'the stern logic of facts,' their spirit of unwillingness would bring into the home forces of disintegration as fatal to its finer life as any of those operating from without. Changes are imminent; that much is certain; but what will they bring about? There is a want of that deeper understanding which is the key to a true home-life. It is that want which all down the ages has written the tragedy of the home, and the pages are not all in. The tragedy of the home in actual war, though more gruesome, evident, and harsh, is not more complete than that threatened by the aftermath of war, *if some new light does not enter in*. The slaughter of brother by brother has ceased, it is true, but, to quote the words of Katherine Tingley:

"The violation of Theosophic principles is still going on, and more than any other institution, excepting possibly the institution of religion, the home-life of the world is in the balance."

No, the Theosophic life is not in the homes of the world, nor has it been for long ages, but it will take more than governmental requests, more than treaties or arbitrations or constitutional law to put it there. The simple truth is that what the world needs, and Now, is the great Moral Builder, the Teacher who can show us *the constructive place of the home* in the great inclusive temple of human life, now being so made over for the future. Builders for a generation or a day may undervalue and reject it, but the wise Master-Builder, the Teacher who works for eternity and not for time, knows that its place is 'at the head of the corner.'

For problems of childhood, of education, of woman's mission and of man's work, of economics, of religion, of social service and of social disruption and disease, are not only tangled up inextricably with the basic problem of the home, but not one of them can arrive at its ultimate solution until the home-problem is solved. Theosophy can do this. It can show the sweet reason of the principles on which alone the true home-life can be built, and it can support them with evidence that cannot be impeached.

The International Theosophical Headquarters at Point Loma are open to visitors, and many thousands come to the gates in the course of every year, hoping to gain some glimpses of Lomaland life. Two questions are frequently heard by the students who serve as guides: "What is this mysterious something called the 'Theosophic life'?" and "What does Katherine Tingley teach with regard to marriage and the home?"

These are best answered by Katherine Tingley herself, who not only founded a Theosophic life and home-life in Lomaland many years ago, but who has written and lectured frequently on both themes ever since she became identified with the Theosophical Movement. Especially has

THE THEOSOPHIC LIFE IN THE HOME

she touched upon marriage and the home, and in giving her own words in answer to the second question, we shall answer the first by implication. As early as 1901, shortly after founding the Lomaland Institution, she spoke on marriage and the home before an immense audience in the largest theater in San Diego, emphasizing the need of a great readjustment in the home-life of the world and appealing to the wives and mothers of America to do their part, by applying Theosophical principles to the home, to bring this readjustment about. From a later address we glean the following:

"Home is the school of experience. It is the center of affection where children should be born and reared in harmony with the Higher Law. We have looked too long for light outside of ourselves and not enough to the Christos spirit which is within and is a part of the eternal law.

"Let us make a picture of two people united in a comprehension of the Christos spirit, and let them represent for us the ideal father and mother, who know that they are the temples of the living God. Let us imagine a young life springing into action from their union, from their thought and their superb and divine aspirations, to grow under the protection of these two grand souls. From infancy it would be taught to know no fear. . . . From the first moment its parents would teach it self-reliance; they would teach it to know its own responsibility. They would know that its tiny body was the temple of God, something that could be trained for the weal or woe of humanity, and they would nourish this body according to its needs, wisely, religiously. . . .

"When that child reaches years of understanding, when it steps out into the world, it will realize its responsibility because it will have been fashioned in the image of God. Its physical life will have been so built up that it will be the home of the Christ-mind. Such a child would be already armed for the battle of life. It would be a monument to the soul-devotion of mother and father. *If Christ were here tonight would he take exception to a single word of this?*"

The above is quoted from an address given in July, 1903, on the subject, 'Christ in the Home — Where are the Marys and the Josephs of the Twentieth Century?' and in the same address Madame Tingley said further, referring to the position of a young girl stepping into womanhood from the threshold of such a home:

"She will be armed with wisdom; she will know the power of her own nature; she will know what life means and will have been taught the sacredness of that love which is neither abused nor misused, as is too often the travesty of today which is called by that divine name. True love is Christ-love; it is that part of woman's nature which lifts it above the ordinary level, which fills the soul with compassion and with a force such as words cannot describe. . . .

"Many will say that this is a beautiful picture, but it is so far away! *It must ever remain far away unless a beginning is made!* . . . Is it not time to begin to apply Christ-principles to the home and make an altar in that sacred place?"

In July, 1906, Katherine Tingley said:

"Theosophy teaches that marriage is most sacred, but there are many so-called marriages in which the true life has no place, as the records of the divorce courts show. If we take the true interpretation of the marriage-tie, we shall find it absolutely true that 'whom God hath joined together *no man can* put asunder.'"

"Theosophy teaches the necessity of a truer understanding and a closer relationship between parents and children, and calls upon parents to realize more fully the sacredness of their respon-

THE THEOSOPHICAL PATH

sibility. Theosophy calls for a higher home-life, so that the children may have examples of right action to guide them."

The following is from an address delivered in December of the same year:

"The human family is moving towards the realization of great truths. Now in this connexion we should commence to build on broader and more unselfish lines of effort; we should cultivate a divine courage; we should begin in the home, with a sacred comprehension and a consequent pure living of the married state. We should make that home the Altar of Purity, and endeavor to accentuate what Theosophy teaches — that where two are joined together in the sacred ties of marriage no power on earth can separate them. Home temples, under the benign teachings of Theosophy, will become schools for the parents as well as for the children."

In 1907 Madame Tingley made a lecture-trip to England and the Continent, and we quote the following from the report of an interview accorded by her to a representative of the *London Daily Telegraph* in August of that year.

"We aim at a very high moral standard [in the life at Point Loma]. We have very strong views on the sanctity of the marriage-tie. We believe that the home is the altar of spiritual life."

Many citations might be made from lectures given year after year, showing an unbroken continuity of teaching and opinion on this subject during Madame Tingley's entire Theosophical life, but there is room for only a few. We give the dates to show this continuity. To quote:

"If we are to make America what I have dreamed it could be and what you all should hope that it could be, there is no other way than to begin at the basis — right in the home."

(From a lecture on 'The Purification of Civic Life,' March, 1910)

"Open your churches as schools. Build up the home. Purify politics. Have a funeral over creeds. Make home a sacred altar in life. Do that and you have a key which will open the mystery of the philosophy of life." (April, 1911)

"Humanity must take a new view of marriage. Though the subject has been seriously studied all down the ages, yet rarely do we hear of a marriage that carries with it in after years that sacred atmosphere which should be there. . . .

"Not until woman has higher knowledge — a better understanding of her own nature and of her power to serve — can her children have their best and rightful opportunities. . . . The mother-heart, we know, holds love and devotion and the spirit of self-sacrifice for her own; and this is also to be found in the father's heart. But when a soul enters upon the arena of life, it is not the real 'possession' of its mother and father. Besides, they have not gained that sure knowledge necessary to give it its best opportunities. And so, in the course of time, the child inevitably drifts into the great ocean of ignorance, unrest, and suffering. . . .

"If we are to serve humanity rightly, we must begin our preparatory and remedial work in the home." (From an address given at the Copley-Plaza, Boston, in September, 1913)

"Nothing so malicious and untrue was ever said about me as the story which was circulated to the effect that I disrupted home-life and separated children from their parents. I do not take children from their parents. They bring them to me, just as they bring them to any college. Also there is nothing that is idealized as much in our teachings as the sanctity of the home, and nothing so inculcated in the children's minds as the love and honor and respect they owe their parents. We teach children to give to and not to take from their parents. We teach the wonderful privilege and happiness of service. So when the children visit their parents, many of whom have taken up residence at Point Loma, they go bearing gifts — flowers from

THE THEOSOPHIC LIFE IN THE HOME

their own gardens, something they have made with their own hands, anything to express concretely their love and devotion. I am constantly in receipt of letters from parents who marvel at the development of this trait in their children. It is something quite unusual and refreshing, they declare, to have their children expect to give and serve rather than to be given to and served, in this day and generation." (From an interview published in the *Boston Herald*, September 21, 1913)

"Theosophy says: Build spiritual altars in the home. Let the parents spend as much time in accentuating the spiritual laws of life in the family as they do in caring for their worldly needs and pleasures and the impermanent things of life! How inspiring is the picture of a home that has been really touched by the teachings of Theosophy. . . . I linger on the threshold of such a home, and feel in its atmosphere that the Kingdom of Heaven on Earth has already begun. . . .

"As I have often said before: when woman finds her true place in life, man will find his. When woman realizes the true power of motherhood and its responsibilities, then man will awaken to his duties in this connexion. Then we can conceive that home-life built on a solid foundation of spiritual life will bring a higher and richer expression of joy than we have ever dreamed, and that true marriage will be an eternal courtship." (January 10, 1915)

"May we not through the home bring more quickly something new and uplifting into the world? If the spiritual life were understood and were the prevailing influence, our homes would already be sanctified. . . .

"Humanity needs health, physical, mental, and moral; and children born under right conditions, in the atmosphere of the real harmonies of life . . . cannot help but become splendid vehicles for spiritual development, for the making of the temple of the inner, living God. Balanced physically, mentally, and morally, there will be innate in them not only the devotional and pure religious life, but the intellectual aspiration for all that is high and noble. Such children would grow day by day under the guidance of parents who had placed themselves in harmony with the Higher Law and who, in their aspiration to serve and pass down to later ages a noble expression of childhood, manhood, and womanhood, would not only be building for the present, but for all time. Such home-builders would perpetuate their ideals in their children, and would begin to make that kingdom of Heaven on earth which we have been promised. . . . Is not the picture fascinating? Is it not inspiring? And best of all, is it not possible?" (January 31, 1915)

"The mission of woman is to discover herself, to find her true place in life. The greatest work that woman can do today is to become so sweetly feminine, so sweetly spiritual and strong, so grandly compassionate and helpful, that she will hold the whole human family in her keeping. She will make the home her altar, her kingdom; and from that kingdom shall be sent out the gospel of life to all people. . . ." (From an address on 'Woman's Mission,' February, 1915)

"The race needs the building of true homes, wherein will grow divine ideals of true manliness and womanliness. . . ." (November, 1916)

"If we can carry the meaning of brotherhood and Theosophy into the families of the world, if we can go into homes of discord and readjust them and bring about understanding and peace, then the sacredness of human life and of parentage will be understood. It is not enough merely to hold principles: they must be expressed in daily life. Above all is this the case with the great moral principles that make for character-building, for without that there is nothing." (October 7, 1918)

II

True Theosophy holds home-life sacred as "the sanctuary of the soul"; it defends it from libel and attack as the most basic of our institutions, whose integrity must be kept as sacred as the integrity of the soul itself.

THE THEOSOPHICAL PATH

But it declares also that it has dropped from its antique spiritual place and that *it must be restored to the old primeval dignity* if the future is to be assured. If any present agencies, as the world goes, could restore it, Theosophy would have nothing to say. Since they have not done so, and mostly admit that they cannot,—well, what would you have?

While reflecting, let us see what Theosophy has to say through the voice of its earliest Leader, Helena Petrovna Blavatsky, who founded the Theosophical Society, in New York in 1875.

In the Theosophical magazine founded by H. P. Blavatsky in London in 1887, we find the following, the question being from a New York correspondent and the answer by H. P. Blavatsky herself. The inquirer asks:

"whether a would-be Theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc? I ask this question because it is rumored here that some Theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your rules?"

To which H. P. Blavatsky makes reply:

"This is an old, old question, and a still older charge against Theosophy, started first by its enemies. We emphatically answer, NO; adding that no *Theosophical* publication could have rendered itself guilty of such a FALSEHOOD and calumny. No follower of Theosophy, least of all a disciple of the 'Teachers of Theosophy' would ever be accepted on such conditions."

In 1889, in *The Key to Theosophy* Madame Blavatsky wrote:

"INQUIRER. If such are our duties to humanity at large [the reference is to self-sacrifice and work for others], what do you understand by our duties to our immediate surroundings?"

"THEOSOPHIST. Just the same, plus those that arise from special obligations with regard to family ties.

"INQUIRER. Then it is not true, as it is said, that no sooner does a man enter the Theosophical Society than he begins to be gradually severed from his wife, children and family duties?"

"THEOSOPHIST. It is a groundless calumny, like so many others. The first of Theosophical duties is to do one's duty by *all* men, and especially by those to whom *specific* responsibilities are due, because one has voluntarily undertaken them — such as marriage ties — or because one's destiny has allied one to them — such as those we owe to parents or next of kin."

And in *The Voice of the Silence* (*Fragments from the Book of the Golden Precepts*, selected and annotated by H. P. Blavatsky) we find not only a flat denial of this calumny, but also, in language of exquisite beauty, the tenderest of home relationships is used to symbolize the state of the almost perfected soul. To quote:

"If thou art told that to become Arhan thou hast to cease to love all beings — tell them they lie.

"If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him 'householder'; for man and beast all pity to renounce — tell them their tongue is false.

"Thus teach the Tirthikas, the unbelievers. . . ."

"So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one Teacher, *the sons of one sweet mother*."

THE THEOSOPHIC LIFE IN THE HOME

The Leaders of the Theosophical Movement are committed by their very office to work for the regenerated home, though it is indeed a pioneer work in our day. They would lift the home-life of the world to the position of spiritual dignity that it had in the elder days of the world, beyond even the reach of written records. They urge the study of history in this regard, and, with archaeology's help, of the world's great eras of pre-history. Those who would restore to the modern home the old pure Theosophic life will find nowhere such encouragement as history gives in showing that this has been done before, that it is thus a living possibility, not a dream. And, on the other hand, in the testimony of those ages when Theosophic truths were most obscured, and home-life was at its lowest ebb, they will find in the pages of history a warning and a lesson for the soul.

Yes, if the modern woman feels that marriage would be a restriction, let her study Antiquity before she ignores the institution of the home or fancies that she would hear in the echo of children's voices the knell of her cherished freedom. If she studies the past Theosophically, she will soon drop the hindering notion that true freedom and the true home-life cannot occupy the same place. Certainly she will discover this if she adds to the study of Antiquity the study of herself. Katherine Tingley is not playing with words merely when she iterates and reiterates that the mission of woman is *to discover herself*; and also that, in making this discovery, woman will find that true freedom and the Theosophic life in the home are one and the same thing. In such study she will arrive at a higher ideal than the modern ideal of home, with its devotion — addiction rather — to selfish pleasure, to ease, to time-wasting, social ambition, and all sorts of temporal things. And she will not be set adrift, either, as women everywhere are now, when she faces the fact that with too many the home-ideal is fast vanishing into oblivion through the impatient Spirit of the Age. Theosophy will give her eternal principles to tie to and a boundless optimism and trust; and it will easily show her that there is no tragedy in this condition, but rather the reverse. A change was bound to come, in any event, for all institutions are changing now. Our old set selfish ideas have been melted away in the fires of suffering, and institutions are but the progeny of ideas. The tragedy comes from not knowing how to meet the condition Theosophically, or in other words, understandingly. That is why the Teachers of Theosophy speak and have spoken so fearlessly on this subject of marriage and the home.

Yet these Teachers hold to middle lines, the 'golden mean,' and no woman should imagine that they would push all women into married life, against their duty or their will and regardless of whether the basis

THE THEOSOPHICAL PATH

were just and pure. Never that! We think this point can be cleared by a further citation from Katherine Tingley:

"Think of the ruined homes which result from the unwisdom of the day, of the wives who are martyred from their false sense of duty to men who are wholly unworthy. Think of the children born under such conditions, children who must be, and who are, simply moral abortions. Shocking and startling as these words seem, it is well sometimes to be thus shocked and startled, and if human words could prevent such travesties and such abortions, these words must be spoken throughout the land. . . ." (July, 1903)

But Madame Tingley says further:

"You cannot make the world over in a moment. You cannot change woman's life in a moment. Realizing the mistakes that have been made down through the ages, and that the Wisdom-Religion is the key [to an understanding of them], let woman become acquainted with herself. Let her not be so anxious to succeed that she loses her balance, but remember that the crucifixions that come to human life have often proved blessings. Let the woman who finds herself unhappily married, or suffering from conditions brought about through marriage, remember that these things came because she was not acquainted with herself.

"If she is in the light, she will know when to endure and when to protest; and when she comes to that point she will be ingraining into the atmosphere of human life heroic warrior-courage, something splendid, and if she comes again as a woman her progeny will pay tribute to her sufferings, her crucifixions, her combats. That is the story of Theosophy. What a picture!" (March, 1910)

The call today is not, as in Israel, for a man to stand in the gap, but for a woman. Yet, if the signs of the times are true, when woman takes her place there she will find the man beside her.

The question for the modern woman to consider is — and it is an important question: Will she permit the God of Materialism to drive herself and man out of the Eden of the future as out of the Eden of old? It is part of Theosophy's mission today to make her so wise, so spiritually confident and resourceful, that the old tragedy can never be repeated. It is part of Theosophy's mission to bring about a more royal comradeship between men and women, and many other just and royal things, too, and the Cycle of Light now opening will nurture spiritual attempts as the old Cycle of Darkness could not do.

"All of which is beautiful as a theory," someone says, "but how will it work out in the test? If Theosophy can create the ideal home, will it not show us an example?"

At the International Theosophical Headquarters at Point Loma, California, a Theosophic home-life was founded nearly twenty years ago. It has not been heralded, but nevertheless many thinkers and reformers — some of them connected with the Theosophical Movement and others not — have watched its growth through the years. They have seen the magic of Theosophical principles applied to new homes, and to old and long-established ones; to homes being slowly shaken to pieces by outside forces of disintegration, and to homes secure from such disaster. They

THE THEOSOPHIC LIFE IN THE HOME

have seen divisions healed, love brought to life again, and harmony restored. They have seen young folk — some of them educated at Point Loma from early childhood, and others not — establish homes under the benign teachings of Theosophy in which the discords, perplexities, and disappointments that mar all but the most exceptional homes of the world are unknown.

Not all have reached the same measure of success, certainly, for with the imperfections of human nature, it cannot be expected that everyone shall have that knowledge of self, that determination to put into action one's highest ideals, or that love of unselfish service of others, that mark the true home-life. But even the one or two failures do not militate against the potency of Theosophical principles in their application to home-life. On the contrary, for such seeming failures have been due to previous inharmonies in the life and previous lack of effort in the building up of character along the lines of unselfish service and self-control. Even in the case of apparent failure, the attempt, imperfect as it may have been, to apply the Theosophical principles to life, will yet have been a strengthening factor in the character, and will make for a greater happiness and peace in the future — after Karma shall have had its perfect work, and some of the most needed lessons of life shall have been learned.

Hence it is that Katherine Tingley's first efforts, particularly in the education of children and the youth, are along the lines of prevention, educating the children to face the seemingly small weaknesses before they grow into greater ones. Again and again has she declared that the children are the home-builders of the future, and that the home-life of the future depends upon the education of the children of today.

In the eighteen years since Katherine Tingley established her Râja-Yoga system of education much has been accomplished — so much, indeed, as to stand as one of the most encouraging signs of the times. And those who have seen the results will tell you, if you ask them, that these are due to the practical application of the principles of Theosophy to everyday life under the teaching and guidance of Katherine Tingley. It could not have been done without her guidance, for it takes more than the average genius to translate precept into practice, and the translating of Theosophy into terms of actual life was her main purpose in establishing the International Theosophical Headquarters at Point Loma. The help she has given her students as a spiritual Teacher has been the key to their success in the home-life, and those who know that life the best will tell you so. She has combined what was noblest in Antiquity with something that even its brighter days did not have.

In a lecture given before the outbreak of the war, Madame Tingley said:

THE THEOSOPHICAL PATH

"We are in a new age, a new time, and the world must be awakened. It must be startled with some grand, new thought!"

It has been hideously startled since that day with the horrors of conflict and rapine; but shell-shock is not illumination. The "grand new thought" will come in another way and speak to another part of man's nature. Indeed, in the teachings of Theosophy it has already come in the reverberating *You are Divine!* — but the echoes of it have not reached all ears.


When that great thought comes close enough to woman, the Theosophic life will rule the home. It will truly be life's Eden, protected by a guardianship nurtured in experience and pain, but with woman at last in her true place and man in his, and the childhood of the world in their keeping.

(*To be concluded.*)

AMERICA THROUGH CHINESE SPECTACLES

PERCY LEONARD

"Oh, wad some power the giftie gi'e us,
To see oursel's as others see us."—*Robert Burns*

 *N America Through the Spectacles of an Oriental Diplomat* the ex-ambassador, Mr. Wu Ting-Fang, sets down some very interesting impressions. In spite of the fact that all Americans are supposed to be born equal, he points out that the theory of social equality has not eradicated the human desire for distinction; and you may be always sure of pleasing a lawyer by addressing him as 'Judge'; one who has served in the army as 'Colonel'; and a sailor as 'Admiral' or 'Captain.' He cites instances in which the citizens are manifestly born unequal and says:

"I do not know how my American friends account for this undoubted fact; but the Chinese doctrine of previous lives, of which the present are the continuation, seems to afford a satisfactory explanation."

The children in the United States, he tells us, are so imbued with the national feeling that they imagine themselves to be on a perfect equality with their parents, and before obeying an order must have the whys and wherefores explained. When the child finally yields, he obeys not his parent, but expediency and the dictates of reason. In this the author sees the foundation of independent, self-reliant manhood, though it is evidently completely at variance with the ideal of parental respect as understood by the Chinese.

The frank directness of American speech wins his hearty approval.

AMERICA THROUGH CHINESE SPECTACLES

It seems that we drive straight to the heart of the matter in hand without any beating about the bush; whereas two Chinamen will discuss almost everything under the sun before approaching the business which each knows to be uppermost in the mind of the other. In favor of the Chinese method, however, he claims that it has its advantages by bringing the minds of both parties into harmonious relations and promoting a mutual understanding.

He notices that a man in America will perform the most menial service cheerfully, because he still preserves his social status. He does not become a servant; he condescends to 'help' for a time; but always with the idea of its being a stepping-stone to a better position. His employer is not his 'master,' but a fellow-citizen; and outside the bounds of this contract their mutual positions are unchanged. He says:

"Few people are more warmhearted, genial, and sociable, than the Americans. . . . Their kindness and warmth to strangers is particularly pleasant, and are much appreciated by their visitors. . . . In some countries the fact that you are a foreigner only thickens the ice, in America it thaws it. To good Americans, not only are the citizens of America born equal, but the citizens of the world are also born equal."

He believes that unfortunate marriages would often be avoided if the Chinese method were followed and searching enquiries made by the parents of the contracting parties as to their physical and moral fitness for each other. In nine cases out of ten, he tells us, the Chinese bride and bridegroom meet each other on the wedding-day for the first time; and yet they live contentedly and quite often even happily together. Divorces in China are exceedingly rare. The author has no wish to graft the Chinese customs on to the social habits of the West; but he does urge that before a definite engagement is concluded, a thorough investigation as to mutual fitness should be made.

Travelers in China have given us heartrending descriptions of the binding of the feet as practised upon the girls of the upper classes. Mr. Wu Ting-Fang is shocked by the binding of the waist which affects the health not only of western womanhood, but also that of their posterity. The author himself suffered from the costume which he adopted while here. It was too cold in winter, and too warm, because too tight, in summer. He underwent the customary torture from fashionable shoes, and only when he returned to China and reverted to the national foot-gear did he finally obtain relief from his distressing corns. He goes so far as to suggest an international convention to deliberate on the question of a universal uniform, the most healthful and convenient that can be devised. "Uniforms and badges promote brotherhood," he says, a statement that is open to serious question, however, because it is harmony of aim and purpose which is the real bond; whereas clothes of the same

THE THEOSOPHICAL PATH

cut would never stop a quarrel between nations if difference of opinion or conflicting interests urged them on.

As one of the Chinese ideals of the truly civilized man, he quotes: "He sends charcoal in a snowstorm, but he will not add flowers to embroidery"; meaning that he is prompt to render timely assistance, but does not seek to curry favor by presents to those who do not need them. This of course is only a variant of Christ's recommendation that we should invite the poor to our suppers and not the rich.

The virtue of punctuality is little cultivated in China, it would appear. When making a business appointment you merely agree upon one of the twelve two-hour divisions into which the day is divided. So long as one turns up during the specified two-hour period, he is reckoned on time! Mindful of this national peculiarity, conveners of meetings when notifying a Chinese guest will often name a time an hour or two earlier than that given to the others. Mr. Ting-Fang was once obliged to wait for an hour through this device, and he begged that in future he be treated as a fellow-citizen.

The author asks: "Do the civilized people of the West live longer than the so-called semicivilized races? . . . Are they happier than others?" And he supplies the answer himself: "I have formed the opinion that the Chinese are more contented than the Americans; and on the whole happier; and certainly one meets more old people in China than in America."

He is scandalized by our habit of eating live oysters, the scavengers that swallow all the dirt washed into the sea, and recommends shark's fin in preference to 'high' pheasant, and birds-nest soup to the hot solution of turtle's meat so much esteemed by the epicures of the West.

One is interested to learn that no Chinaman would consent to let his son go upon the Stage.

"The ideal of China is sincerity and an actor is a pretender. . . . The actor was always debarred from attending any literary examination, and was also deprived of the privilege of obtaining official appointment; in fact, he was considered an outcast of society."

It appears, however, that under the new régime the social standing of the actor has improved.

In China reform mainly consists in applying the principles of morality to one's own conduct; while in America, we are told, the ideal is to reform somebody else.

"In China we do not expend as much energy as Americans and Europeans in trying to make other people good. We try to be good ourselves and believe that our good example, like a pure fragrance, will influence others to be likewise. We think practice is as good as precept, and if I may say so without being supposed to be critical of a race different from my own, the thought has sometimes suggested itself to me that Americans are so intent on doing good to

WHITEWASHING A SINISTER REPUTATION

others, and on making others good, that they accomplish less than they would if their actions and intentions were less direct and obvious. I cannot explain all I mean, but if my readers will study what Li Yu and Chuang Tsz have to say about 'Spontaneity' and 'Not Interfering,' I think they will understand my thought."


The author is a thorough-going supporter of the doctrine of Reincarnation, and applies its teaching as an incentive to fair-dealing in all questions of international policy.

"Those who believe in reincarnation (and I hope most of my readers do) understand that when people are reincarnated they are not always born in the same country or continent as that in which they have lived in their previous life. I have an impression that in one of my former existences I was born and brought up in the United States. In saying this I do not express the slightest regret at having now been born in Asia. I only wish to give a hint to those white people who advocate an exclusive policy, that in their next life they may be born in Asia or in Africa, and that the injury they are now inflicting on the yellow people they may themselves have to suffer in another life."

The book is full of friendly criticism which does not always win our entire assent; but the writer's evident good-will, sincerity, and large-hearted toleration, are visible on every page, and one can only wish that some western critics of the 'heathen Chinese' were possessed of a tithe of his charity and moderation in the expression of their ideas.

WHITEWASHING A SINISTER REPUTATION

E.

EHABILITATING a reputation is one thing, and whitewashing it is another; and somebody has been trying to rehabilitate (or whitewash) the California Road-Runner. This fowl, so familiar to all residents in this neighborhood, has been accused of robbing the nests of small birds. It would seem to most people as though this charge could be either proven or disproven by ordinary methods of observation. But a recent scientific writer has chosen a more roundabout way of judging the case. Instead of observing the habits of the living bird, he caught and killed a hundred of them and examined their stomachs to see if he could find evidence of their having included eggs in their diet. On the basis of this examination he acquits them.

We should be only too glad to assist with our sympathy in the rehabilitation of an unjustly blackened reputation, but unfortunately find some difficulty in doing so on account of the evidence of the small birds in the nesting season. Anyone who has watched what happens in that

THE THEOSOPHICAL PATH

season when a road-runner appears in the neighborhood knows that the small birds have a pretty strong notion that mischief is in the air. They fly from the ground, perch high, and keep up a continuous sounding of the danger note as long as the road-runner remains in the vicinity. We may be pardoned for setting up their evidence against that of the dissector.

It is perhaps not safe to generalize from specific instances, or to assume that the behavior of an animal, as witnessed by ourself, represents an invariable character. Certain it is that one's personal observations frequently contradict the general statements one finds in books. In this case, it might be pertinent to suggest that the experimenter should have dissected one thousand birds instead of a hundred, with a view to gaining a broader base for his inductions. But why, we say, cut up any birds at all? If methods of investigation which involve such destruction are necessary, they are at least a regrettable necessity; and we should welcome any evidence tending to depreciate their reliability. Such evidence the present instance seems to afford, if the testimony of the birds can be relied on.

SCULPTURES FROM THE PARTHENON FRIEZE AND A METOPE

CAROLUS



THREE of the illustrations published herewith are from the marble Frieze of the Parthenon at Athens, which was executed under the direct superintendence of the illustrious Pheidias by the greatest sculptors of the Golden Age of Pericles. It is almost certain that Pheidias made the composition, and it is possible that he worked on it with his own hand. He was specially famous for the splendor and fertility of his imagination, and was appointed by Pericles director of the public art works in Athens, including, of course, the new Parthenon, the national temple of Athena, then being rebuilt on a scale of unexampled magnificence and beauty.

The famous Frieze is a band of sculpture which decorates the upper part of the outside of the cella or main body of the temple. The columns and the architrave which they support surround the temple, and hide the Frieze from a spectator standing at a distance; it can only be seen from below, and as it never receives direct sunlight several artifices were adopted to enable the carving to be clearly visible. For instance, the upper portion of the figures projected out a little, and the depth of the relief was far less than that of the sculptures on the outside which

SCULPTURES FROM THE PARTHENON

were exposed to strong illumination. No doubt the brilliant colors with which it was originally painted helped to make the forms distinct.

The Frieze was originally 524 feet long; 107 feet of it has totally disappeared, but of this there exist drawings of 60 feet made by Carrey and Stuart before its destruction, so that we are only ignorant of the design of 47 feet. The subject of the composition is the Panathenaic Procession through Athens in honor of Athena, the patron deity of the city, to whom the Parthenon was dedicated. The festival, which included as its final and most impressive feature, the solemn procession to the temple, occupied six days and included games, athletic and musical competitions, and other entertainments.

The western face of the Frieze — the one you see first as you approach from the Propylaeum — contains the preparation and start of the procession, while on the long sides were displayed the horsemen, chariots, musicians and sacrificial animals on their way through the streets to the Acropolis. The eastern end shows the final solemn consummation, the offering of the new peplos to the high priest of the Parthenon to be laid on the statue of Athena. The twelve great gods are seated on either side of the central group of the priest and other mortals; they are supposed to be invisibly present to receive the sacrifices.

Our illustrations are from the sculptures in the British Museum, rescued by Lord Elgin from almost certain destruction when conditions in Greece were very unsettled. The museum contains about 240 feet of the original Frieze and casts of what is left of the rest, some of it still *in situ* (and very much deteriorated since Elgin's day) and some in other collections.

The slab with two young horsemen is from the west end. Dr. A. S. Murray says this group

"is one of the most attractive slabs of the west frieze. We have noticed in the north frieze a number of instances of an almost nude horseman turning round in his seat, but here we have, perhaps, the finest example of all. The raised left arm, the flowing hair, and the flying mantle give him a peculiar distinction. The mobile part of the body contrasts with the firm ribs and bones over which the skin seems tightly drawn. On his head there are drill holes in the marble, which show that he had worn a wreath."

The group of five girls carrying sacred wine vessels are some of the Ergastinae, the daughters of noble families of Athens who had woven and embroidered the peplos, the new robe for Athena, under the charge of the priestess of the goddess and within the precincts of the temple of Erechtheus on the Acropolis.

The third picture is the most highly finished and boldest of the groups showing the sacrificial oxen.

The fourth illustration is not from the Frieze, but is taken from one

THE THEOSOPHICAL PATH

of the metopes of the Parthenon, now in the British Museum. The metopes are the small square slabs standing above the architrave on the external surface of the temple. As they are not shaded by anything to obstruct the light and are intended to be seen from a distance as well as from a near-by position, they were carved in very high relief, much higher than the Frieze. Originally there were 92 metopes, and each one represented an incident in the fight that took place between the Centaurs and the Lapithae at the marriage-feast of Peirithöos and Hippodamia to which the principal Centaurs had been invited. The Centaurs were completely defeated, and the contest is generally conceived by Greek scholars as a symbol of the struggle of the early Greek civilization with barbarism. Dr. Murray says about the metope illustrated herewith:

"The Lapith is falling backward and raising his shield to defend himself against the wine vase which the Centaur is about to hurl down. This is one of the finely composed groups, touching in its sentiment, because after all the Centaur may withhold the crushing blow. The heads of these two figures are now in Copenhagen, whither they had been carried off by a Danish officer in the service of the Venetians, when they bombarded the Parthenon in the seventeenth century. The head of the Centaur is of the mild, purely human type which we find in several other metopes."

The keynote to the meaning of the sculptures of the Parthenon is well epitomized by Lafcadio Hearne in a few words:

"Antique art was never realistic; it was only a dream of human beauty deified and immortalized, and the ancients were true Romanticists in their day."



"NOR do they say what virtue is, or how many virtues there are, or direct their attention to the numerous and beautiful assertions which may be surveyed in the writings of the ancients, or to the means of acquiring and possessing virtue, and of cultivating and purifying the soul. For it is to no purpose to say, look to God, unless you also teach how we are to look. For what hinders, some one may say, that a man may look to God who does not abstain from any one pleasure, and who suffers his anger to be without any restraint; such a one recollecting indeed the name of God, but being held in bondage by all the passions, and not at all endeavoring to expel them? Virtue, therefore, indeed proceeding to the end [*i. e.*, to its perfection], and being ingenerated in the soul in conjunction with wisdom, will present God to the view. But to speak of God without true virtue, is to utter nothing but a name."—PLOTINUS: *Against the 'Gnostics,'* xv, *ad calc.* (Translation by Thomas Taylor)



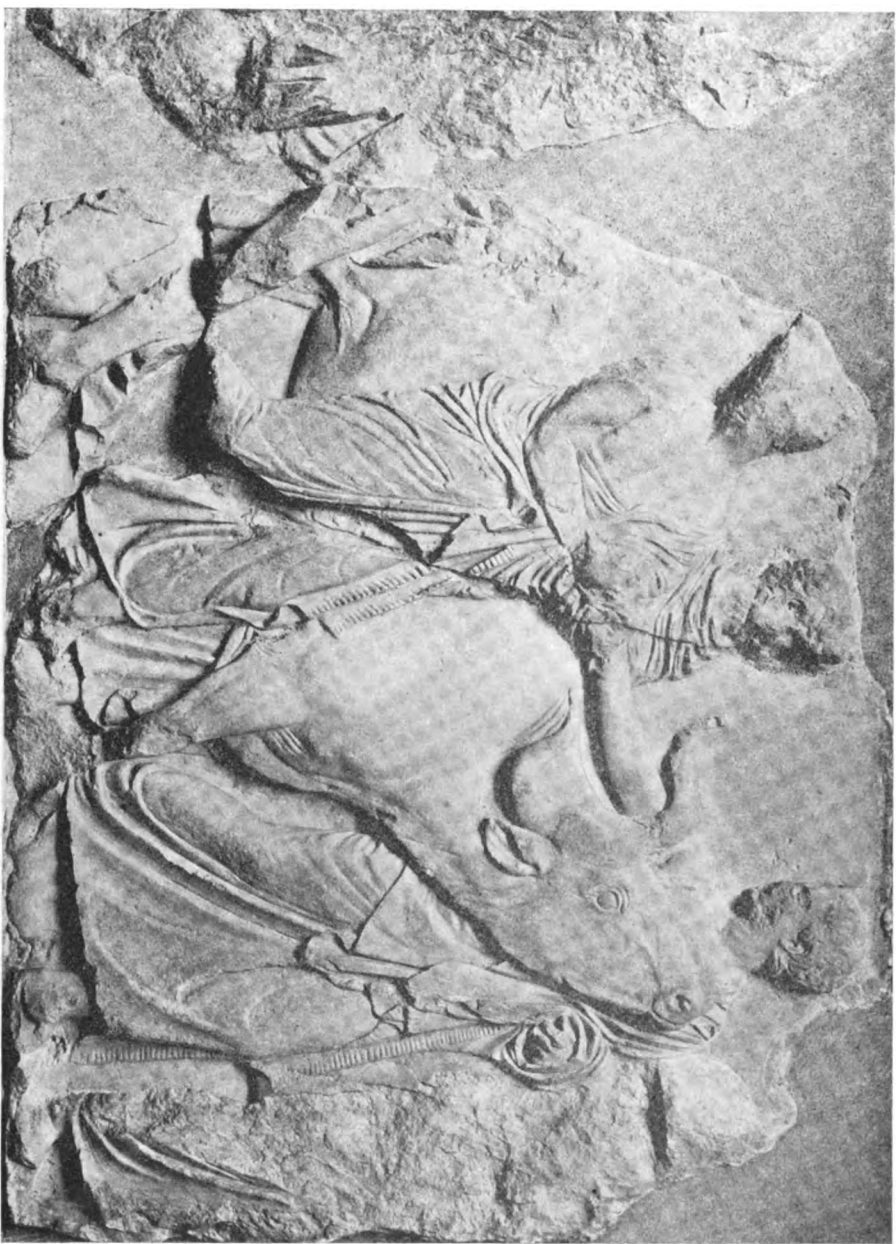
HORSEMEN: PARTHENON FRIEZE, WEST SIDE

Lemland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

PROCESSION OF MAIDENS: PARTHENON FRIEZE, EAST SIDE



Lomeland Photo & Engraving Depn.

PROCESSION OF CATTLE: PARTHENON FRIEZE, SOUTH SIDE



Lomaland Photo & Engraving Dept.


CENTAUR AND LAPITH: METOPE OF PARTHENON

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

*A Course of Lectures in History, Given to the Graduates' Class
in the Râja-Yoga College, Point Loma, in the College Year 1918-1919.*

II — HOMER

HEN the Law designs to get tremendous things out of a race of men, it goes to work this way and that, making straight the road for an inrush of important and awakened souls. Having in mind to get from Greece a startling harvest presently, it called one Homer, surnamed Maeonides, into incarnation, and endowed him with high poetic genius. Or he had in many past lives so endowed himself; and therefore the Law called him in. This evening I shall work up to him, and try to tell you a few things about him, some of which you may know already, but some of which may be new to you.

What we may call a European manvantara or major cycle of activity — the one that preceded this present one — should have begun about 870 B. C. Its first age of splendor, *of which we know anything*, began in Greece about 390 years afterwards: we may conveniently take 478, the year Athens attained the hegemony, as the date of its inception. Our present European manvantara began while Frederick II was forcing a road for civilization up from the Moslem countries through Italy; we may take 1240 as a central and convenient date. The first 390 years of it — from 1240 to 1632 — saw Dante and all the glories of the Cinquecento in Italy; Camoëns and the era of the great navigators in Portugal; Cervantes and his age in Spain; Elizabeth and Shakespeare in England. That will suggest to us that the Periclean was not the first age of splendor in Europe in that former manvantara; it will suggest how much we may have lost through the loss of all records of cultural effort in northern and western Europe during the four centuries that preceded Pericles. Of course we cannot certainly say that there were such ages of splendor. But we shall see presently that during every century since Pericles — during the whole historical period — there has been an age of splendor somewhere; and that these have followed each other with such regularity, upon such a definite geographical and chronological plan, that unless we accept the outworn conclusion that at a certain time — about 500 B. C. — the nature of man and the laws of nature and history underwent radical change, we shall have to believe that the same thing had been going on —

THE THEOSOPHICAL PATH

the recurrence of ages of splendor — back into the unknown night of time. And that geographical and chronological plan will show us that such ages were going on in unknown Europe during the period we are speaking of. In the manvantara 2980 to 1480 B. C., did the Western Laya Center play the part in Europe, that the Southern one did in the manvantara 870 B. C. to 630 A. D.? Was the Celtic Empire then, what the Roman Empire became in the later time? If so, their history after the pralaya 1480 to 870 may have been akin to that of the Latins in this present cycle: no longer a united empire, they may have achieved something comparable to the achievements of France, Spain, and Italy in the later Middle Ages. At least we hear the rumblings of their marches and the far shoutings of their aimless victories until within a century or two of the Christian era. Then, what was Italy like in the heyday of the Etruscans, or under the Roman kings? The fall of Tarquin — an Etruscan — was much more epochal, much more disastrous, than Livy guessed. There were more than seven kings of Rome; and their era was longer than from 753 to 716; and Rome — or perhaps the Etruscan state of which it formed a part — was a much greater power then, than for several centuries after their fall. The great works they left are an indication. But only the vaguest traditions of that time came down to Livy. The Celts sacked Rome in 390 B. C., and all the records of the past were lost; years of confusion followed; and a century and a half and more before Roman history began to be written by Ennius in his epic *Annales*. It was a break in history and blotting out of the past; such as happened in China in 214 B. C., when the ancient literature was burnt. Such things take place under the Law. Race-memory may not go back beyond a certain time; there is a Law in Nature that keeps ancient history esoteric. As we go forward, the horizon behind follows us. In the ages of materialism and the low places of racial consciousness, that horizon probably lies near to us; as you see least far on a level plain. But as we draw nearer to esotericism, and attain elevations nearer the spirit, it may recede; as the higher you stand, the farther you see. Not so long ago, the world was but six thousand years old in European estimation. But ever since Theosophy has been making its fight to spiritualize human consciousness, *pari passu* the horizon of the past has been pushed back by new and new discoveries.

What comes down to us from old Europe between its waking and the age of Pericles? Some poetry, legends, and unimportant history from Greece; some legends from Rome; the spirit or substance of the Norse sagas; the spirit or substance of the Welsh Mabinogi and the Arthurian atmosphere; and of the Irish tales of the Red Branch and Fenian cycles. The actual tales as we get them were no doubt retold in much later times;

THE CREST-WAVE OF EVOLUTION

and it is these late recensions that we have. What will remain of England in the memory of three or four thousand years hence? Unless this Theosophical Movement shall have lifted human standards to the point where that which has hitherto been esoteric may safely be kept public, this much: — an echo only of what England has produced of eternal truth:— something from Shakespeare; something from Milton; and as much else in prose and poetry from the rest. But all the literature of this and all past ages is and will then still be in being: in the hidden libraries of the Guardians of Esoteric Science, from which they loose fragments and hints on the outer world as the occasion cyclically recurs, and as their wisdom directs.

How do they loose such fragments of old inspiration? It may be by putting some manuscript in the way of discovery; it may be by raising up some man of genius who can read the old records on inner planes, and reproduce in epic or drama something of a long past splendor to kindle the minds of men anew. In that way Greece was kindled. Troy fell, says H. P. Blavatsky, nearly five thousand years ago. Now you will note that a European manvantara began in 2980 B. C.; which is very nearly five thousand years ago. And that this present European manvantara or major cycle was lit up from a West Asian Cycle: from the Moors in Spain; from Egypt through Sicily and Italy; and, in its greatest splendor, when Constantinople fell, and refugees therefrom came to light the Cinquecento in Italy. Now Constantinople is no great way from Troy; and, by tradition, refugees came to Italy from Troy, once. Was it they in part, who lit up that ancient European cycle of from 2980 to 1480 B. C.?

In the Homeric poems a somewhat vague tradition seems to come down of the achievements of one of the European peoples in that ancient cycle. Sometime then Greece had had her last Pre-periclean age of greatness. What form it took, the details of it, were probably as much lost to the historic Greeks as the details of the Celtic Age are to us. But Homer caught an echo and preserved the atmosphere of it. As the Celtic Age bequeathes to us, in the Irish and Welsh stories, a sense of style — which thing is the impress of the human spirit triumphant over all hindrances to its expression; — so that long past period bequeathed through Homer a sense of style to the later Greeks. It rings majestically through his lines. His history is perhaps not actual history in any recognisable shape. Legends of a long lost glory drifted down to a poet of mightiest genius; and he embodied them, amplified them, told his message through them; perhaps reinvented half of them. Even so Geoffrey of Monmouth (without genius, however) did with the rumors that came down to him anent the ancient story of his own people; and Spenser followed him

THE THEOSOPHICAL PATH

in the *Faery Queen*, Malory in his book, and Tennyson in the *Idylls of the King*. Even in that last, from the one poem *Morte D'Arthur* we should get a sense of the old stylish magnificence of the Celtic epoch; for the sake of a score of lines in it, we can forgive Tennyson the rest of the *Idylls*. But Tennyson was no Celt himself; only, like Spenser and Malory, an Anglicizer of things Celtic. How much more of the true spirit would have come down to Homer, a Greek of genius, writing of traditional Greek glory, and thrilled with racial uplift.

Where did he live? Oh, Goodness knows! When? Goodness knows again. (Though we others may guess a little, I hope.) We have Herodotus for it, that Homer lived about four hundred years before his own time; that is to say, to give a date, in 850; and I like the figure well; for if Dante came in as soon as possible after the opening of this present manvantara, why not Homer as soon as possible after the opening of the last one? At such times great souls do come in; or a little before or a little after; because they have a work of preparation to do; and between Dante and Homer there is much parallelism in aims and aspirations: what the one sought to do for Italy, the other sought to do for Greece. But this is to treat Homer as if he had been one real man; whereas everybody knows 'it has been proved' (a) that there was no such person; (b) that there were dozens of him; (c) that black is white, man an ape, and the Soul a fiction. Admitted. A school of critics has cleaned poor old blind Maenonides up very tidily, and left not a vestige of him on God's earth — just as they have, or their like have, cleaned up the Human Soul. But there is another school, who have preserved for him some shreds at least of identity. Briefly put, you can 'prove' upon what may be classed as brain-mind evidence — grammar, microscopic examination of text and forms and so on — that Homer is a mere airy myth; but to do so you must be totally oblivious of the spiritual facts of style and poetry. Take these into account, and he rises with wonderful individuality from the grave and nothingness into which you have relegated him. The *Iliad* does not read like a single poem: there are incompatibilities between its parts. On the other hand, there is, generally speaking, the impress of a single creative genius. One master made the Homeric style. The *Iliad*, as we know it, may contain passages not his; but — *he wrote the Iliad*.

What does not follow is, that he ever sat down and said: "Now let us write an epic." Conditions would be against it. A wandering minstrel makes ballads, not epics; for him Poe's law applies: that is a poem which can be read or recited at a single sitting. The unity of the *Iliad* is one not of structure, but of spirit; and the chances are that the complete works of any great poet will be a unity of spirit.

Why should we not suppose that in the course of a long life a great

THE CREST-WAVE OF EVOLUTION

poet — whose name may not have been Homer — that may have been only *what he was called* — his real name may have been (if the critics will have it so) the Greek for Smith, or Jones, or Brown, or Robinson — but he was *called* Homer anyhow — why should we not suppose that he, filled and fascinated always with one great traditionary subject, wrote now one incident as a complete poem; ten years later another incident; and again, after an interval, another? Each time with the intention to make a complete and separate poem; each time going to it influenced by the natural changes of his mood: now preoccupied with one hero or god, now with another. The Tennyson in his twenties, who wrote the fairylike *Lady of Shalott*, was a very different man in mood and outlook from the Mid-Victorian Tennyson who wrote the execrable *Merlin and Vivien*; but both were possessed with the Arthurian legend. At thirty and at fifty you may easily take different views of the same men and incidents. The *Iliad*, I suggest, may be explained as the imperfect fusion of many poems and many moods and periods of life of a single poet. It was not until the time of Pisistratus, remember, that it was edited into a single epic.

Now these many poems, before Pisistratus took them in hand, had been in the keeping for perhaps three centuries of wandering minstrels — Rhapsodoi, Aoidoi, Citharaedi and Homeridae, as they were called — who drifted about the Isles of Greece and the Asiatic mainland during the long period of Greek insignificance and unculture. The first three orders were doubtless in existence long before Homer was born; they were the bards, trouveurs and minnesingers of their time; their like are the instruments of culture in any race during its pralayas. So you find the professional story-tellers in the East today. But the Homeridae may well have been — as De Quincey suggests — an order specially trained in the chanting of Homeric poems; perhaps a single school founded in some single island by or for the sake of Homer. We hear that Lycurgus was the first who brought Homer — the works, not the man — into continental Greece: importing them from Crete. That means, probably, that he induced Homeridae to settle in Sparta. European continental Greece would in any case have been much behind the rest of the Greek world in culture; because furthest from and least in touch with West Asian civilization. Crete was nearer to Egypt; the Greeks of Asia Minor to Lydia; as for the islanders of the Cyclades and Sporades, the necessity of gadding about would have brought them into contact with their betters to the south and east, and so awakened them, much sooner than their fellow Greeks of Attica, Boeotia, and the Peloponnese.

Where did Homer live? Naturally, as a wandering bard, all over the place. We know of the seven cities that claimed to be his birthplace:

THE THEOSOPHICAL PATH

*Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athenae
Orbis de patriâ certat, Homere, iud.*

Of these Smyrna probably has the best chance of it; for he was Maeonides, the son of Maeon, and Maeon was the son of Meles; and the Maeon and the Meles are rivers by Smyrna. But De Quincey makes out an excellent case for supposing he knew Crete better than any other part of the world. Many of the legends he records; many of the superstitions — to call them that; — many of the customs he describes: have been, and are still, peculiar to Crete. Neither the smaller islands, nor continental Greece, were very suitable countries for horse-breeding; and the horse does not figure greatly in their legends. But in Crete the friendship of horse and man was traditional; in Cretan folk-lore, horses still foresee the doom of their masters, and weep. So they do in Homer. There is a certain wild goat found only in Crete, of which he gives a detailed description: down to the measurement of its horns: exact, as sportsmen have found in modern times. He mentions the *kubizeteres*, Cretan tumblers, who indulge in a 'stunt' unknown elsewhere. They perform in couples; and when he mentions them, it is in the dual number. Preternatural voices are an Homeric tradition: Stentor "spoke as loud as fifty other men"; when Achilles roared at the Trojans, their whole army was frightened. In Crete such voices are said to be still common: shepherds carry on conversations at incredible distances — speak to, and are answered by, men not yet in sight. — De Quincey gives several other such coincidences; none of them, by itself, might be very convincing; but taken all together, they rather incline one to the belief that Smith, or Brown, or Jones, *alias* Homer, must have spent a good deal of his time in Crete; — say, was brought up there.

Now Crete is much nearer Egypt than the rest of Greece is; and may very likely have shared in a measure of Egyptian culture at the very beginning of the European manvantara, and even before. Of course, in past cycles it had been a great center of culture itself; but that was long ago, and I am not speaking of it. In the tenth century A. D., three hundred years before civilization, in our own cycle, had made its way from the West Asian Moslem world into Christendom, Sicily belonged to Egypt and shared in its refinement — was Moslem and highly civilized, while Europe was Christian and barbarous; later it became a main channel through which Europe received enlightenment. May not Crete have played a like part in ancient times? I mean, is it not highly probable? May it not have been — as Sicily was to be — a mainly European country under Egyptian influence, and a seat of Egyptianized culture?

Let us, then, suppose Homer a Greek, born early in the ninth century B. C., taken in childhood to Crete, and brought up there in contact with

THE CREST-WAVE OF EVOLUTION

cultural conditions higher than any that obtained elsewhere among his own people. But genius stirs in him, and he is Greek altogether in the deep enthusiasms proper to genius: so presently he leaves Crete and culture, to wander forth among the islands singing.—

*En Delo tote proton ego kai Homeros aidoi
Melpomen,*

says Hesiod: "Then first in Delos did I and Homer, two Aidoi, perform as musical reciters." Delos, of course, is a small island in the Cyclades.

He would have had some training, it is likely, as an Aoidos: a good founding in the old stories which were their stock in trade, and which all pointed to the past glory of his race. In Crete he had seen the culture of the Egyptians; in Asia Minor, the strength and culture of the Lydians; now in his wanderings through the isles he saw the disunion and rudeness of the Greeks. But the old traditions told him of a time when Greeks acted together and were glorious: when they went against, and overthrew, a great West Asian Power strong and cultured like the Lydians and Egyptians. Why should not he create again the glory that once was Greece?

Menin aeide, Thea, Peleïadeo Achileos!

— Goddess, aid me to sing the wrath (and grandeur) of a Greek hero!
— Let the Muses help him, and he will remind his people of an ancient greatness of their own: of a time when they were united, and triumphed over these now so much stronger peoples! So Dante, remembering ancient Rome, evoked out of the past and future a vision of United Italy; so in the twelfth century a hundred Welsh bards sang of Arthur.

I think he would have created out of his own imagination the life he pictures for his brazen-coated Achaeans. It does not follow, with any great poet, that he is bothering much with historical or other accuracies, or sticking very closely even to tradition. Enough that the latter should give him a direction; as Poet-creator, he can make the details for himself. Homer's imagination would have been guided, I take it, by two conditions: what he saw of the life of his semi-barbarous Greek countrymen; and what he knew of civilization in Egyptianized Crete. He was consciously picturing the life of Greeks: but Greeks in an age traditionally more cultured than his own. Floating legends would tell him much of their heroic deeds, but little of their ways of living. Such details he would naturally have to supply for himself. How would he go to work? In this way, I think. The Greeks, says he, were in those old ages, civilized and strong, not, as now, weak, disunited and half barbarous. Now what is strength like, and civilization? Why, I have them before me here to observe, here in Crete. But Crete is Egyptianized; I want a Greek

THE THEOSOPHICAL PATH

civilization; culture as it would appear if home-grown among Greeks. — I do not mean that he consciously set this plan before himself; but that naturally it would be the course that he, or anyone, would follow. Civilization would have meant for him Cretan civilization: the civilization he knew: that part of the proposition would inhere in his subconsciousness. But in his conscious mind, in his intent and purpose, would inhere a desire to differentiate the Greek culture he wanted to paint, from the Egyptianized culture he knew. So I think that the conditions of life he depicts were largely the creation of his own imagination, working in the material of Greek character, as he knew it, and Cretan-Egyptian culture as he knew that. He made his people essentially Greeks, but ascribed to them also non-Greek features drawn from civilized life.

One sees the same thing in the old Welsh Romances: tales from of old retold by men fired with immense racial hopes, with a view to fostering such hopes in the minds of their hearers. The bards saw about them the rude life and disunion of the Welsh, and the far greater outward culture of the Normans; and their stock in trade was a tradition of ancient and half-magical Welsh grandeur. When they wrote of Cai — Sir Kay the Seneschal — that so subtle was his nature that when it pleased him he could make himself as tall as the tallest tree in the forest, they were dealing in a purely Celtic element: the tradition of the greatness of, and the magical powers inherent in, the human spirit; but when they set him on horseback, to ride tilts in the tourney ring, they were simply borrowing from, to outdo, the Normans. Material culture, as they saw it, included those things; therefore they ascribed them to the old culture they were trying to paint.

Lying was traditionally a Greek vice. The Greek lied as naturally as the Persian told the truth. Homer wishes to set forth Ulysses, one of his heroes, adorned with all heroic perfections. He was so far Greek as not to think of lying as a quality to detract; he proudly makes Ulysses a "lord of lies." Perhaps nothing in Crete itself would have taught him better; if we may believe Epimenides and Saint Paul. On the other hand, he was a great-hearted and compassionate man: compassionate as Shakespeare was. Now the position of women in historical Greece was very low indeed; the position of women in Egypt, as we know, was very high indeed. This was a question to touch such a man to the quick; the position he gives women is very high: very much higher than it was in Periclean Athens, with all the advance that had been made by that time in general culture. Andromache, in Homer, is the worthy companion and helpmeet of Hector: not a Greek, but Egyptian idea.

(To be continued)

THE AGE OF THE EARTH

F. J. DICK, M. INST. C. E., and the late WILLIAM SCOTT



RECENT article on this subject in the *Scientific American Supplement* deals with the question of geologic time, based upon the rate of degradation of uranium-lead. This article is extremely interesting, although it appears to illustrate a tendency not uncommon among scientists to build up vast conclusions from the most slender laboratory data. Perhaps it would not be easy to demonstrate that rates of degradation may vary enormously in different ages, and that conclusions drawn from present facts among some elements may be wholly inapplicable to conditions existing in Primordial, Primary, and Secondary epochs, during the earlier of which the state of terrestrial matter was emerging from the astral to the physical condition. Such reasoning, however plausible, somewhat resembles that of one who should infer that because the surface of a few square feet of a lake appears to be an absolute plane, therefore the radius of the Earth must be infinite. An appeal is made to stellar evolution theories so far as developed, in confirmation, but such theories consist very largely of assumptions, again derived from a very limited range of data.

Of course anyone knows that the prime feature of interest in Geology lies in the testimony afforded as to past biological conditions rather than in the merely physical or chemical factors. But one of the assumptions tacitly and constantly made throughout the whole business is that in archaic and later times there were no intelligences on or connected with the life of this planet capable of knowing, directing, observing, and recording its varied history, growth, and development. One might put the assumption plainly and say that its fundamental proposition is that prior to the present generation of ultra-materialistic scientists there were no living, conscious, or divine intelligences anywhere competent to supervise the evolution of ordered worlds and systems with their myriads of human and other intelligent and conscious forms, or to teach man the truth regarding the innate divinity at the foundation of his own being!

In the presence of such an attitude on the part of the educators of our day it were small wonder that the world should be plunged continually in wars and every kind of misery, thinkable or almost unthinkable, including crime, suicide-mania, and insanity. Can there be in the asylums, one wonders, utterances much more insane than those of some scientists when discussing the question of human evolutionary history? Were

THE THEOSOPHICAL PATH

there no intelligences capable of ordering, observing and recording Earth's past history until our philosophicules of the past century appeared, one might as well leave all the problems of Man's evolution and destiny severely alone. Recorded history, however, points to an exactly opposite conclusion, fortunately for us all. While most of the records are in safe keeping on visible and invisible planes of being, sufficient extracts from them exist, not only among the old Eastern and Western classical writings, but even alone in the works published by H. P. Blavatsky, to occupy the attention of men of intelligence for several centuries in following up the many clues and hints, to say nothing of the very numerous recorded *facts* brought forward for our consideration.

Why should all these things — even so simple a question for instance as the true meaning of the word *ἐντελέχεια* — continue to be ignored by those who nevertheless assume to teach the world about the whole history of man? — picturing him at a comparatively recent period as nothing more or less than a grinning and senseless ape — carefully associated, one notes in the article referred to, with the elevation of the Himâlaya range. And back of that — vacuity!

Nevertheless all this is but one aspect of the modern panorama. That in man which prompts him to explore the universe, to make elaborate researches aided when possible by the highest refinement of mathematical processes, to experiment, and to invent endless hypotheses, proceeds in reality from his higher and divine nature. It is only the constant interference of his brain-mind, when attempting broad generalizations on woefully inadequate evidence, which places him continually and inevitably in a humiliating position before his fellows, even though at first he achieve world-renown for apparent daring and seeming originality. Those who knew the fundamental truths have mainly preferred to remain unknown, whether in ancient Egypt or in the far East. And anyone who takes the time to read carefully *Isis Unveiled* and *The Secret Doctrine* cannot fail to perceive the many reasons for this. Is it not mainly our own stupidity which creates the barrier?

Only the other day the age of the world was held to be capable of estimation from the salinity of the sea. Prior to that the average rate of sedimentation or deposition was regarded as a good method, always provided that the true average could be ascertained. But students of Theosophy, as put forth by its true teachers, have fortunately been spared any elaborate estimation of this factor, because the stage of incrustation, or of *physicality*, is known to have commenced about 320,000,000 years ago. Consequently if we take the thickness of all the strata as 160,000 feet (William Scott's figure) "the *average* rate would be one foot in two thousand years," whatever the departures from this average in times of

THE AGE OF THE EARTH

world-convulsions and varying conditions in the other epochs. We can thus at least construct an approximate table on this basis and study its relation with other events, such as the approximate periods of the great convulsions, and of the later of the five Root-Races of the present Fourth Round of world-evolution. Here we especially address those who have perused H. P. Blavatsky's epoch-making writings, and in doing so we shall avail ourselves of excellent work along these lines by the late Mr. William Scott, an enthusiastic student of them. Quotations from his notes will be followed by his initials.

First we may introduce a brief summary of the hypothetical results given in the article referred to, which are as follows:

Period	Date of beginning of each period (minimum values) reckoned from now backward in millions of years
Primordial	(3000)
Devonian	350
Triassic	190
Eocene	55
Pliocene	7
Pleistocene	1

And follow it by a table mainly condensed from Mr. Scott's notes and with a few additions:

TABLE A — ROUGH OUTLINE OF EARTH'S PHYSICAL HISTORY

Period	Approximate thickness of strata	Duration of each in mil- lions years	Date of beginning in millions years	
Primordial	35,000	70	320	Semi-ethereal
Cambrian	28,000	56	250	
			(210)	"Earth now opaque"
Silurian	23,000	46	194	
			(180)	"Throes of adolescence"
Devonian	19,000	38	148	
			(120)	"The last great change" — first convulsion
Carboniferous	18,000	36	110	
Permian	15,000	30	74	
			(50)	Second convulsion
Triassic	8,000	16	44	
Jurassic	6,000	12	28	
			(18)	Kumâras begin incarnation — think- ing man (semi-ethereal) contacts physical plane
Cretaceous	4,000	8	16	
			(10)	Third convulsion
Eocene	2,000	4	8	
Miocene	1,000	2	4	
			(3)	Fourth convulsion
Pliocene	500	1	2	
Pleistocene etc.	500	1	1	

In the above round numbers are taken for the more recent deposits,

THE THEOSOPHICAL PATH

for the sake of simplicity. In the next Table what is put at 870,000 years (Pleistocene etc.) appears as 1 (million) in Table A.

It may be observed that while there is a wide difference between the mean thicknesses of the strata in the Tertiary and Quaternary periods in the above, and the figures given by Professor Keith,* the time (8 millions) is nevertheless double his estimate. He assumes a mean rate of deposition of one foot in a hundred years, instead of 2000 years. Stratic classification depends on the fossils, and there was a great world-convulsion during this period, which rather tends to upset uniformitarian methods of estimation for comparatively limited intervals of time; and additive methods may not always be applicable to groups nearly contemporaneous.

With regard to Table A, it has to be said that there is no pretense to finality in the various figures which are "working approximates, probably nearer the truth than any to be found elsewhere, because they conform as nearly as possible with the time-values given in *The Secret Doctrine*. The depths in feet of the stratigraphic systems are moderate scientific estimates." (W. S.)

"The *actual* duration of the first two and a half Root-Races (of this Round) is withheld from all but the higher Initiates."—S. D., II, p. 312.

"And indeed few of us can comprehend much about the habits and characteristics of ethereal or astral beings; to say nothing about the sub-races of a deathless ethereal Race. Yet (S. D., II, pp. 712-15) a parallel is drawn between the first Root-Race and the Primordial epoch; between the second and the Primary; between the third and the Secondary, the fourth and the Tertiary, the present fifth and the Quaternary. Several similar hints are also given (S. D., II, pp. 312-4) as to the proximate duration of the early Races, such as the accounts of the cataclysms which destroyed the successive main continental systems. Again (S. D., II, p. 776) we read 'The whole globe is convulsed periodically, and has been so convulsed, since the appearance of the First Race, four times.' The stratigraphic record leaves no doubt as to when these universal convulsions occurred. The first was in the Devonian period, doubtless when the Hyperborean continental system was mainly upheaved. The second was during the Permian epoch when Hyperborea went down and Lemuria made its first appearance. The third was in the Cretaceous period, when Lemuria was mainly destroyed and the Atlantean system was born. The fourth took place during the Miocene, when Atlantis mainly perished and our present continental system began its career. Not only do the geologists recognise these as periods of universal convulsion by adopting them as boundaries between the great stratigraphical

**The Antiquity of Man*: London, 1915.

THE AGE OF THE EARTH

systems or ages, Primordial, Primary, Secondary, etc., but palaeontologists regard them as periods of great biological revolutions as well, and likewise use them as dividing lines between the stages of material world-life — Archaeozoic, Palaeozoic, Mesozoic, Cainozoic, etc.” (W. S.)

TABLE B — ROUGH OUTLINE OF TERTIARY AND QUATERNARY AGES

Formation	Period	Type	Approx. date (back) of Type	Approx. duration of each group	Date of start of each per.
London Clay	Eocene			4,200,000	7,870,000
London Clay	Skilfully worked flints		Several millions		
Land surface	Miocene	Calaveras	2,000,000	1,800,000	3,670,000
	Stone tools	Castenedolo	1,500,000		
Coralline Crag (Suffolk)	Pliocene			1,000,000	1,870,000
Red Crag		Pitldown	1,000,000	36,000	870,000
1st Glacial Period					834,000
Lenham beds	Worked flints	Pithecanthropus	800,000	108,000	
Plateau drift	" "	Heidelberg	700,000		
Norwich, Cromer beds, etc.				36,000	726,000
2nd Glacial Period					690,000
Boulder Clay	Chellean	Galley Hill	600,000	288,000	
		Grenelle	500,000		
		Denise			
		Moulin Quignon			
		Bury St. Edmunds			
100-ft. Terrace	Acheulean			36,000	402,000
3rd Glacial Period					366,000
		La Quina	300,000	144,000	
		La Chapelle	260,000		
		Spy	240,000		
		Neanderthal	230,000		
		Bañoles			
		Gibraltar			
4th Glacial Period				36,000	222,000
					186,000
Lowest Terrace	Solutrean	Combe Capelle		176,000	
Buried Thames channels					
River beds	Magdalenian	Cromagnon	150,000	10,000	10,000
Recent alluvial	Neolithic flints	Barrow, etc.			
		Modern			
				7,870,000	

In reference to Table B, “Dr. Sturge in 1911 placed the end of the Pliocene at 400,000 years and more recently Professor Osborn thought 525,000 years a short duration for the same period, and he calculates that the latest glaciation ended only 25,000 years ago. Therefore the time values for these events in Table B do not in the least correspond with such estimates. They correspond as nearly as possible with those of *The Secret Doctrine*, which (II, p. 147) places the beginning of the first glaciation about 869,000 years ago. Professor Croll, in *Climate and Time*, put the upper limit of the last glaciation at 240,000 years ago, as to which

THE THEOSOPHICAL PATH

it is stated that his estimate does not clash materially with Eastern sources of information. In the table it is put at 222,000 years — post-glacial time commencing about 186,000 years back. (See *S. D.*, II, p. 695.) This seems to be supported by the geological evidences of the Champlain epoch of northern submersion and re-elevation which Geikie (p. 910) says was post-glacial, and during which Northern Europe, Siberia, and nearly the whole of Canada were submerged — *The Secret Doctrine* adding that Easter Island was then uplifted, so that it was no minor or local affair occurring overnight. Although, owing to questions of overlapping, this last period, as well as the other glacial periods, is assigned only 36,000 years, it is not improbable that it may really have lasted nearer 100,000 years. Lakes Ontario and Erie were both submerged and then re-elevated at slightly different levels, changing the course of the Niagara river, so that the seven-mile gorge between Ontario and the Falls has been cut during post-glacial times, which can hardly have taken less than 50,000 years, for it is through hard Silurian rocks. Thus 186,000 years have been assigned to the post-glacial time — which subtracted from 870,000 leaves 684,000 years as the duration of the Pleistocene period. Osborn's plan of dividing the Pleistocene into 19 units — 4 for the four glacial, and 3, 8, and 4 to the interglacial periods — was adopted, changing his unit of 25,000 to 36,000. As to the Calaveras skull, not only does it bear indisputable evidence of having long been buried in the auriferous gravel, but in the same deposit a number of stone implements of a high order of workmanship have been found; so that even were the skull disposed of, such implements would still have to be accounted for. The whole of these auriferous gravels are Miocene deposits, and cannot be less than two million years old. Here we have man, of a modern type, contemporary with the earliest anthropoids!" (W. S.)

Pending further discoveries, we may here note Professor Keith's admission that "there are the most circumstantial accounts of the discovery in these gravel beds of stone mortars, pestles, hammers, spear-heads, etc. . . . by expert and reliable geologists." And he says, "these gravels lie buried under tides of lava which swept the western flanks of the Sierra Nevada in the Miocene and Pliocene periods."

"Osborn's contention is that no man of sufficient intelligence to chip flints existed until the third glacial period, some 150,000 years ago at most. But Dr. Sturge, a careful geologist, places the Heidelberg man in the lower first interglacial period, and *Pitdownensis* unquestionably in the Pliocene, for the gravel has no appearance of having been disturbed since Pliocene times, and all the fossils therein found are beyond doubt Pliocene. Osborn argues that because [the assumption is that] the skull belongs to the third interglacial period, *therefore* the gravel was deposited

THE AGE OF THE EARTH

in that period, but he omits to mention the Suffolk flint implements found beneath the Red Crag, a Pliocene deposit — to say nothing of the Calaveras stone implements found with the skull in the Miocene auriferous gravel." (W. S.)

The following statement in *The Secret Doctrine*, II, p. 312, regarding the early stages of the fourth globe, Fourth Round, evidently commences with the beginning of sedimentation, *i. e.*, of the Primordial period:

"During the first seven crores [70 million years] of the Kalpa the Earth and its two Kingdoms [mineral and vegetable], one already having achieved its seventh circle, the other hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucent."

Which means that the rains, oceans, and sediment were semi-astral. It will be seen that this 70 million years is precisely the duration of the Laurentian period, whose rocks merge imperceptibly into the Plutonic.

"In the eleventh crore [Cambrian period] the Mother Earth grows opaque. [Geikie says every class of living mollusca had their representatives in the Cambrian seas.] And in the fourteenth the throes of adolescence take place. [Silurian period, fishes, etc.] These convulsions of Nature [geological changes] last until her twentieth crore of years, uninterruptedly [in the Devonian period when, as all geologists agree, one of the greatest revolutions of the Earth's history took place], after which they become periodical, and at long intervals. The last [great] change took place nearly twelve crores [120 millions] of years ago."—*S. D.*, *loc. cit.*

This again takes us into the Devonian period. Thus the whole sedimentary period is epitomized, twenty plus twelve crores equaling 320 million years. "But the Earth with everything on her face had become cool, hard, and settled ages earlier" (than the Devonian period, when Hyperborea was upheaved).

"Little is said about the sinking of the Hyperborean continental system or of the uplifting of the Lemurian, but the next great geological revolution occurs in the Permian period, which leaves no doubt as to when this great change occurred, and the Race-periods here again correspond." (W. S.)

"But it is the sub-race, which preceded the one that separated sexually, that is to be regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan races."—*S. D.*, II, p. 165.

"Men separated in the fifth sub-race of the third Root-Race."—*Ib.*, p. 715.

The Kumâras are said to have begun to incarnate in the *fourth* sub-race of the third Root-Race, 18 million years ago, in the Jurassic period, which in Table A is put as extending from 28 to 16 million years ago. The fourth Root-Race was in its fourth sub-race when destroyed (*S. D.*, II, pp. 147, 314) in the Miocene period, several million years ago "coincident with the elevation of the Alps." (*S. D.*, II, p. 778.) And that fourth sub-race existed from about four to three million years ago. While in II, p. 147, the commencement of glaciation is fixed at 869,000 years

THE THEOSOPHICAL PATH

ago, on p. 395 the Aryans are said to have been then 200,000 years old, which places the beginning of the fifth Root-Race 1,069,000 years ago. "Again the periods of the four glaciations agree fairly well with the periods of the four later sub-races of the fifth Root-Race. Doubtless with a little adjustment of the four ice-periods the agreement could be made more exact, though it should always be remembered that it is with races and sub-races as with geologic periods and sub-periods — there is bound to be overlapping in almost all cases." (W. S.)

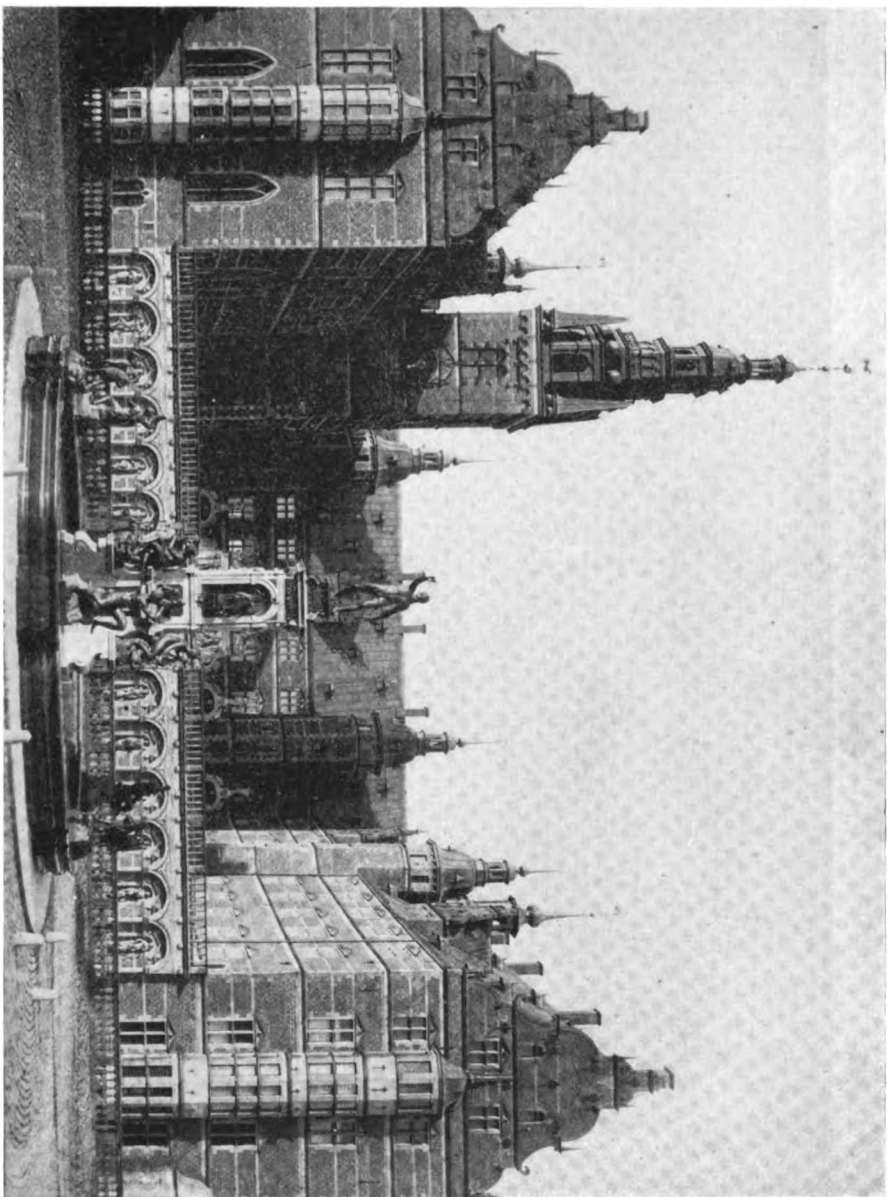
It will be observed that the post-glacial period, roughly corresponding with *the beginning of the fifth sub-race*, is placed at about 180,000 years ago. On referring to *The Secret Doctrine*, II, pp. 417-8, we find that the immigration into Egypt from India of the Eastern Ethiopians — the race of Io, "the cow-horned maid," — occurred at a time plainly indicated. "It is there that a new race (the Egyptians) will begin — *fifth in descent*," in other words, the start of the fifth sub-race of the fifth Root-Race, in which we live today. It fixes the date of Menes, or Mena, at least approximately — and the efforts of Eusebius to jerrymander what of Manetho's supposed chronology happened to reach him are unavailing. The long gaps in Egyptian chronology (VII-XI and XIII-XVII) are therefore very considerably longer than has been assumed. (See School of Antiquity paper, 'Ancient Astronomy in Egypt.')

"I think it is reasonably certain that the *oldest* of the megalithic monuments were built as far back as the second interglacial period, over 600,000 years ago.

"'The archaic records show the Initiates of the *Second* Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, etc.'"—S. D., II, p. 750.

"'Many of the supposed early *neolithic* caves . . . pyramidal and conical *menhirs* . . . are the works of the first settlers on the newly-born continent and isles of Europe . . . that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island, and before the arrival [there] of the great Aryan races; while others were built by the earliest immigrants from the East.'"—S. D., II, p. 352

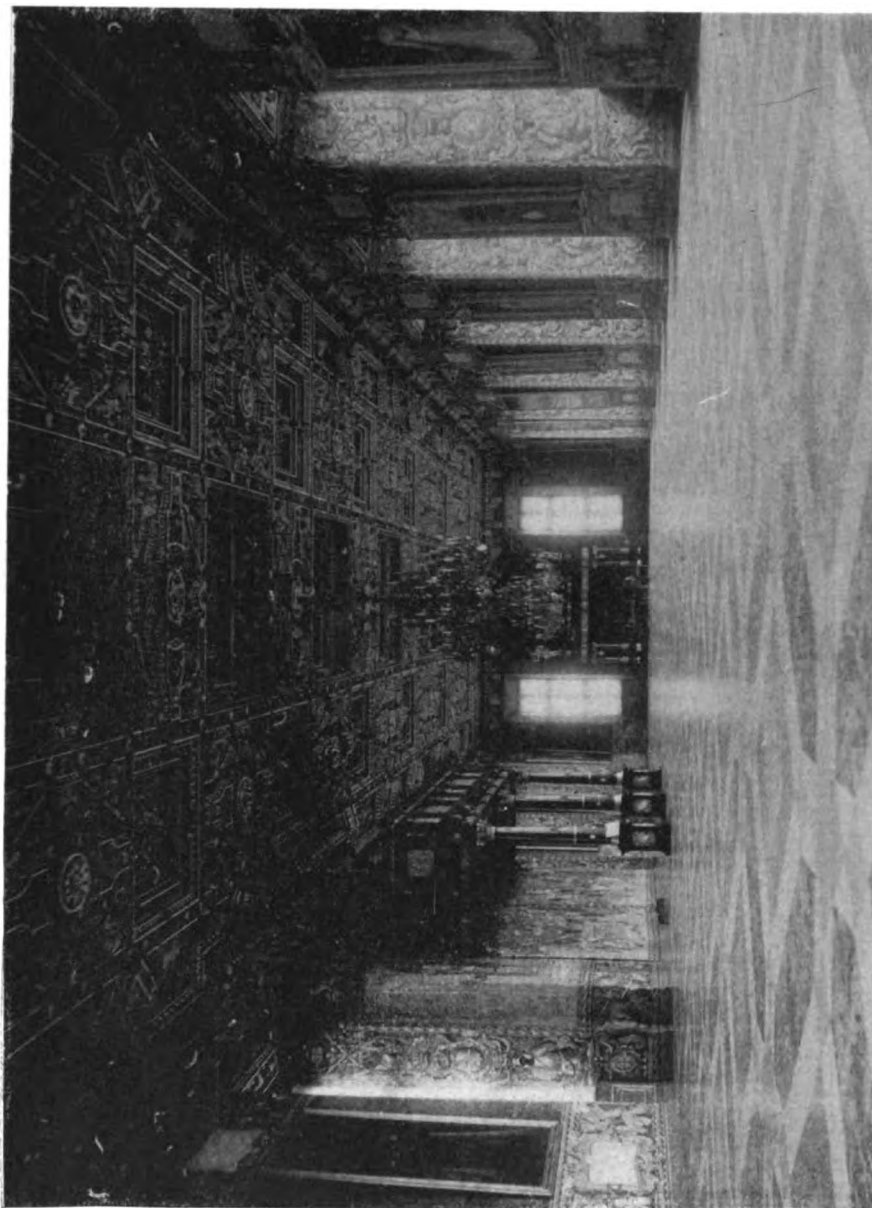
— probably after the latest glaciation 180,000 years ago. The period of the second sub-race was about from 900,000 to 650,000 years ago. For one thing, the whole of these megalithic monuments are built of practically indestructible stone, which proves the lithological knowledge of the builders. From an ordinary standpoint it seems impossible that upright monoliths could have withstood several glaciations, but those who built them probably well knew the vicissitudes they would have to endure, and would make due provision. They were in fact sunk deep in the soil, to resist both glaciation and erosion. The 'Rudstone Pillar,' Yorkshire, of millstone grit, with a length of 48 feet, is sunk 24 feet in the soil. Callernish Circle was covered to a depth of seven feet with peat. Mosses of no



Lomeland Photo & Engraving Dept.

CASTLE OF FREDERICKSBORG, DENMARK

A royal palace on the island of Zealand, situated near Hillerød, twenty-one miles north-west of Copenhagen. It was built by Christian IV, 1602-1620.



Lomeland Photo & Engraving Dept.

THE KNIGHT'S HALL, FREDERICKSBURG CASTLE


THE PRODIGAL'S RETURN

great depth have arctic flora in their lower strata. On the average it would take 100,000 years to grow seven feet. And the geologic changes which transformed Callernish into a peat bog were probably part of the Champlain movement immediately following the last glaciation." (W. S.)

There are many collateral points — myriads! — connected with this line of investigation, which touches but an infinitesimal part of the topics discussed in *The Secret Doctrine*. We hope to return to the subject later on.

THE PRODIGAL'S RETURN

AMBROSIUS KESTEVEN

 IACOMO and Camilla had been up at the castle all day, pottering about and dreaming; and, towards evening, preparing a meal in case their master should return. This was a daily observance, and the ritual of their religion: carried out in simple, unanxious faith for the last thirty years. What would happen when they were gone, neither of them troubled to speculate. The Marchese would have come back before then, and the ancient splendor of Castel Giuliano would have returned.

It was the subject of all their talk, that ancient splendor. The old Marchese Don Giulio — how noble, how glorious a man he had been! — "But severe, Giacomino mio; severe!" Don Ferdinando, *poverino*, had perhaps been a trifle gay; there was generous blood in his veins; *ecco!* you could not expect the prudence of age from the heart and brains of youth. A matter for Fra Domenico to absolve; what else were they for, those priests? A little penance; with peas in the shoes, if the saints were really offended. *Ecco!* — she herself, Camilla, understood the boiling of peas; she could have arranged all in such manner that no violence should have been done to the Marchesino's gentle nurture. As for the saints, they would have thought the better of her for it, had the matter come to their ears. Even that was doubtful; "they have a deal to attend to, my Giacomino!" But that of driving the *poverino* from the castle of his ancestors — Sant' Ampeglio, it was altogether too severe! Might it be pardoned her for saying so — and Don Giulio himself a saint in glory now. . . . as without doubt he was; and let the Holy Father mark what she said.

Camilla had been Don Ferdinando's nurse, and he remained in her eyes the one who could do no wrong. His birth had followed quickly on a birth in their cottage: hence the honor done Camilla. For the daughter born to her then — her only child — the Marchese himself had stood

THE THEOSOPHICAL PATH

sponsor; of his great grace giving the child the name of Maria Giuliana. This was a bolt to transfix the heart of Giacomo forever: thenceforth the Marchese, living, had been for him the pattern and *ne plus ultra* of noblemen; and dead, the saint to whom his prayers were addressed. But then, Giacomo had been born, forty-five years before, into the personal service, you might say, of that same Marchese's father; so hereditary faithfulness entered into his composition, and formed the basis of this later cult. Camilla, on the other hand, was from Apricale, beyond the valley: of the estate, but not of the household. And her soul was over-occupied with the two babies at the time, for Don Giulio's condescension to impress it fully. Consequently for her Don Giulio, and for Giacomo Don Ferdinando, had been the one to shine with a borrowed light: had been respectively the father and the son of Perfection: although in each case, very near to being Perfection himself, be it said.

When Don Giulio banished his son, Giacomo accepted the fiat with sorrow, but unquestioningly: the Marchese, if severe, was infallible. Don Ferdinando, he considered, would go to the wars, achieve greatness, and return to rule his life and lands after the fashion of his so glorious progenitor. It was not well, in any case, for your young eagle to stay in the eyrie over-long; *ecco!* one must see the world. Meanwhile it was sad, certainly. — Not so had Camilla taken it, however. She *knew* there could have been no adequate cause for sternness so unpaternal: it was the natural wickedness in the heart of man, that moved the world to persecute her darling. She went into open rebellion when the news was brought to the cottage. "There, there, thy tongue is too long, Beppo!" — this to the servant who had brought it. "Thou hast been told lies, or art thyself lying. It was malice sent thee; it was Angela thy sweetheart, who hates me out of jealousy. *Basta!* I go to the castle myself; and thy Marchese shall listen to reason before I return." — "Bide where thou art, Camilla; I command it!" said Giacomo. — "Command thou where thou mayest find obedience, my spouse," she answered; and was gone.

In the servants' hall she received confirmation of the news: there was an atmosphere of unease and tension there, that shattered her faith in Angela's malice before ever a word was spoken. Her questioning elicited this: during the morning the Marchese had sent for his son; at noon Don Ferdinando had ridden forth. None knew what had passed at the interview, but rumors were rife. There had been anger certainly; though Don Giulio's anger was not of the kind that finds expression in loudness, and eavesdropping had been disappointingly unprofitable. But the whole house felt it, and trembled. There had been a summons, and: — *Saddle Don Ferdinando's horse — immediately!* — and he, *poveretto*, with the as-

THE PRODIGAL'S RETURN

pect of one crushed and appalled, had ridden forth. . . . — “And you, dastards, pigs,” cried Camilla, “you suffered this crime to be done, and made no sound?” Eloquently she poured scorn on their lineage, from which courage nor virtue was possible. “For me, I go to talk to this tyrant so cruel; I go to undo this fearful wrong. And whoso desires reward from a penitent father, let him saddle and ride after my lord, and bid him return.” They made no sign of compliance, knowing their master better; but neither did they attempt to rail back at her. With the men, this last was mainly out of pity; with Angela, because she found herself for the moment over-awed.

Don Giulio was anything but a tyrant, or cruel; though it might be said that in him the ancient Roman honor more appeared than any that drew breath in Italy. His mother had been a Spaniard; and some ichor from the land of Don Quixote, also, undoubtedly ran in his veins. He had lived the life of a recluse on his estate, feeding upon refined, haughty, and benevolent ideals. He had walked the straight path; had governed with justice and mercy. He had dreamed Mazzini's dream before Mazzini; and knew its fulfilment postponed until the Bruti and Lucretias should return. He could strike no blow for Italy himself, since the time was unripe; but he could live exaltedly for her, and hope all things from his son. His wife had died when Ferdinando was three: a bereavement that would have broken him, but that the intense and knightly devotion he had accorded her, found other vents through which to burn. The loves that remained to him glowed whiter for his pain, and were to be called spiritual, almost entirely: they were for Italy, for his people, and for the ideal he had made of his son.

He governed his estates through Giacomo, his steward; whom, above all, he trusted. It was characteristic of him that he would have no city-born stranger in that office; but one of the peasants themselves, who would understand his fellow peasants; and, being trustworthy, see that none suffered and none transgressed. His own exterior pride and sternness, an outward semblance from the intensity of his dreams, held away from him the popular love that he deserved: his people were well contented, and honored him; but their Marchese was too aloof to be adored. Yet such ardent, you may say passionate, benevolence as his is a force more potent than steam or electricity, and is bound to awaken its response; the adoration was given, and liberally, but to Don Ferdinando his son. The latter, as child and boy, was as unlike his father as might be: all sunshine and affability, he was here, there, and everywhere among the peasants, and had for supreme talent the faculty to make himself loved. Later, when he had grown into youth, his doings had come to be questioned: there were stories afloat; and prudent mothers, if their daughters

THE THEOSOPHICAL PATH

had the fatal gift, were on guard when he was by. Except always Camilla, whose faith was perfect, and made her heroic now to beard the Marchese and storm.

He was standing at his library window, looking out over his valley, to the little towns perched here and there on the hillsides: white Lorgnone, San Giacinto, Dolceacqua: his little towns and his fathers' before him. There they were, the little towns on their crags: lime-washed walls and red roofs in a sea of gray-green olives; below, the vineyards and the fields; above, the stretches of wild thyme, rosemary, and myrtle among the pines. There, yonder, was his olive mill; there was his river, his *dolce acqua*, whose music, except in dry summer, rose forever to the towers of Castel Giuliano. There were the scenes and sounds that he loved, that he had always longed for during the few occasions in his life when he had been absent from them for more than a few days together. And now, where was their beauty; where was their sanctity gone?

On this mood in him Camilla broke, to pour forth the torrents of her wrath, and end in a storm of tears. "Ah, Signore, what is this that I have heard? what is this wickedness that you have done?" — None had so treated him before; and the household was intensely apprehensive, knowing whither she had gone, and in what temper. But in truth they did not know the man, nor guess the depths of his pride and love. His people were a part of himself, and their honor was his own. She was utterly unprepared for the reception he gave her. "Thou too?" he said, turning from the window. "And thou knowest not why he has gone?"

"Ah, Signore, I know not and I care not. For what reason are there priests, except to absolve our little sins? Ah me," she sobbed, "your lordship is unjust and cruel — but cruel! But you will repent — already you have repented! You wait to give the order to ride after him!"

"Listen then, poor little Camilla! Thou wilt understand too soon, alas; and then —"

He would have said — "then the child that will be born, and the mother, shall have right done them, if it lies within the power of my marquisate." Right — that is, adoption, education, and, if the law could achieve it, recognition as heir of Castel Giuliano. But in fact, his eye having offended him, he had plucked it out; and the wound was too sore for speech. His ideals might have stood him in better stead, had Ferdinando himself not been so intimate a part of them: he had played the Roman father by virtue of will and idealism, not through any coldness of heart. "Go now, then, *poverina*," he said, "and put thy trust in the good Gesù and his saints!" And she, having expended her armory, departed; to give herself to days of quiet weeping.

And then her own Maria disappeared; and Camilla was still too grief-

THE PRODIGAL'S RETURN

sick over the first, to feel the second blow in its intensity, or to perceive its significance. A runaway match, no doubt; that might end well enough, for that matter: we should hear of the little ingrate in time. . . . To connect her disappearance with the cause of the Marchese's anger against his son; to imagine that the latter's expulsion was punishment for wrong he had done Maria: would have been as impossible to Camilla as the commission of any deadly sin. Nor did even Giacomo guess the truth; perhaps being too much concerned about his master, to give himself to brooding on troubles of his own. One must consider how peasant loyalty had been growing in his line for generations; and how Don Giulio's virtues had turned what was an instinct into a passion. The whole incident had held from the first less than its due importance in their minds; the Marchese, who knew the cause of it, felt it much more deeply than they did. But now you must hear the whole story of it: both that which Don Giulio knew, and that which, for lack of knowing, he died.

We must say that there were grand elements in this Maria Giuliana; it needed but the bitter touch to bring them to the surface. Ferdinando, bringing all his arts to play, had wakened passion in her, promised her marriage; then, when he turned and laughed at her pleadings, the revelation of herself and of him came to her. For all his charm and brilliance, she saw, he was a veritable weakling; although passion had swept her headlong once, she knew that she was a hundred times stronger and braver than he. She loved him still, and was big enough to mingle her love with pity; to transmute it, largely, into that. Had the Marchese not banished him; had he remained at home, his guilt undiscovered, she would have bided her shame and said nothing. But now that he was gone she set forth to follow his trail through the Apennines, with peasant sense and instinct for guides, and something far higher than vulgar passion as motive. You are not to think she excused herself, or was blind to her fault; only, with the difficulties that lay before her, she could not afford to indulge in remorse. A child was to be born, and for its sake she must find its father; but she must find him for his own sake also: she must make him do right by his child, if she could; but also she must, if she could, shield and wean him from wrong. Her main thought was: *He will come to great grief, poor child, with none to protect him.* I will not speak of her sufferings during her search and the weeks that preceded it; out of them strength came daily seeping into her; as is the way when the potentiality of a grand compassion lies at the roots of character. She tracked him to Vienna, came upon him in utter poverty and depression, played her cards consummately, and convinced him of his dependence on her; then, taking him in a mood of penitence, won from

THE THEOSOPHICAL PATH

his better nature, before her son was born, the marriage to which his father had commanded him in vain. After all, he reflected, such a step would mean repatriation: immediate wealth and comfort restored: and Maria, for whom he cared at times, had the manners and education of a lady, and was undoubtedly beautiful. He married her, and wrote of it to his father; but before the letter was posted, news came that his father had died. Whereupon he changed his mind about returning: partly because he saw how Maria longed for it, partly for other reasons. He could spend his patrimony in Vienna, where pleasures could be bought that neither love nor money would win at Castel Giuliano. Here Maria would be useful, there she would be a drag socially; so, that none of his acquaintances there might know he had married beneath him, he forbade her to write to her parents. Thus it had come about that now, in their old age, she had passed entirely out of their lives.

As for Don Giulio's death, it had happened in this way. Half his life had gone with the loss of Ferdinando; Maria's disappearance, of which he knew the cause, seemed absolutely to threaten what of it remained. Giacomo and Camilla, in his dreams, were types of the peasants of Italy: of the new Italy that was to be, all faithfulness, frugal virtue, and simplicity. Twenty years before, in the joy of his own recent fatherhood, he had stood sponsor to their child: an act that he looked on as symbolic, and was proud to perform. He had taken his sponsorship seriously, too — in his life and in his dreams. She should be educated; and he had himself superintended her education. She should honorably marry: perhaps, if the time were ripe, a soldier of Italian liberation; at least she should bear strong sons to fight for that holiest cause. He would provide her dowry; God send her husband might fight under his son, or her sons under his son's sons! Now she was lost, and he felt himself not unresponsive; since he had been dreaming and mourning, these last weeks, when he should have been taking steps for her protection. He had not been able to speak of it to her parents, when word of her disaster first came to him: time, that would force that ordeal on him, he had thought, would also bring him strength to go through with it. Now, what a march that same time had stolen on him! Should he tell them now, when what they were inclined to make light of, stood revealed to him as their daughter's probable perdition? He had the country scoured for her; rode himself; it was wonderful that she succeeded in escaping. Returning, his horse had taken fright, and thrown him; he had broken a thigh in the fall; complications followed; of which, and mainly of grief, he died after five months.

"Giacomo," he said at the last, "what wilt thou do, thou and Camilla?"

"What my lord may command," said the weeping Giacomo. They had

THE PRODIGAL'S RETURN

their little hoard, those two, gathered carefully during their years of service; and their cottage and garden, at the foot of the castle hill, were freehold, given them by Don Giulio at the time of their marriage.

"Listen then; I have made provision for you in my will. My son will repent, and return some day; perhaps he has already repented. Remain where you are; be steward for him until he returns; take care of the people; collect the rents and keep the house in order for him. . . . Take care of the people! . . . Take care of the people!" A pause; then followed instructions as to certain work that was to be carried out; privileges that were to be granted or extended. "And now," said he, "send for Camilla. I must have her forgiveness before I go."

Giacomo wept. "Signore, signore, she shall go on her knees beside the bed here, and pray for yours! A shrewish and bitter woman, signor mio; but of the great goodness of your heart you will forgive her, remembering her love for her fosterchild. Ah my lord, bitter will our days be, when your highness is with the saints in paradise!"

"Call her, Giacomino." He intended to tell them, now at the last, why he had banished his son; and to pray for their forgiveness of the sin done by his flesh and blood against theirs. But when Camilla came in with her husband she was all tears and voluble prayers for forgiveness. She would do penance, indeed she would — ah, none of Fra Domenico's bagatelles! — she would trudge in to the capital, seek out Fra Ludovico Menoni, who inspired terror; and to him confess to theft, to perjury, to parricide. . . . All this for having upbraided the Marchese, a few months before. — Perhaps it confused the dying man, and drove distinct memories from his mind. Instead of telling them of his son's sin, he merely blessed them as they knelt at his bedside, weeping and kissing his hands. Then the priest came with extreme unction; and while it was being administered, he died.

Besides what provision he had made for them, he had left an astonishing sum — all that he had in money or investments, in fact — "to my beloved god-daughter Maria Giuliana Giacomelli"; to be held in trust for her by the advocate Paolo Bolognini, pending her discovery; or to be dispensed, on proof received of her death, in charity. To Giacomo, who was named in it steward and guardian of the estates, Advocate Paolo, called Big Bolognini, explained as much of the will as concerned him; and he in turn explained it to Camilla.

A month later a letter had come from Vienna: "Giacomo: I need money. Send the year's rents, and what else thou hast in hand. Thy lord, Ferdinando di Castel Giuliano." Giacomo sent the rents, with a full account laboriously drawn up, and duly attested by the lawyer.

THE THEOSOPHICAL PATH

A few months passed, and then this came: "Giacomo: I need more money; what was sent was insufficient. If thou hast not twenty-five thousand in hand, sell such and such lands. Thy lord, Ferdinando di Castel Giuliano." The steward took counsel with his wife. — "He has generous blood in his veins," said she. "He will need vast sums to maintain his state among the Tedeschi, so that they may not become familiar, those ones." — "Or perhaps," said Giacomo, "it is for good works he will require it." — "That also is likely," said Camilla; but leaned to the opinion that it was to overawe the Tedeschi. "In any case, the money must be sent." Giacomo groaned. — "But to sell the lands —" he began; but found no words to express the horror of it. — "Who speaks of the lands?" said Camilla. "We are over-rich, Giacomino mio, thou and I — *ecco!*" — "It is as thou sayest, Camilla," said Giacomo, a load lifted from his mind. Next day he explained his need to Big Bolognini, and by his aid converted half the Marchese's legacy into notes. "I charge thee nothing for advice, Giacomino," said the lawyer; "since thou art an obstinate pig, and wouldst take none." "*Si, sissignore!*" Giacomo agreed: who had always found legal advice a thing that tended to confusion. He sent the money to Vienna, explaining that by God's grace there had been no need to sell the lands.

But the demands had come thick and fast; and first their own money, and then, bit by bit, the estates had gone. So things had come to be as they were. There were no servants left at Castel Giuliano; two rooms only remained furnished and habitable: of the rest, one after another had been closed, shuttered and bolted after everything sellable in it had been sold. It was a long siege, an unequal contest: time and ruin and decay the beleaguering host, and Giacomo and Camilla the garrison. And there was a traitor within: an arch-traitor and agent of the enemy: old age. Hard living and the natural passage of the years had long been telling against the steward and his wife; they were up early and late; they sought no rest; but limbs will stiffen at last, and minds grown old run towards dream. The scouring that in the days of their affluence Camilla would have finished in early morning, now took her all day; the repairs, or the gardening, that Giacomo used to do in a day, now lasted him a week. It was — "how many years, Camilla mia?" — "Ten at the least, Giacomino," — since he had written to his master: "Signore, there are no more rents, and nothing left to sell; therefore I cannot send the money." "Thou hast been careless and improvident," came the reply. "I shall return, and demand full accounts." Giacomo pondered grievously and long, seeking wherein his improvidence had lain; but gave it up at last, concluding that his nature was to be stupid. Now, he had long since forgotten all that last letter, except the fact that it

THE PRODIGAL'S RETURN

promised return. There was very much that they had forgotten, the two of them.

But that stopping of the funds marked a change in the prodigal's menage in the far country. No more riotous living now; but for Maria, his diet should have been "the husks that the swine did eat." And you will note that a measure of poetic justice had been done him; had he permitted her to write home, nothing could have saved her fortune from him. Henceforward it was she who was to hold the purse strings and the reins of government. She had fought daily battles for his soul, and lost heroically; had borne long with his cruelty, which now wasted down into mere cantankerous peevishness. Meanwhile she had captured certain of the sums sent by Giacomo, and started a little business of her own, of which her husband knew, or professed to know, nothing. At this business she had worked early and late; had developed it with indomitable courage, Italian taste and sound peasant sense; until, when resources from Castel Giuliano failed, with the help of her son she was making good money. And she had achieved bringing up the boy decently, with the object-lesson of his miserable father before his eyes; heaven knows how she had sacrificed and striven, to educate him! Long ago she had paid for that first mistake, had this brave Maria Giuliana; and turned her life, so gravely once in jeopardy of ruin, into a thing all nobility. But she had won her reward: in seeing Don Giulio's virtues, and not Don Ferdinando's vices, develop in her son.

All of which, of course, was infinitely far from the knowledge of the old folk at home. Their life and hers had diverged so widely, that now there was no correlation, in realities, between the two. For them, the black-haired and laughing-eyed Maria had somehow grown out of the past into the future; all the facts concerning her over-shadowed by their ruling passion. They had never thought of her departure as tinged deeply with tragedy; they had expected her to return sometime; now they had come to think of her as of one who had never gone out of their lives — who was absent for the moment, that was all; — and to speak of what she would do, what she would say or think, on the day of days. — "For she also loves him, as we do." So they traveled by a quiet and silvery road into the paradise of old age, which need have no boundary, no sharp distinction, between it and the paradises that lie beyond.

It was their own devotion that made that road pleasant for them; to a looker-on, the way would have seemed barren and difficult enough. How did they live at all? One would have had to ask the Big Bolognini; he, it appeared, had still mysterious funds belonging to the estate, and paid them weekly what should have kept them from hunger. They accepted it in good faith, and tried more than once to get him to dis-

THE THEOSOPHICAL PATH

gorge it in lump to send to their master. But Bolognini was adamant as to that: "Would you have me sent to prison?" said he; and referred in vague terms to the will. He thought he was compounding with the saints for the safety of his soul; in reality it was the milk of human kindness. Of which in truth there was much in him; and he had no wife or children to consult as to what he should do with his own. "Poor little old ones so sympathetic!" he would sigh, soothing his business acumen after such an indulgence; "after all, one derives from it amelioration of appetite and digestion." The money he gave them, used peasant-wise, would have met all their needs; but there was the daily supper to prepare for Don Ferdinando, and they spent it expensively, nine tenths of it, on that. The meal thus prepared, however, served themselves for rations the next day. They never expected their lord to arrive in the daytime, and never failed to expect him in the evening: a superstition, one must suppose.

Poveri vecchietti tan simpatici! — they were, in truth, very old now. Their mouths were deep sunken; their faces innumably lined; their limbs somewhat stiff and unmanageable; but their minds had struck root deep in dreamland, and there bloomed and rioted. "When their lord returned" — ah, when their lord returned — and the Golden Age! All the greatness of the house would be restored; all the prosperity of the valley. The virtues they had known in Don Giulio, they transferred to Don Ferdinando; plus all the charm that had been his own. It was the beauty and tranquillity of their youth that they looked to see again: the whole romance of years long since, whose bright days only were remembered.

Now to go back to the point from which we started: — they had been up at the castle all day; now it was past ten o'clock and once more they postponed their expectations. "Clearly he will not come tonight, my Camilla." They lit their lantern, and began the hobble homeward. "It is better that it should be tomorrow," said Camilla; "I have but half scrubbed the floor of the sala; by tomorrow evening it will be finished." This also was a convention with them: to find consolation in the unfinishedness of their work. A storm was blowing, and no moon shone; though here in the great avenue there was some shelter for them, it was no night for old folk to be gadding abroad. Suddenly: — "Eh — who calls?" said Giacomo; and Camilla: — "It is our Maria only, *sposo mio*; it is nothing. *Pazienza*, little Maria; we come!" And I am to tell you that Camilla was right; that it was Maria who called, and no other. Thirty years ago they had lost a merry peasant daughter; now the lantern should have shown them a tall, grave, well-dressed lady; but "*It is our Maria only, sposo mio*," said Camilla; "*it is nothing*."

THE PRODIGAL'S RETURN

"Ah, *carissimi*, your forgiveness!" she said. — "*Ebbene, piccolina*, thou didst well to come, 'on the contrary" — this from Giacomo — "thou canst help thy mother through the storm." And Camilla: — "Take the lantern from thy father, child; it grows difficult for him to manage it, these stormy nights."

One could not shout explanations against the wind; and none seemed to be needed — immediately. So, wondering and waiting for light, she shepherded them to the cottage in all love. She must have time to think, to discover things, must this brave Maria, before serious action could be taken, or serious words said.

They came to the door, and the old people entered in front of her; from what might happen now she would get her guidance. What did happen was more a surprise to her than to her parents. There, standing in the candle-light waiting for them, they beheld — that which they had been expecting all those years. There he stood, young and handsome, precisely as they had always pictured him — their own lord, their Don Ferdinando. Camilla gave one cry of joy, and had him in her arms, was hanging on his breast. — "Ah, *signorino mio*, thou hast come back to thy old nurse; thou hast come back to thy little Camilla, to make glad her ancient eyes!" There was none of the shock of surprise which kills; they had been expecting this for thirty years. The shock would have been, perhaps, if he who had returned had been the worn-out rip who had died a few weeks before in Vienna, after wasting their money and his father's estate; if they could have been made to realize that *he* was their Don Ferdinando, it might have killed them. But this was just their own boy: a few years older than when he left, but still young and merry.

For a moment Maria did not realize how things stood. "Ah, love him, *madre carissima*; since he is your own grandson." — "What nonsense she talks, the little Maria! Calm thyself then, my daughter; thy head is turned with joy at the return of our lord the Marchesino!" Then the situation dawned upon Maria; one cannot say whether with more sadness or relief. There was nothing to explain. "Thou seest how it is with them, my Dino," she whispered to her son. "To them thou art thy father, who was as thou art when last they saw him."

— "Ah, but he has even improved, our Marchesino," said Camilla. "Eh, Giacomo?" — "It is as thou sayest, *sposa mia*. Signorino, thy father, the sainted Don Giulio, would behold thee with pride now." — "For a saint, he was too severe," said Camilla sadly. "To take so gravely thy little faultlings." So they made much of him; while Maria, seated apart, wept quietly. There was nothing to explain; they would never know the story of her life.

You see how it ended? Big Bolognini needed but to see the marriage

THE THEOSOPHICAL PATH

lines, the birth certificate, and the certificate of the death of her husband in Vienna; he was on his feet in a moment, bowing profusely; he was a good man, if stout, and a little soapy and flaccid. "But welcome, Madonna! Signor Marchese, you are most welcome! Ah, and there is much money waiting for you, too. Giacomo — your excellent father, Madonna, tried hard to get it from me. Had I known you were at Vienna, it would have gone."

In fact, there was enough to rehabilitate the castle; even to buy back much of the land: completely to restore, so far as Giacomo and Camilla ever knew, the ancient splendor of Castel Giuliano, the Golden Age of their dreams.

They lived to see two wonderful years of it; then, entered upon dreamings new and even brighter, but still kindred to their old ones.

THE SCREEN OF TIME MIRROR OF THE MOVEMENT

SUNDAY MORNING SERVICES IN ISIS THEATER

'SPIRITUAL Courage and the Optimism of Theosophic Thought' was the subject of the address by Madame Katherine Tingley at the services of the Universal Brotherhood and Theosophical Society at Isis Theater on February 9th. On account of strangers in the audience who were more or less unfamiliar with the work of the Theosophical Movement, Madame Tingley introduced the subject with a few words about Madame Blavatsky, the foundress of the Theosophical Society in 1875.

H. P. Blavatsky, She said: "Madame Blavatsky is called 'the lion-hearted' and I could not think of a better term because there was in her a superb courage. It was that quality of spiritual courage that, expressed in man, marks his divinity. Yet in her modesty and royal womanhood she declared that she was by no means the fountain source of Theosophical teachings, but simply the messenger, the torch-bearer, bringing only that which had been entrusted to her by others to be given out to the world. She placed in the hands of her followers, in the Theosophical teachings, a key to a book of revelations, the great book of *oneself*.

"There is, it is true, an awakening today of great and self-sacrificing courage in mankind, but if humanity had ignored self-serving in the past and pushed forward on lines of true brotherliness and spiritual courage we should be in a very different state today—unbrotherliness is the insanity of the age.

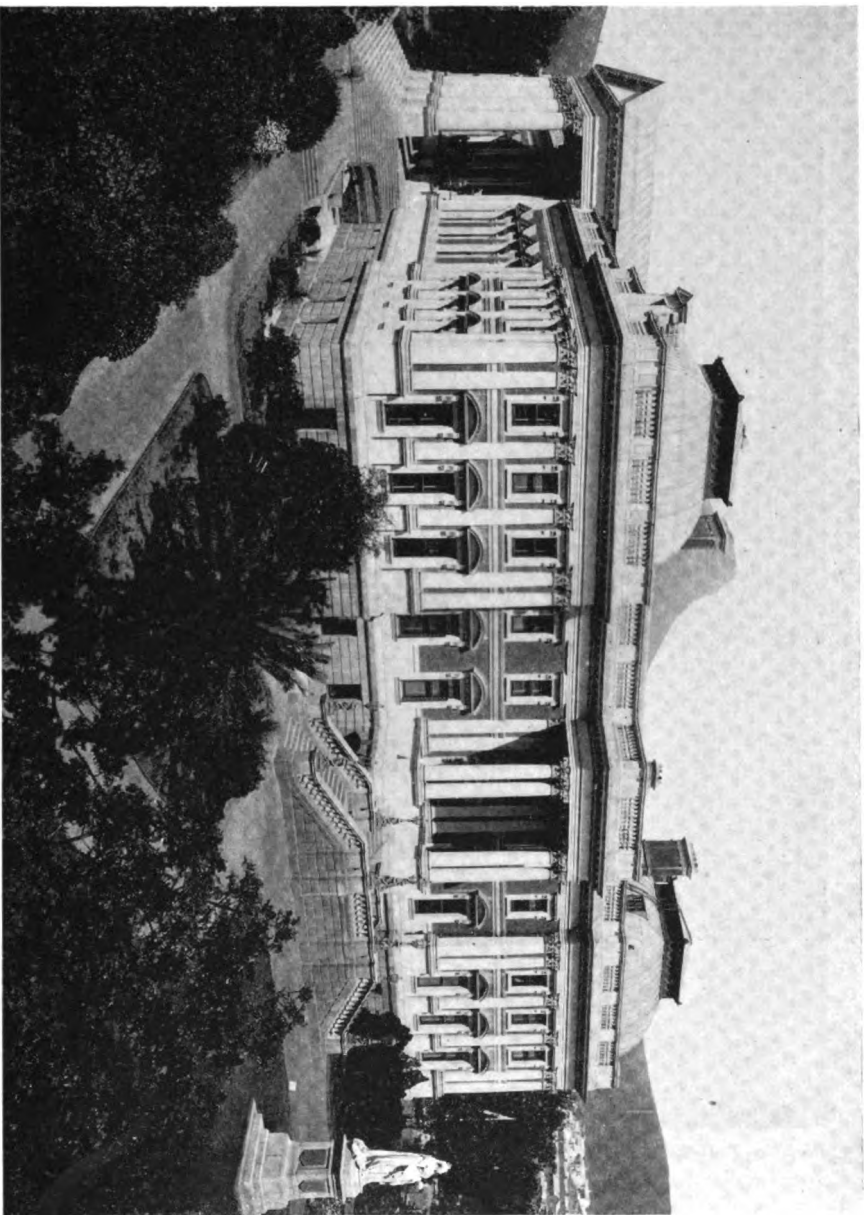


Photo by T. D. Ravenscroft

THE HOUSES OF PARLIAMENT, CAPE TOWN
CAPE COLONY, SOUTH AFRICA

Loveland Photo & Engraving Dept.



Photo by T. D. Ravenscroft

Lomaland Photo & Engraving Dept.

AVENUE OF PINE TREES, CAPE TOWN

MIRROR OF THE MOVEMENT

"We need the courage of our convictions, and how can we find this unless we stand on the granite rock of the divinity of man? There are many splendid souls today working to help humanity, but they have not the courage of their convictions because they attempt to work out their ideas on brain-mind lines. That is not enough, and that is why my object is not to give you an exposition of Theosophical principles but rather to set up in your minds new currents of thought, to bring you to a realization of the wonderful surging power in your natures that would speak out in acts of self-sacrifice and lead you to a more optimistic view of life. There is an optimism in Theosophy so superb and inspiring that I wish I had the power to challenge the world with Theosophical ideas."

IN her address at the Theosophical services held in Isis Theater on February 16th, Madame Katherine Tingley continued the subject taken up by her, last week, 'Spiritual Courage and the Optimism of Theosophic Thought,' making special reference to the ideals and problems of the home.

Spiritual Courage
needed in the
Home-Life

She said: "The home is the center, the central source on the outer plane for that indescribable something which is really the Christ-spirit within us, the consciousness of our divinity. We should build home-life in such a way that it will become a spiritual revelation. The old teachers knew, when they referred to the kingdom of heaven on earth, that this could be expressed first only where father and mother were, only where home-life was being built on the granite rock of principle. Every other thing in life may well be sacrificed for the advancement of the Christ-spirit in the home. Because this divine spirit has not been fully realized, we have the general pessimistic view of life that is so discouraging today. There is a certain blind faith in a few principles that man is not sure of, so that when he dies, he dies not always as a man, but too often as an apology of a man. He has worshiped the outer aspect and has missed the inner truths.

"I was in court last week, and one incident I would like to share with you. When the judge gave his decision, he pointed out very clearly in connexion with justice in the home-life or rather in the married life, that while it was the civil law which declared man and woman to be legally married, the law has not yet been able to define the meaning of love. I cannot tell you how this impressed me, because Theosophy declares the same; it declares that the real love, the Christ-love, that indescribable something which holds men and women together and should keep this whole universe in a state of harmony, is so high, so beneficent and so intangible, that *it cannot be described*. It is that which we need in the home. We need it in our systems of thought, education and reform. Then we shall indeed know more of the truth, more of the divine life, more of the joy of living."

THE THEOSOPHICAL PATH

'Esoteric Religion and the Present Lack of Balance in Human Life' was the subject of an address by Madame Katherine Tingley at Isis Theater on February 23rd before a large audience, at the services of the Universal Brotherhood and Theosophical Society. The Theosophical Leader said:

Present Dangers "We are now facing very serious tragedies in this
foreseen by great human family of ours, particularly in Europe,
H. P. Blavatsky as the aftermath of the war, due to unbrotherliness
and the lack of balance in human life. We have not

yet as Americans met our Waterloo, and thus have not as a nation been challenged sufficiently to learn our weakness or our strength. To a very large degree we are observers, standing afar off. The more I think of present conditions and of the worse conditions which we shall have to meet in the future, the more it seems to me a duty at these meetings to introduce Madame Blavatsky, the foundress of the Theosophical Society, for she foresaw these conditions and prophesied them, years ago, as her own writings prove. And her teachings give us a rich heritage, a treasure of treasures, because of the light thrown upon religion in its two aspects, the outer aspect and the inner or esoteric. Forms of religions change, but religion itself, which is based on truth and immutable laws, does not change. Theosophy is the ancient wisdom-religion. If we are to reach a point of discernment and find courage enough to settle down mentally to a position of trust in our own divine natures, we must have this very knowledge, this esotericism, not only in respect to the Bible but to all ancient books and ancient teachings. If we are to be the forerunners of great truths, we must lift the veil and give Jesus the teacher an opportunity to be presented to the world in all his superb spiritual ability. To do that is to give the world just the encouragement that he wanted his followers to receive. For many of his sayings were not merely for his disciples, but rather for the coming ages, when men should arise to a better understanding. If there were ever a time in the world to bring forth the best in religion in its true and inner aspect, that time is now. I trust that I shall be understood."

Madame Katherine Tingley spoke at Isis Theater on March 2nd, at the services of the Universal Brotherhood and Theosophical Society, on 'Man as a Religious Being.'

Discrediting the materialistic view which gives no place to the religious

The Meaning of nature as an essential part of the man himself,
Life, and the Mme Tingley said:

Unrest of the Hour "Man is essentially religious; he is religious by
nature; he is born a religious being and, as shown by
the long history of evolution, he became religious as soon as he became man.

"A wide-spread interest in religion is particularly marked at the present time. Questions are coming in through all avenues as to the meaning of life, the relationship of God to man, who and what God is and where he is. More-

MIRROR OF THE MOVEMENT

over, there is a wide-spread unrest even among the most advanced thinkers — they too are asking questions, but they are not inquiring as to whether man is religious so much as whether his religion is of such value as to be of benefit to him. In attempting to answer this question in the light of Theosophy, we are obliged to move out of the narrow paths that we have trodden heretofore. In doing this we find that man is essentially a religious being and that only in the light of spiritual research into man's nature can we reach a permanent foundation upon which to build. Spinoza said, 'The only thing worth striving for is the knowledge of God and the love of God.' In a theological interpretation that would be treated quite literally, but according to Theosophy, Deity is no personal God. Deity is a great omnipresent, all-knowing, impersonal Power, represented in unchanging and infinite law, and Theosophy says it is only when we have by effort striven to know and love God in this larger conception that we find the basic knowledge upon which to rest."

Mme Tingley made special reference to the movement among the Protestant churches to unite, calling attention to the fact that this would necessitate a brotherly giving-up of many distinctive creeds and dogmas which heretofore have held them separate and apart. She said:

"The hearts of the churches are being moved for a great triumphant act, to the first step towards accentuating the spirit of universal brotherhood."

Theosophical services at the Isis Theater on March 9th were conducted by some of the divinity-students of the School of Antiquity at Point Loma, including both young ladies and young men. The general subject was 'The Duality of Human Nature' and all spoke extemporaneously.

The Higher and the Lower Natures in Man

From the various addresses we glean the following: "Each man and woman is between two forces during the entire life, the higher and the lower. Surely this gives an explanation of some of the difficulties in which the world finds itself today. Katherine Tingley said in an address delivered at Visingsö, Sweden, 'We believe in the higher and lower natures in man. We do not accept the idea that Satan is outside of ourselves, nor that Satan, in the dogmatic sense, is inside, but we do believe that we possess two natures — the lower or animal, and the higher or divine. We hold that the lower nature should be an instrument in the higher forces of the soul, the immortal, and that the mind must become subservient to the higher self.' "

Emphasizing the practical application of the Theosophical teaching of duality, one of the students said:

"The modern mind is rather a complex affair, seemingly incapable of accepting simple things, but ever seeking something weird and mysterious. It would have a sudden remedy for all troubles, and expects the golden age to come overnight, whereas the heart of everyone of us really longs for just a few substantial, simple truths on which to base a steady effort towards

THE THEOSOPHICAL PATH

right living. Many have questioned why all the philosophy and metaphysics that fill our libraries have not solved the problems that confront humanity today. One reason is that much of our modern writing has come from a purely intellectual source, without that heart-love for humanity which should accompany all philosophy. The second reason is that we in our turn do not read or listen from the viewpoint of our higher or intuitional natures. Conscience is the great arbitrator, the silent watcher."

—F. J. DICK, EDITOR

ANTHROPOLOGY

THE PLEISTOCENE MAN OF VERO, FLORIDA

THE discoveries at Vero alluded to in Vol. XII, No. 4 of this magazine, have given rise to more than two dozen monographs exhibiting diverse and often entertaining views which are briefly summarized in a recent number of a scientific journal. The outcome seems to be that the Pleistocene epoch for the remains is regarded as fairly well established.

One of the arguments by the opposition camp, relating to the "scattered position of the bones," was that the dissociation occurred later, owing to "movements, stresses, root action and other agencies." But the supporters of the Pleistocene age of the remains pointed out that such movements "would have to occur in directions at right angles to each other, and that some of the bones would have had to migrate twenty feet through the soil"; and they added ironically that perhaps this may be a "clue to the reason why civilized people nail up their dead in good strong boxes."

Another opposing argument was that this is an "isolated case" (the same argument having been used in other instances). It was replied that, if this were so, no science of any kind is possible, because you can always say that your example is an isolated case, and there could be no such thing as cumulative evidence. But we await further discoveries.— D.

A SUPERSTITION OF EXACT SCIENCE MORIBUND

"EVERY particle of matter in the universe attracts every other with a force directly as the masses and inversely as the square of the distance." Such is the text-book teaching to the present hour, although its inaccuracy was pointed out more than forty years ago by H. P. Blavatsky.

And now we read in *Comptes Rendus*: "Gravitation is not more universal than all the forces revealed in physics. Had it been the only force concerned with the architecture of the universe, all the masses would have been blended by it into a single one [especially as it had all eternity to do it in!].

"It is necessary, therefore, that dispersive forces *dominating* attraction may operate at the origin in order to prevent such amorphous agglomeration; these are molecular forces, gas and vapor pressure, radiation pressure, elec-

SCIENCE AND METAPHYSICS

trical and electromagnetic forces, etc. [Much virtue in an 'etc.'] Impacts, whether of bulk or molecular, between masses are capable of generating heat, electricity, and rotations, *i. e.*, the majority of dispersive forces, real or virtual. The growth of crystalline structure similar to that of a tree, and the erection of volcanic cones or lunar craters, are due to the action of forces operating against gravity. . . .

"This notion of architecture may be extended to the structure of masses in motion, in which opposing forces produce an average stable equilibrium, *e. g.*, the solar system. Since, according to Poincaré, its stability cannot be demonstrated by celestial mechanics owing to the use of semi-convergent series, there results in practice the existence of the exponential law for the distances of planets and satellites. If the effect of the tides according to Darwin, of the medium resistance according to See, or of accumulated perturbations in the same sense, had prevailed in our system, their very different effects on large and small planets and upon near and remote stars would have destroyed every appearance of the law of distances and of planetary rotation. In consequence, the author now puts forward a general proposition, namely: The architecture of the mobile masses in the universe or immobile upon the Earth is NOT PRODUCED BY ATTRACTION BUT BY THE FORCES WHICH DOMINATE IT."

This is enough. If other forces (possibly including some as yet unknown to us) *dominate* — as they most certainly do — then gravitation in the accepted sense (which is not even the Newtonian one) disappears as the all-powerful, mysterious and yet *purely mechanistic* 'force' hitherto assumed.

Let all those who prefer clinging to their "deplorable superstitions," set forth in current text-books, carefully avoid reading *Isis Unveiled*, Vol. I, and *The Secret Doctrine*, Vol. I, Part III, on this subject.— F. J. D.

SCIENCE AND METAPHYSICS

IN a communication to the National Academy of Sciences we read: "If electricity is to be explained as constituted of electrons, it can hardly be a step towards finality *to explain electrons as constituted of electricity*. . . . On [a certain] view of kinetic reaction . . . there is no reason why electricity should be aggregated into electrons at all, *unless other forces and constraints* extraneous to the electron theory are to be introduced. . . . Modes of restatement of departments of physical science in more expressly relative terms may be comprehended as . . . developments of the far wider principle of the purely relative character of our external knowledge . . . in the meta-physical domain."

"Mystery is the fatality of science," said a cleric in Paris fifty-six years ago. The fact appears to be that the *internal* activities of the hypothetical electron are no better understood today than when Henri Poincaré wrote *La Science et l'Hypothèse*. We have by elaborate means succeeded in im-

THE THEOSOPHICAL PATH

parting to a projectile a speed of about half-a-mile per second. But an insignificant speck of radium calmly emits continuous shell-fire at 150,000 miles per second, incidentally dealing physical science almost a death-blow.

The difficulty about "other forces and constraints" would no doubt become truly formidable, it is to be feared, if the abandonment of algebraic symbolism were involved. But the inquiry naturally occurs, May there not be other kinds of symbolism equally, if not more, exact than those of science when occupied with the *ultimates* of matter and its properties? We may here recall the words of H. P. Blavatsky, written before the modern 'discovery' of radium:

"If there is anything on Earth like progress, science will some day have to give up, *nolens volens*, such monstrous ideas as her physical, self-guiding laws — void of soul and Spirit. . . . The chief and most fatal mistake and fallacy made by science . . . lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature."

And again:

"We must seek for the ultimate cause of light, heat, etc., etc. in MATTER existing in *super-sensuous states* — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion."—*The Secret Doctrine*, II, pp. 506-7, 515.

Modern science might gain inspiration, perhaps, from some very ancient works, long antedating the time of Democritus. Take for instance this pregnant passage from the *Vishnu-Purāna*:

"Then Ether, air, light, water, and earth, severally united with the properties of sound and other qualities, existed as distinguishable according to their properties, . . . but possessing many and various energies and being unconnected, they *could not, without combination*, create living beings, not having blended with each other. . . . Having combined . . . they assumed through mutual association the character of one mass of entire unity; and directed by Spirit . . . etc."

Or a *comparatively* modern catechism of the Viśishtādvaita Vedāntins (1017 A. D.) might be consulted, published at a time when *European* science believed in the flatness of the Earth:

"It teaches that before evolution began, Prakriti (Nature) was in a condition of *laya* or absolute homogeneity, as 'matter exists in two conditions, the *sūkshma*, or latent and undifferentiated, and the *sthūla* or differentiated condition.' Then it became *anu*, atomic. It teaches of *Suddha-sattva* — 'a substance not subject to the qualities of matter, from which it is quite different,' and adds that out of that substance the bodies of the inhabitants of Vaikunthaloka (the heaven of Vishnu), the gods, are formed. That every particle or atom of Prakriti contains *Jīva* (divine life), and is the *śarīra* (body) of that *Jīva* which it contains, while every *Jīva* is in its turn the *śarīra* of the supreme spirit, as 'Parabrahm pervades every *Jīva*, as well as every particle of matter.'"—*The Secret Doctrine*, I, p. 522.—D.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either at 'large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters,
Point Loma, California.

Râja-Yoga Meteorological Station, Point Loma, California
Summary for February, 1919

TEMPERATURE		SUNSHINE	
Mean highest	58.75	Number hours actual sunshine	198.10
Mean lowest	47.18	Number hours possible	308.00
Mean	52.96	Percentage of possible	64.00
Highest	63.00	Average number hours per day	7.08
Lowest	42.00		
Greatest daily range	17.00	WIND	
PRECIPITATION		Movement in miles	4180.00
Inches	1.73	Average hourly velocity	6.22
Total from July 1, 1918	6.59	Maximum velocity	33.00



The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California

What **NEWSPAPERDOM** says:

“THE SAN DIEGO UNION, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries — and has a larger circulation than any of them.” ∴ ∴

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

Please mention The Theosophical Path



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley
International Theosophical Headquarters, Point Loma, California, U.S.A.

IF the world is an animated being which is, which has been, and which will be always living, nothing in it is mortal. Each of its parts is alive, for in a single creature always living there is no room for death. Thus is God the plenitude of life and of eternity, for He necessarily lives eternally; the sun is lasting as the universe, and governs perpetually all living creatures, being the fount and distributor of all vitality. God is, then, the everlasting Ruler of all things which receive life, and of all that give it, the eternal dispenser of the being of the universe. Now, He has once for all bestowed life on all living creatures by an immutable law which I will expound to thee. The movement of the universe is the life of eternity; the sphere of this motion is the eternity of life. The universe will never cease from movement, nor will it ever become corrupt; the permanence of eternal life surrounds it and protects it as a rampart. It dispenses life to all that is in its bosom; it is the bond of all things ordained under the sun. The effect of its motion is double; it is vivified by the eternity which encompasses it, and, in its turn, it vivifies all that it contains, diversifying everything according to certain fixed and determined numbers and seasons. All things are ordained in time by the action of the sun and the stars, according to a Divine law. Terrestrial periods are distinguished by the condition of the atmosphere, by the alternatives of heat and cold; celestial periods by the revolutions of the constellations, which return at fixed intervals of time to the same places in the heavens. The universe is the stage of time, the course and movement of which maintain Life. Order and time produce the renewal of all things in the world by recurring seasons.

— *Asklepios, or Treatise on Initiations*, X; trans. by Maitland and Kingsford

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the act of March 3, 1879

Copyright 1919, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance, single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS, Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

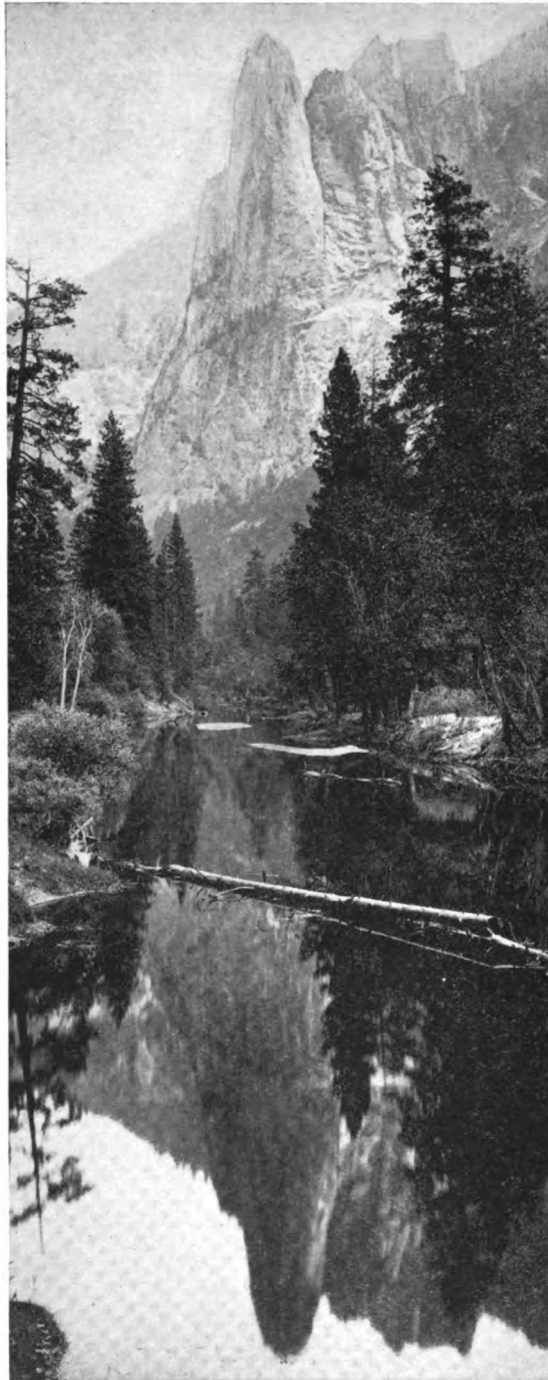
CLARK THURSTON, *Manager*
Point Loma, California

VOL. XVI NO. 5

CONTENTS

MAY 1919

Mirror View of Sentinel Rock, Yosemite National Park, California	<i>Frontispiece</i>
Theosophical Keynotes	by the Editor 405
Is Religion More Rational than Science?	H. T. Edge, M. A. 412
A Sure and Certain Hope	Percy Leonard 417
The Rain-Gods of the Forest (<i>verse</i>)	Cenydd Morus 419
Visingsö International Theosophical Peace Congress Pronouncements (<i>illustrations</i>)	421-424
Master of Destiny or Victim of Fate?	H. Travers, M. A. 425
Practical Idealism	R. Machell 428
Reconstituting Religion	Magister Artium 432
Tombs of Athens	Carolus 436
Greek Votive and Sepulchral Reliefs (<i>illustrations</i>)	441-444
The Crest-Wave of Evolution: II — Homer (<i>concluded</i>)	Kenneth Morris 445
Heredity: Physical and Spiritual	T. Henry, M. A. 454
Tolerance	P. Franklin 457
Some Portraits by Titian	C. J. Ryan 460
Four Portraits by Titian (<i>illustrations</i>)	461-463
Lemurian and Atlantean Relics in China	Student 466
Of the Three Roads	Student 471
'A Midsummer Night's Dream'	472
Perpetual Motion	T. E. 476
For the Broken Lives (<i>verse</i>)	Kenneth Morris 478
Belgian Views (<i>illustrations</i>)	480-484
Is Theosophy Practical?	Montague Machell 485
THE SCREEN OF TIME: Mirror of the Movement	491
Science Notes	494
The Emplacement of the Planets	497



Lomaland Photo & Engraving Dept.

MIRROR VIEW OF SENTINEL ROCK
(3270 Feet) Yosemite National Park, California

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XVI, NO 5

MAY 1919

We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us it is to utter the cry of warning and the word of encouragement: HE THAT HATH EARS TO HEAR, LET HIM HEAR — AND BE WISE.— H. P. Blavatsky

THEOSOPHICAL KEYNOTES: — THE MESSAGE OF EASTER *



THIS is Easter morning and we are gathered here in the truest sense of the word to pay tribute to all that can possibly express the meaning of Easter-time — the Resurrection. We are going to forget all our worldly cares and misgivings; we must ignore that we ever had a sorrow or a disappointment or a trial; we must try to remember that we are divine expressions of the great Divine Life; and in the thought of Easter-time and of all its meaning, we must find ourselves close to our highest ideals.

*

It is one of the greatest pities that poor humanity cannot always find itself in an exalted state, ever working in consonance with its highest aspirations and the noblest ideals that man possesses. A time like this is, to me, a very solemn time, a very beautiful time, when we can evoke from the innermost part of our natures something quite new, something that will bring home to us the power of the soul and make us feel more and more that we are essential parts of the great Universe, and that the future happiness, the future deliverance of humanity, absolutely depend upon our making nobler and more unselfish efforts.

*

We all know that thought is very contagious, and that the psychological force of an aggregation of minds such as we have here can spread far and wide. Possibly

*An address given by Katherine Tingley at Isis Theater, San Diego, Easter morning, April 20, 1919

THE THEOSOPHICAL PATH

we may find also, before we have finished our morning service, that we have done something just a little different from what other people are doing; that possibly because we are here in this theater, which is dedicated to the unconventional and the non-dogmatic expressions of Theosophy, the very atmosphere, the very ideas and the general spirit of Brotherhood that have filled this theater every Sunday for more than eighteen years, might manifest in a new way. We all know that we are mysteries to ourselves, and that we can also be revelations to ourselves. And so I have to unburden myself as to the conditions that are here and as to the glorious possibilities that are ours, if we but make the effort to cultivate the divine side of our being.

*

It is by contrast that we learn life, and if we look out into the world today, no matter how far our thoughts may go, we cannot find that quality of peace which it has been taught us all down the ages should be our possession, and we have not that quality of confidence and trust in the divine side of things that should be ours. We know that there is a great lack of these in the world, and that something has happened all down the ages to deprive us of our rights — some of our rights of thinking, feeling and knowing. Then the monster, so to speak — Fear of Death — has always been in our minds from the time when we received our first impressions of the meaning of the word. It has haunted us all along the path, in spite of all our efforts to break away from its psychology — all due to the half-teachings, the half-truths that have been presented in the name of religion.

*

Thinking of these things there comes before us today Madame Blavatsky, the great Reformer and Teacher. We can imagine that she is here, and I can fancy with what eloquence she would appeal to you; how she would bring your hearts closer and closer to your divine natures; how she would open the way so truly and so forcefully that she would make you see into the future, and thus give you a new and permanent hope. She had a wonderful power of diction and of oratory; she was indeed a great spiritual teacher. True, she is not here, but we can press our imaginations into service, and imagination, you know, is the bridge between the mind and the soul. We can stretch our imaginations and go so far back into the past that we come to the time before man was on earth, before there was one manifestation of human life such as we know now. There was Nature in all her strength and beauty, in all her secret and mysterious power, but it needed another and grander manifestation of the universal law to bring an added power into the world, through the birth of the soul — the inner man, and that there might

THEOSOPHICAL KEYNOTES:—THE MESSAGE OF EASTER

be a new expression of divinity through him, working with Nature on lines of least resistance and bringing him up to his power of Mastership.

*

That time was hundreds of thousands of years before the time of Jesus; but at the very dawn of the human race there stepped into the arena of human life Man in all his mastership, filled, held, controlled, by that divine spark that marks the higher spiritual side of human nature. Here is the picture. At the birth of the soul, out of the heart of man, and out of the heart of all the silences of Nature, came a great song that swept through the Universe. It is not difficult to believe this when we realize that even the best human voices that we hear today carry us away from ourselves, out into the higher realms of thought and feeling, out into the great symphonies that are yet unheard. We go there in imagination until we open the door into a new chamber of thought, and lo and behold, we view realities.

And so these forces, of this Master Man, and all the wonderful Nature forces, were singing together in the glorious silences. I think it was Elizabeth Barrett Browning who spoke of "the orchestra of the Silences." There is a great and wonderful meaning in this phrase. When I read it, I knew that our poetess had trodden her quiet, silent path alone, out into the larger issues, into the great broad realm of higher thought, away from the personality, and had brought back into her nature, out from her very soul such depths of meaning as are rarely understood, except by Theosophists. Only in the depths of our natures, in the secret recesses and chambers of our souls, can we know the Truth. Then we can set imagination aside, we can walk into the chambers of the divine man, the Divinity of Life, and truly live.

*

At that far-away time, at the dawn of the human race, that glorious song was echoed throughout the great Universe. It became assimilated with those grand silences, and has ever been singing through the long reaches of time. Its undertones, its overtones, have ever been calling out to man: Seek thy goal; seek perfection; march on in courage; live the life; and follow justice and truth and love. Again and again as the races came and multiplied, that great song, that universal Song of Life and Peace has again sounded, again echoed, and has been echoed down through the ages, but interpreted all so differently, according to man's environment, his ideals and his religious education. To have real education, one must make religion all-in-all. It must be a divine life, a divine inspiration —

THE THEOSOPHICAL PATH

the divine support of life. But, as peoples, we have retrograded; coming down through the centuries, we have lost the undertones and the overtones of the glorious message of Easter, and the joy of Nature and of the Master Minds of men who lived in the consciousness of the Christos Spirit.

*

How many rightly interpret those words of Jesus: "I am the Resurrection and the Life"? How many about him at the time he said those words took them in the deeper and more profound meaning that I have been speaking of? It was the universal life, the Christos Spirit in man, that was speaking through Jesus, and just as far as his disciples and the people since have accepted these universal ideas, with no thought of creeds and dogmas, reaching out into the realm of the higher consciousness, moving on unafraid, just so far have they understood that sublime Easter message. And it is high time that the humanity of today should find the deeper meaning of those words: "I am the Resurrection and the Life."

They are not only a great mantram, but they bring home to us an uplifting answer to our pleadings, to our heart-aches, to our disappointments and our yearnings. They bring us closer to our ideals; they give us the power to sway our lives, to control them to such a degree as to make possible our going forward on the Path to which they point, — "I am the Resurrection and the Life."

*

If we are to reconstruct ourselves — for all spiritual work must begin within — if we are to reconstruct our home-life, our national life, educational systems, reformatory systems; if we are to build anew for the benefit of the human race, we must give a broader interpretation to all that in the past has pointed to the way of man's salvation. We must take the Bible and read it with new fervor and with a Theosophical insight and understanding, and give to it a divine interpretation — that is, only certain parts of the Bible, for I have not reached that point where I can call the Bible infallible; but it holds glorious and splendid truths that were taught and lived long before the time of Jesus. When that great Initiate, that Divine Representative, came, he re-stated some of the age-old teachings — to the people in parables, but to his disciples openly — that those who should follow after him might interpret them in a new way, and might reach the meaning and intent of his proclamation.

*

There is a sacred music in those words: "I am the Resurrection and the Life." There is in them an inner spiritual meaning that we might understand if we could

THEOSOPHICAL KEYNOTES:—THE MESSAGE OF EASTER

move out into the grand Silences, if we could just believe in ourselves, find ourselves; if in our moments of silent prayer and aspiration we could deliver our burdens to the keeping of the Universal Law, and find ourselves in mood and intent and with a spiritual love that no words can express, sitting at the feet of the Law — of Universal Truth. There is in them new life and hope and joy.

*

In these processes of thought I fancy I startle many, perhaps seemingly aggressively, but with no intent to do so; and then there are others who do perhaps find within the words, or in the tones of my voice, a certain something that bespeaks my earnestness and my absolute conviction of the truth of these facts that I bring before you. I know that there is a certain quality lacking from the human mind in general, so that we as a race are afraid, in a sense. There comes a great fear sometimes lest we shall have to do something that we never did before! One of the most dangerous tendencies of the age is a sort of crystallization, a hardening of conventionalism. We become crystallized in our thoughts and ideas; we become hardened in our conventionalism, and we leave no room for the soul to act. We refuse to acknowledge the soul-life; the divine life we ignore, and so we throw aside one of the most precious keys to the solution of life — the essential Divinity of man.

*

To steady our thoughts that have been running hither and thither playing hide-and-go-seek with our lives all these times — that is what we must do; to sit in silence and find that which is unexpressed, which words can never bring forth — so powerful that these great truths will dawn upon us, and we shall unburden ourselves and throw aside all misgivings, all doubts, all hesitancy, and never again shall we falter in the pursuit of Truth. We shall seek it because it is our heritage; we shall seek it because it is our life, it is the panacea of all our woes; we shall seek it because we can wait no longer.

*

Think, just for a moment, of all the waiting souls on earth today; let your minds run for a moment over across the water into the environment of the family and national life that has been so disturbed; see the pictures of despair and distress that are in the hearts of those without homes, possibly without shelter. Without this sustaining Divine Power that I speak of, how do they exist? While they have not the knowledge of it, yet because they are essentially divine, because the spark of Divinity is within every human soul, it sometimes sweeps into their lives — God unexpressed — possibly when they are sleeping, when even thought is silent, and for a moment they lose sight of the awful pictures through which they have passed. In the quiet, in the silence, along the paths of Divine

THE THEOSOPHICAL PATH

Service the soul breathes into the mind and into the very being a wee bit of comfort, just as far as the mind and being are prepared to receive it. And so they go on, touched in part by the Divine Spirit, but not consciously built up and sustained by it, not realizing its support, its inspiration, its life — this is why despair and hopelessness at times overshadow them.

*

We must not only think of the people across the water, but of all, here and everywhere, in all classes of society and all stations of life, from the poorest to the richest, from the unlearned to the learned, from the most degraded (as the world speaks of them) up to the most spiritual — from the lives of all there is something lacking. It is the knowledge of the one great key of Truth that man must have before he can go forward, before he can realize who and what he is, why he is here, and what life means — he must have this key before he can interpret the strange and terrible happenings in the world — the seeming injustices. Then the sublime truths of the Theosophical teachings of Karma and Reincarnation will dawn upon him.

*

Find the life. Live it; know the truth of all these things that strain and trouble and hurt you, and bring you to points of despair, and you will find them explained in accordance with the laws of Universal Truth; you will find that Justice overrules even what seems injustice. This knowledge once attained, I hold that man can then begin to work on lines of least resistance. It will give him such strength that he can rejoice at being under the control of these divine laws, and through his own divine will, day by day, in the different processes of his experiences, he will journey on, slowly but surely, to the sunlit heights that we are all seeking.

*

Each year the Easter morning somehow echoes to us from the mighty and wonderful past something quite new. It is supposed that humanity, in intent at least, is growing slowly under the very pressures that I speak of. It is supposed that there is a time in the lives of all of us when we shall reach a point of understanding; and when we reach that point we shall then be able to attune ourselves to the broader and deeper and grander conceptions of all the teachings of the past in their true meanings as they were given, and bring ourselves to see that after all, Life is Joy. Life is Joy!

*

You might find a Theosophist in some out-of-the-way mood, possibly touched by heredity, or an old memory, or disappointment, who would not say

THEOSOPHICAL KEYNOTES: — THE MESSAGE OF EASTER

that Life is Joy: but the true student of Theosophy, the one who is living in the consciousness of his divinity, will tell you that LIFE IS JOY; that the sorrows and disappointments, and allow me to say, even the persecutions, can bring home to each something new; for it is in the law that man shall be ever changing, ever growing. These processes of the soul move him about from condition to condition, interiorly and otherwise, and the whole great purpose of life is to change, to grow; and how can we grow if we do not struggle, and how can we struggle consciously, how can we meet life courageously, except we know the meaning of Universal Law, at least as far as it is adapted to our development, except we know the whys and wherefores of life?

*

Now comes the thought most beautiful to me, how grandly Theosophy interprets the idea of death! I have presented the subject many times to some of you, but it always has a grander meaning to me, and is connected with the thoughts that have been presented today, and with this beautiful Easter morning — this Resurrection-time. I am sure you will find afterwards, that as the soul passes out, in the silence, into the new birth, if your hearts are attuned to the deeper touches, that soul would say: "I am the Resurrection and the Life! I am the Resurrection and the Life!" And at such a time, instead of tears and regrets and pain and suffering, a great vista must open out to you, just as it has to us this morning. We have bridged the gap between the brain-mind and the soul and we are in the realm of broader thought; we are following the soul out into the NEW; we are freed from all those trials and difficulties that hold the body. While the body is going to dust, the soul is marching on, glimpsing the splendor of the Greater and the Grander Life afar.

•

✱

"Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; . . . Plotinus recommended solitude for prayer, . . . and Plato advised those who prayed to 'remain silent in the presence of the divine ones till they remove the cloud from thy eyes, and enable thee to see by the light which issues from themselves.' Apollonius always isolated himself from men during the 'conversation' he held with God, . . . 'When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret,' says the Nazarene, the pupil of the Essenes."

— H. P. BLAVATSKY; *Isis Unveiled*, I 434.

IS RELIGION MORE RATIONAL THAN SCIENCE?

H. T. EDGE, M. A.



THAT exactitude and certainty can only be found within the limits defined by science as marking its own sphere, and that all knowledge outside these limits is vague and inexact, is a heresy which it is most desirable to combat. We may assume, for the sake of the argument, that knowledge within those limits is exact and certain, and then we may go on to argue that there can also be exact and certain knowledge outside those limits. Or we can go further and say that knowledge even within the limits is *not* exact and certain; adding, perhaps, that the inexactitude and uncertainty is due to the limits themselves. This second position, which is taken by H. P. Blavatsky in *The Secret Doctrine*, can however be left aside for the time, while we concern ourselves with the thesis that there can be exact knowledge — even a knowledge that is more exact — outside the limits prescribed for itself by science.

Historically speaking, the vogue of physical (and so-called exact) science came in on a wave of reaction from religious chaos and philosophical vagary; and now there is a reaction tending to seek a greater certainty in realms beyond those of science. The effect of trying to monopolize exactitude and reason for the department of physical science has been that these attributes have been denied to anything beyond; and that such things as beauty, truth, faith, spirit, etc., have been labeled abstractions and non-realities. Hence a philosophy which would tend to reinstate these essentials of human life and happiness as realities would be welcome.

An article entitled 'From Science to Religion,' by Dr. W. R. Boyce Gibson, Professor of Philosophy in the University of Melbourne, appearing in the *Hibbert Journal* for October, deals ably with this point. The writer says:

"For some few years my systematic thinking was mathematically disciplined and bore a mathematical appearance; till at length, by force of habit and familiarity, I came to identify systematic thought with thinking in terms of energy and mass, on quantitative lines. It was not that I had any particular passion for these subjects. On the contrary, I had, I believe, at this time, a warmer preference for literature. But it never struck me that the deeper love might hold the secret of the deeper reason. Above all, it never struck me that religion might be more profoundly reasonable than Science itself."

This gives the keynote of his article and must commend itself to all who may have feared that, in cultivating their aesthetic, moral, or ethical appreciations, they were risking the adventure upon a trackless ocean

IS RELIGION MORE RATIONAL THAN SCIENCE?

and leaving behind them the safe anchorage of rationality. They need have no such fear. On the contrary, as the writer says, they are even getting upon surer ground than before. He continues by describing how he obtained a new and clearer conception of evolution than that which his scientific readings had given him. The idea he had got from the latter was that evolution proceeded without reference to any end or goal to be attained; but now he saw that the meaning of evolution lay in the end to be achieved. He discovered that

"There really was a sense in which the oak explained the acorn, and, more generally, a sense in which the later stages of a developing process explained the meaning of the earlier stages, the latter being but imperfect manifestations of a principle more completely manifested in the former. A developing process, a process of life or soul, might then be explained by reference to its end. It was not necessary, indeed it was inappropriate, to attempt to explain the later stages as a complex built up out of the simpler elements into which the earlier stages could be reduced. That was the scientific way, and I had now realized that the scientific way was not the only rational way of interpreting the universe."

And he came to the conclusion that scientific explanation did not after all rest on any axioms or necessities of the mind, but on hypotheses and postulates — on a substratum of assumptions. Science had its limits; but philosophy might go beyond those limits and open up an inner world. This inner world was personal and concerned the self. It must be studied in terms of purpose and end.

He then points out that, in inquiring as to the Self's reality, we cannot apply the usual scientific procedure of seeking a sensory proof; for the Self is not an object but a subject. How can we become aware of ourselves as subjects? Not by the way of sensation but by the way of intuition or self-feeling.

"Inlook must be substituted for outlook, and the point of view of the experiencer for that of the external spectator. . . . I seemed to touch through feeling or intuition an order of fact other than the sensory. In self-consciousness . . . I seemed to have the consciousness of a supersensual fact, a fact I could directly grasp without the guiding help of sensory symbols."

"We start from the recognition of the Self as real, and real primarily because it is free,— free to initiate, free to control the body, free in some degree at least to realize itself."

But this freedom he identifies with *morality* and *obligation*. Obligation has no meaning apart from freedom, and freedom no value apart from obligation.

"It is only when the 'I can' and the 'Thou shouldst' form a single whole together that freedom first has a value. For not till then are we free to realize ourselves through service. On the other hand obligation has no meaning apart from freedom. . . . The central fact of morality, the fact of duty, is thus closely bound up with our recognition as free agents."

From *duty* he then passes to the *ideal* which inspires it. Ideals are not mere abstractions. If ideas are forces — as they certainly are — the ideals which inspire them must be still greater forces.

Beauty, Truth, and Right, are the three converging rays which he

THE THEOSOPHICAL PATH

sees in the supreme Good. Beauty is a real power, of a deeper and superior order to the sense which it idealizes; it is not an illusion, an abstraction, but a supreme fact. And so with Truth and Right.

But we must cut short our quotations. The author's conclusion is that

"In moving from Science to Religion we are moving not in the direction of unreason but towards the most fundamental rationality which our human nature knows: the rationality, primarily, of faith, with its intuitive grasp of spiritual reality; but further of that vitally organized venture of knowledge also, in and through which faith seeks out its own direct intellectual expression."

Thinking on quantitative lines, in terms of mass and energy, on a basis of two-and-two-is-four, has come to be regarded as the only legitimate way of reasoning. We find people, when sitting down to investigate a subject, beginning by ruling out of order certain possible methods of reasoning, on the ground that these methods are not legitimate and will therefore lead only to confusion or erroneous conclusions. The validity of such a policy may well be called in question; and their opponents may be justified in resenting such a tying of their hands. For instance, when studying anthropology, we may be told to dismiss such ideas as that there is a great purpose working itself out in human history, and to confine ourselves to 'facts,' after reducing our mind to the necessary condition by purifying it from all sentiment and ideality. But in actual life, these factors which we are told to dismiss play the most important part; and our ideas and sentiments are far more real to us than are those palpable objects which science calls facts.

The question is, Are facts limited to those objects which can be perceived by the physical senses? And this involves the further question as to whether there are other senses besides the physical. Clearly there are, if we give to the word 'sense' its full meaning. It means the faculty by which objects are perceived; also the act of perceiving. And it is possible to speak of a thought as an object, and to say that, when we think that thought, we are perceiving that object by means of a mental sense-faculty. In the same way, if an emotion is an object, we can speak of perceiving that emotion by means of an appropriate psychical sense. In brief, we would not restrict objects to those which are perceptible only under the form of physical space, but would make the meaning large enough to include *all* objects of cognition — that is, not confining it to objects of cognition by the five physical senses alone. But we must go further and aver that *facts* of this higher order are more real than what science calls facts. Scientific explanations, says our author, do not rest on axioms or necessities of the mind, but on assumptions and hypotheses. All candid and competent scientific men admit this, and do not pretend that their explanations are anything more than a means of formulating

IS RELIGION MORE RATIONAL THAN SCIENCE?

the palpable laws of physical nature, so that their interrelations may be studied and practical results achieved. They do not pretend to explain the causes that lie beyond the veil of perception. Yet such causes must exist; and Theosophy takes up the position that there are faculties in man which can penetrate beyond that veil and view as objects of direct perception the *noumena* which lie beyond *phenomena*. Science studies phenomena, the objects of physical sense; but there is a realm of *noumena*, objects of mental cognition, which science does not study, and cannot study under its present limitations.

The effect of overmuch insistence on the physical aspect of nature leads to states of mind and policies that impress our deeper senses by their unreality and repulsiveness. For instance, we may find it argued that the ways of animals should be studied in the light of cold observation, and that such ideas as have pertained to older schools of naturalists — as that animals are very intelligent, and that kindness to animals is a duty — must be dismissed from the mind as likely to bias the judgment. We may well ask which of the two methods of study is likely to bring the most truth or error: the method by which we regard the animals as machines, and therefore remove all ideas of love and respect from our mind, even to the extent of cruelty, while we try to formulate the behavior of the creatures in terms of laboratory experiments; or the method of going out into the woods and fields, sharing the life of the animals, and studying their behavior on the assumption that they are organized (*animal*) souls. There are some who would have us believe that the former method alone is scientific and rational, and that it alone will lead to accurate knowledge; while the latter method is perhaps all very well in its way, but it is emotional and desultory, and will lead to all kinds of errors — lovable errors, perhaps, amiable delusions, but still errors not worthy of a scientific man. But this we flatly deny, saying that the latter method is better in every way, more rational, more truly scientific; and it is that, not *although*, but *because*, it is humanitarian and has regard to the sentiments and aesthetic appreciations.

And see the effect of trying to study religion and antiquities in the false light. All mythology, religion, belief of every kind reduced to the level of 'primitive man's' reactions to physical forces. It is as though a philosophy of music were to be devised by people who are destitute of the sense of music (as some highly cultured people are). Some people are so different from the majority in their literary sense that they can see nothing in Shakespeare which prevents them from thinking that his works might have been written by Bacon — or even that they could have written as good themselves.

It is indeed necessary to stand forth in defense of Reason. True, it

THE THEOSOPHICAL PATH

may be that, if our foot offend us, we had better cut it off and enter the kingdom without it; and some people may so have abused their reason that they cannot trust it any more for awhile. But let us not cut off our sound limbs, if we have any.

Facts which lie beyond the range of physical science must necessarily become reduced to unrealities when the attempt is made to represent them in the terms of that science. Thus all human motives, even the most lofty and impersonal, appear but as various kinds of selfishness when we insist on representing them as actions of the personal self. This is, of course, necessarily the case; and to offer it as an argument against unselfishness is ridiculous. All the stars and suns appear on the photographic plate as spots; but that does not mean that they *are* spots. In the same way it is only a matter of ingenuity to represent all the actions of animals as physical or chemical reactions; but that is simply what they would *look like* if reduced to that level.


Some of the modern evolutionists tell us that we must not study evolution with reference to an end in view. This they call 'teleology,' and are sometimes quite sarcastic and bitter about it. The natural agents (whatever they may be) are to be regarded as simply feeling their way blindly in obedience to certain laws inherent in them and to certain restrictions imposed on them by their surroundings. Thus the results achieved are casual and unpremeditated. No wonder there is revulsion from such an absurd idea. No rational idea of evolution can be conceived except that which represents it as the fulfilling of a preconceived plan. If asked to believe that this universe was created by the method of an imbecile sculptor playing with lumps of clay and filling his shop with the casual results of his aimless work; and if further required to believe that this is the only rational view to take, and that it is the scientific view, all other views being sentimental rubbish: we shall take the liberty of rebelling. We shall prefer to believe that the sculptor of the universe had a plan in his mind before he handled the clay. In brief, we shall conclude that evolution *can* be studied with reference to an end in view, and that in no other rational way can it be studied at all.

Another heresy is that the Self of man is bound by the same necessities as limit the lower kingdoms of nature. But our author asserts that the Self is free — free, that is, to follow an ideal. Its path of evolution, its way of self-realization, lies through a recognition of its obligation to certain high ideals; but that obligation is a tie of love (in the true sense of the word), a yearning of the Self to reach its true home.

Articles like the one quoted are the more to be welcomed in that they help to counteract the tendency to a dogmatism and bigotry more iron-bound and ruthless than any the world has yet heard of.

A SURE AND CERTAIN HOPE

PERCY LEONARD

 HOPE includes both desire and expectation. A gardener may anticipate a killing frost on a cold, clear night; but being opposed to his wishes, he cannot be said to hope for it. He may long for rain in time of drought; but with a high barometer and a cloudless sky he dare not hope. At last the heavens are black with low-hung clouds, and now far off the dripping curtain of the rain is seen sweeping across the fields; desire and expectation coincide and new-born hope springs into active life.

The actual condition of the world can never be ideal: this is an obvious truism. The divine idea seeking embodiment in material form encounters opposition from "that blind refractory force in matter which resists the will of the Great Artificer." However plastic and responsive matter may become it can never faithfully reflect the glory of the divine idea. But we must not conclude that attainment is eternally beyond our reach. The universe is indeed "the Everbecoming"; but level tablelands are periodically gained, each the successive goal of a long upward climb. Yet even these heights of achievement are only temporary stages, the starting-points for future strenuous ascents.

Much of that which passed current for hope during the last century was nothing but a pitiful make-believe, a desperate struggle against menacing despair, heroic perhaps, but utterly without the certitude of clear unhindered vision, that serene assurance which is the very essence of true hope. We must all remember a famous picture in which a blindfolded figure called Hope, crouches in a posture of utter collapse upon a pygmy world and makes such music as she can by plucking at the sole remaining string upon her lyre. But Hope should surely stand erect on some tall mountain's top and from her vantage-point survey a fruitful plain merely awaiting settlement by the exploring band she leads. Her face should shine with exultation as she scans the distant scene, far off perhaps, but full in view and waiting only to be occupied.

Tennyson, that faithful mirror of the sadness of his time, has compared himself to

"An infant crying in the night;
An infant crying for the light,
And with no language but a cry" —

but no Theosophist would care to accept the simile as descriptive of himself. He claims his independent manhood and declines to clamor to reluctant Heaven. He feels the stir of 'the creative word' within him,

THE THEOSOPHICAL PATH

his heritage from his divine Original, and with unfaltering hope proceeds to work for human betterment with all the calm deliberation of a master-builder who has duly learned his trade.

And yet in spite of all there is an element of incompleteness and unsatisfied desire in hope. Whatever good we gain, the best is always in reserve. The divine unrest which we feel with existing conditions, is proof that we have caught a glimpse of the design of the Great Architect and recognise the incompleteness of the growing work. It is this very dissatisfaction which supplies the motive-power for Evolution's still revolving wheel. It is the living impulse ever at strife with dull inertia and the indolence of satisfied complacency.

In respect of our individual lives, without hope we should all be incorrigible pessimists. Looking around us for actual accomplishments, even those who are the most successful see nothing but a wilderness of incompleted structure — rising columns suddenly cut short; spacious halls arched by no roof; foundations with no superstructure; imposing staircases leading nowhere. But while the will to build endures, Hope still looks forward to a temple worthy of a god.

This positive, sustaining, virile hope can only be possessed by those who believe in causality, and hold that future events are the outcome of past causes. A man inspired by such a hope is not depressed by dread of failure, nor does he court a dubious success. He knows the universe is ruled by law; that causes perseveringly applied can never fail of their appropriate result; that what we sow decides the harvest we shall reap.

Hope is much more than the expectancy of *coming* good. The presence of hope is an actual possession, a potent force, a gracious influence, an inner fire dispelling the surrounding gloom. It is itself a cause that brings about its own accomplishment.

Hope, irrepressible, serene, exhaustless, shines with unfading glory in a world strewn with the wreckage of the past. Undaunted by her disappointments Hope still lives on unquenchable, to comfort and sustain the teeming crowds of living things upon their upward way.

True hope is not an emanation of the mind, a simulated buoyancy, a man-made antidote to black despair. Those who have it not can never evolve it, nor would it be of any lasting value if they could, because like all created things it would have an end as surely as it had a beginning. Hope springs forever new, and yet it antedates the manifested worlds. Hope is a universal, cosmic force. It is like a river running underground in a dry and thirsty wilderness, it is like precious treasure hidden in a field, it is like the chime of far-off music that as yet we only faintly hear, it is something secret to be sought and found.

Hope prompts the lark to weave her lowly nest and tunes her unpre-

THE RAIN-GODS OF THE FOREST

meditated song; Hope brings the wandering swallow to mud-built home again over a thousand leagues of trackless sea; Hope makes the tender spears of wheat pierce the imprisoning clod, and calls the snow-white lily-bells from their dark tomb to breathe the freshness of the upper day. Hope drives the universal wheel of life; and when the universe sinks into slumber at the coming on of periodic night, unsleeping Hope broods in the stillness and the dark, and waits to animate and guide the children of eternal life when the Day shall break once more.

THE RAIN-GODS OF THE FOREST

CENYDD MORUS

BIRCH and larch are dripping,
And over Berry Wood
The low sky is raining,
And Oh, the world is good!

The tops of Ridley Beeches
Are tossed like waves, and straining;
And the Forest is full of Gods,
For it's raining, it's raining!

The Rain-Gods of the Forest,
Busy they are today;
They are very dear and somber,
They are never over-gay.

I saw them, shadowy, glistening,
Through the panes with the rain a-blur:
Dim 'gainst the dark green of the oak
And the gray-green of the fir.

They looked at me with strange eyes,
As though they did not see;
They were intent on forest dreams
While they looked at me.

Mysteriously whispering,
They were hastening away
To the quiet heart of the Forest
Through the green world and the gray.

THE THEOSOPHICAL PATH

By the dark shining hollies,
And the ghostly trunks of the beeches,
They were hastening away quietly
To the Forest's secret reaches.

(Is it Mark Ash, is it Sloden
Where the yews are so somber,
Or is it in Oakley Wood
In the sunny days, they slumber?)

They have business, whispering, now,
With the little ling bloom;
They must talk with the bog-cotton
In the cold, pale gray gloom

Where the fox goes sleek and slim,
Where the badger wanders
When the wizard dusk on the heather hills
Broods and ponders.

They have business, business,
Today and tomorrow,
With the brake-fronds in Berry Wood
And the brown fronds in the hollow.

(The brake-fronds of Berry Wood,
Hush, hush! they mutter;
For they have dreams of the world's youth
They are too proud to utter.)

The bracken fronds where the deer hide,
The harebells and bell-heather,
Are all wild with wonder-dreams
This sweet rainy weather.

They have seen the pale gleam
Of the quiet Gods that love them;
And it's all delight from the sodden turf
To the gray skies above them,

Now the tops of Ridley Wood
Are tossed like waves, and straining,
And the Forest is full of lovely Gods,
And it's raining, it's raining!

*International Theosophical Headquarters,
Point Loma, California*



Lomaland Photo & Engraving Dept.

IRELAND'S PRONOUNCEMENT TO THE INTERNATIONAL
 THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN
 (June 23-29, 1913)

May our ancient land, the Isle of Destiny, worthily stand and faithfully serve in
 the coming Brotherhood of Nations!

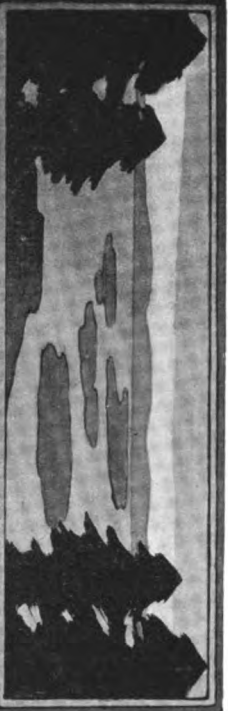
May she bring to that Brotherhood her stores of epitomized and symbolic history,
 commonly known as symbology and folk-lore; her inherent belief in spiritual worlds
 and beings; her ancient knowledge of reincarnation, gods, heroes, and the divine powers
 in man; her dramatic, musical, and imaginative genius; her humor and love of justice;
 and her veneration for all pertaining to the immortal life of the human soul.



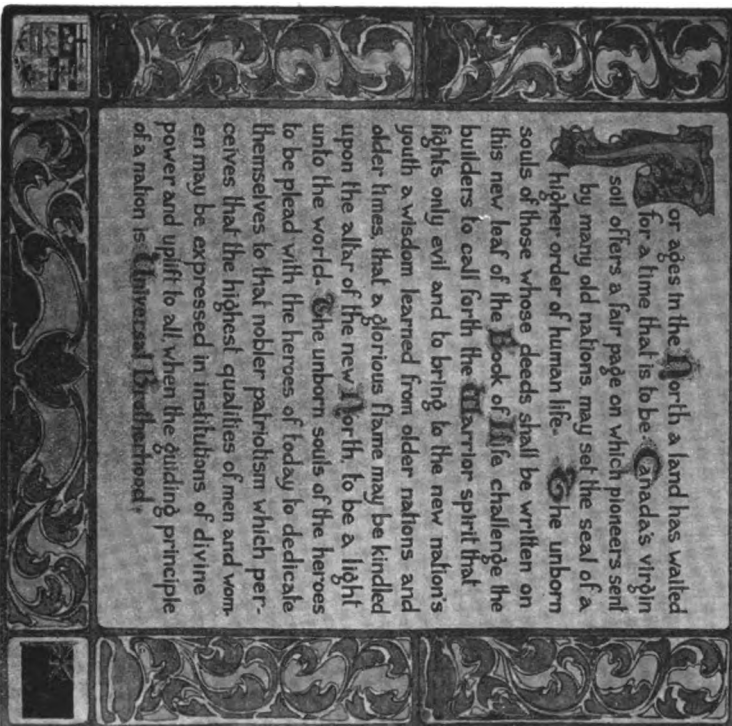
Lomaland Photo & Engraving Dept.

**WALES' PRONOUNCEMENT TO THE INTERNATIONAL
THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN
(June 23-29, 1913)**

From the land of the Heart and the Heart of the Hills, the greeting and consecration of old white Wales of the Druids, Land of Song and Home of the Dragon, where in all the ages the wisdom and Theosophy of the Druids had never been quite forgotten. Of old we gave mankind that splendid dream, the legend of Arthur: from the Isle of Avallon returns now, like Dragon Arthur, the flamebright bardic Soul of our race, and comes to the International Theosophical Peace Congress at Visingsö giving the old Welsh password: 'Your Man.'

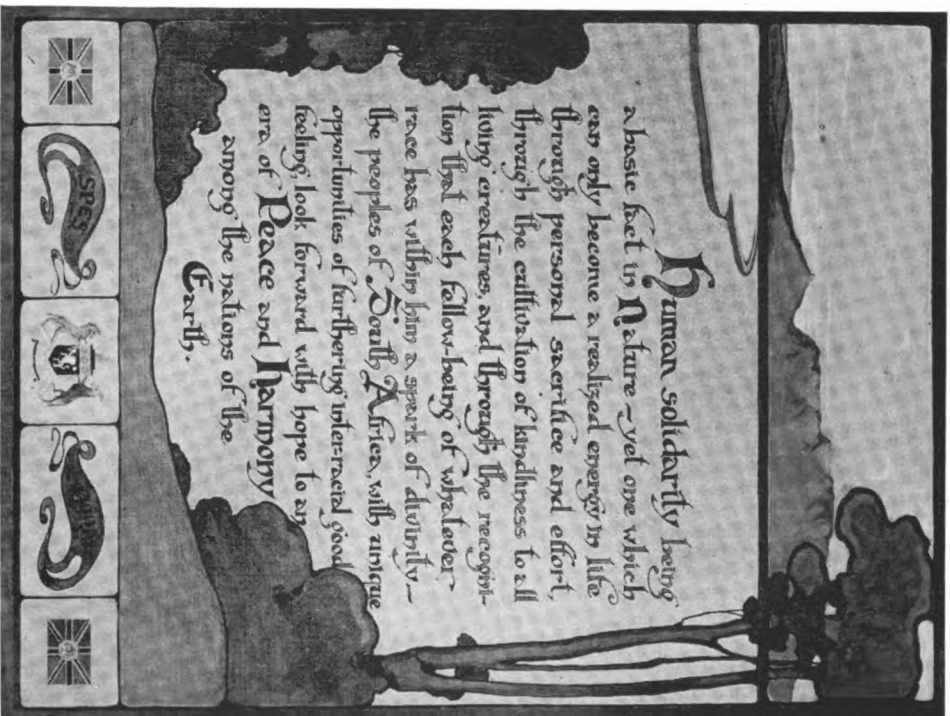


For ages in the North a land has waited for a time that is to be Canada's virgin soil offers a fair page on which pioneers sent by many old nations may set the seal of a higher order of human life. The unborn souls of those whose deeds shall be written on this new leaf of the Book of Life challenge the builders to call forth the warrior spirit that fights only evil and to bring to the new nation's youth a wisdom learned from older nations and older times, that a glorious flame may be kindled upon the altar of the new North, to be a light unto the world. The unborn souls of the heroes to be plead with the heroes of today to dedicate themselves to that nobler patriotism which perceives that the highest qualities of men and women may be expressed in institutions of divine power and uplift to all when the guiding principle of a nation is Universal Brotherhood.



CANADA'S PRONOUNCEMENT

TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN (June 23-29, 1913)

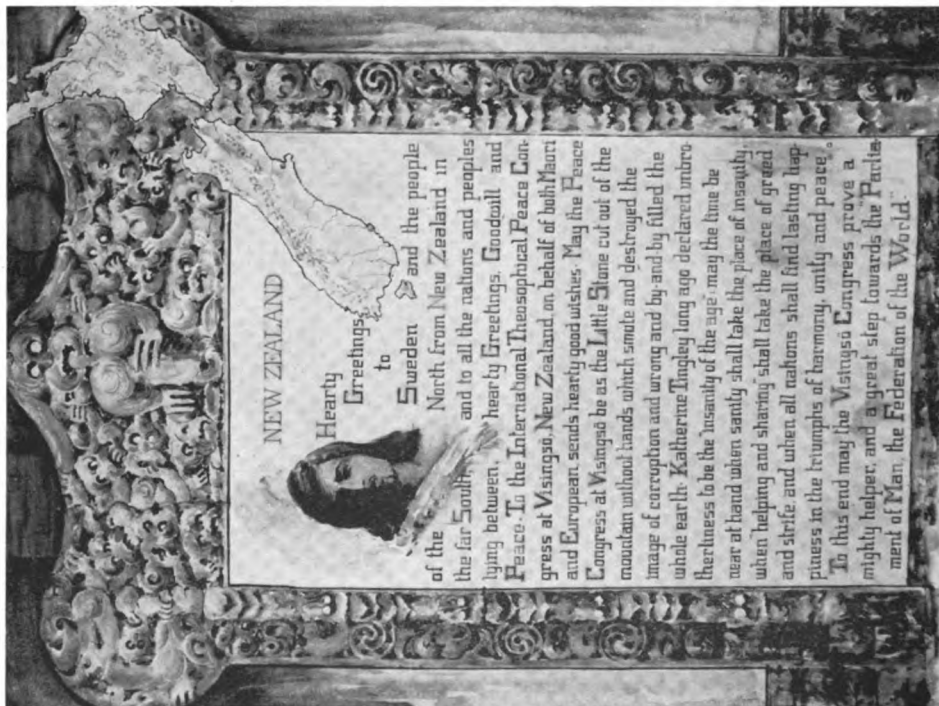


Human solidarity being a basic fact in Nature - yet one which can only become a realized energy in life through personal sacrifice and effort, through the cultivation of kindness to all living creatures, and through the recognition that each fellow-being of whatever race has within him a spark of divinity - the peoples of South Africa, with unique opportunities of furthering inter-racial good feeling, look forward with hope to an era of Peace and Harmony among the nations of the Earth.



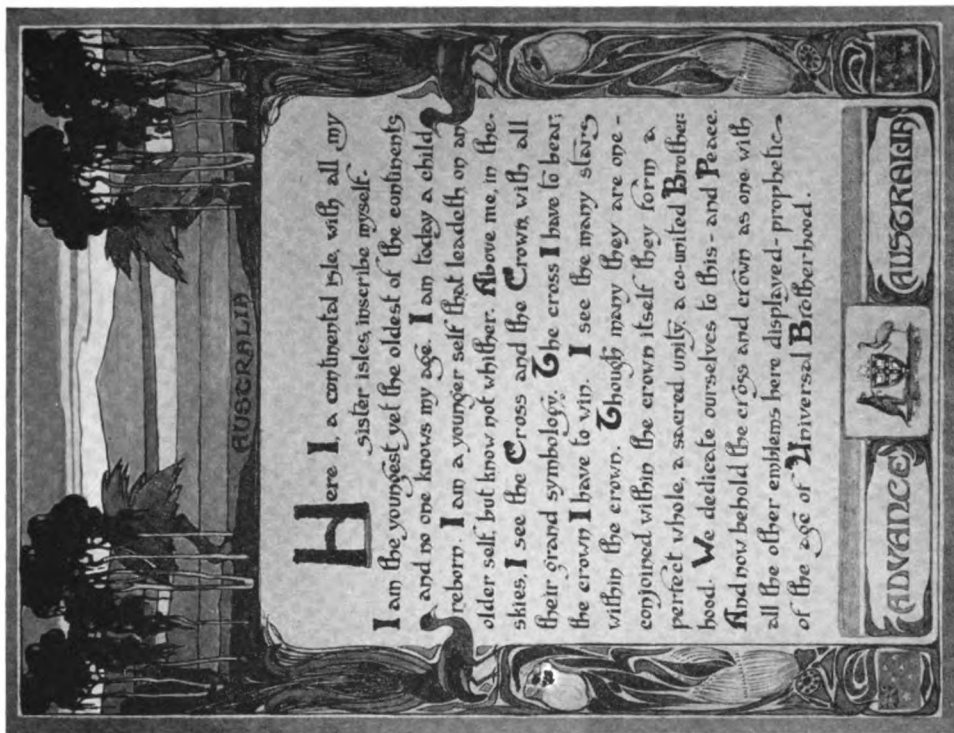
SOUTH AFRICA'S PRONOUNCEMENT

Lomaland Photo & Engraving Dept.



NEW ZEALAND'S PRONOUNCEMENT

TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN (June 23-29, 1913)




London Photo & Engraving Dept.

AUSTRALIA'S PRONOUNCEMENT

TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN (June 23-29, 1913)

MASTER OF DESTINY OR VICTIM OF FATE?

H. TRAVERS, M. A.

N an article on 'Personality,' in *Pearson's Magazine* for February, 1919, the writer concludes as follows:

"Whatever you do, believe nothing in regard to the individual's ability to develop an especial and remarkable capacity, unless it is already inherent in him at birth. Nature works in no other way. It is not true — a passing illusion. Another thing: Life cannot do without brains, however much dissociated from beatific virtues these may be, but these are a gift and can no more be created here than you can add to your height by taking thought. What life does is to develop and train especial inherent capacities — an eye, a hand, a taste, a smell perhaps. But the instinct and the ability to foreknow, do, appreciate, understand — these things are not taught in schools."

The last sentence defines the meaning given to the word "personality" in the above article: the writer means genius and capacity, as seen in the Lincolns or Shakespeares or Caesars, which raise men above their fellows. And these, he thinks, are inborn.

"It is inexplicable to the individual himself. He does not know where it comes from, why he has it. . . . Did I make myself? Did I foreknow all? Where so profound an egotist, even with a minute brain, to claim as much?

"The truth is, all good things are gifts — a voice, strength of body, vigor of mind, vision, the power to lead, as in war, any art, beauty, charm. . . .

"We are beginning to suspect that there are certain things which we cannot do — make, even, as we go along — wisdom, strength, genius, or even skill in many fields and professions. That ability in many realms and forms comes without volition on our part, fate and circumstance causing it to blaze for us whether we will or no, is becoming, after many volumes of another kind of mush, rather apparent."

Probably it was only faulty composition that led the writer to designate his own remarks as "mush"! However, these extracts will suffice for our purpose.

Let us first ask what can be the purpose of such writings as the above? The only hint we can discover is contained in the remark that these sad truths are helpful because men do better when they recognise their own limitations. But this raises the whole question at issue, for what *are* our limitations? And on that point the writer seems to us somewhat dogmatic — to put it mildly. He certainly lays down the law about the workings of Nature and the difference between innate and acquired faculties, between faculties that cannot be developed and those that can. This is certainly dogmatism, though it may not be religious dogmatism; it is the old doctrine of inherent sin and helplessness, dressed up perhaps in a more up-to-date and agnostic form, but with the same old tendency — that of persuading poor man that he has no divine heritage, that he is

THE THEOSOPHICAL PATH

in the hands of an inscrutable Power which he can neither understand nor resist, and that he must be humble and thankfully labor on the few endowments with which it may have pleased that Deity to endow him.

Never believe, he says, that you can develop anything great unless it has been given you at birth by this inscrutable Fate or Circumstance. Trust not the copybook maxims, they are a delusion and a snare. You cannot be a Washington or a Lincoln, they were born, not made. You cannot create brains if you were not born with them; all these things are gifts. We cannot make wisdom, strength, etc., they come without volition.

Our own reading of the facts of life leads to no such hard-and-fast conclusion. Taking the animal kingdom as the type of fixity, in that it does not manifest much power of self-development, but remains constant to type over long stretches of time, we find man to differ therefrom, not in degree merely, but also in kind. We find man endowed with a self-conscious mind which is wholly absent from all the animal kingdom; and this, in our opinion, constitutes a difference in kind, not a difference in degree, since no animal possesses it in any degree, while no man (not an absolute idiot) is without it. This being so, the next question is, Can any definite limits be set to the potentialities of this self-conscious mind, this special endowment of man? The writer, as we have seen, endeavors to do so; he allows us the power to modify within limits whatever powers have been intrusted to us at birth; but other powers he forbids us to aspire to. This then is his view — the view which he seems anxious that we should hold. Our own view is quite different. Finding the special attributes of man — those attributes which constitute him man, the power to contemplate his own consciousness and to change his own character by act of imagination, aspiration, and will — finding these attributes to be *indefinitely* expansible, indeterminate in their value and potency, we cannot venture to assign them any limits or to prescribe, for ourself, much less for our neighbor, what he may reasonably aspire to and what not.

The writer appears to have committed himself to a doctrine of *pre-destination*, providing for a division of mankind into the elect and the condemned. Hope not, or, if you prefer it, recognise your limitations, he says. Washington and Lincoln were elect; not so thou. Now it may be admitted that, as a fact, the majority of mankind in this age are of the mediocre type that does not progress to any marked degree; yet it is reasonable to argue that this state of affairs is due to that very kind of pessimistic, discouraging, dogmatic preaching, of which we hold the present article to be an instance. If, as the writer says, certain high qualities are not taught in the schools, then, "So much the worse for the schools; these things ought to be taught in them," say we. And they can

MASTER OF DESTINY OR VICTIM OF FATE?

be taught. If it is possible to teach men, whether under the name of religion, science, or agnosticism, that they cannot progress beyond certain arbitrary limits, so it is equally possible to teach them that they can. And the result of such teaching will be that a very much larger proportion of people will rise above the level of the mediocre and enter the ranks of prolific genius. In short, we assert the belief that the inherent special capacities in *all* men are not finite and limited, but infinite and unlimited, and that the extent to which these capacities are called into play depends to a major extent on the kind of education and teaching that is accorded to the youth of a race.

It is of course only too obvious that the writer's view of human life is so meager as to afford no adequate basis for a logical philosophy. All he can see is human souls entering upon incarnation endowed with various qualities and various degrees of ability, and without any reason, as far as he can see, except that an inscrutable and arbitrary Deity called Nature or Chance or Circumstance has willed it so. In this view, human life becomes a hopeless enigma altogether, and there would seem to be no object in effort at all. Hence we shall not attempt to construct a philosophy of life upon so narrow and uncertain a basis. We can only state the truth that the real man within the earthly tenement — the Soul — is not limited by the duration of the seventy years constituting a single incarnation; and that this gives the key to the entire problem. All men are treading the same path of self-evolution, but not all have reached the same point. The fact that some men were born with greater capacities, riper experience and self-mastery, than others, points to the conviction that the Souls which incarnated at their birth had achieved a further point in the progress which the whole human race is making, individually as well as collectively.

It may be true that I shall not find energy or time sufficient in this life to enable me to develop certain powers in which I find myself deficient; but there is indefinite time before the Soul. It seems to me that the only factors necessary to my development are time and the power of independent will. By the mere accretion of time and patience I can multiply small degrees into mighty steps of progress; and at any moment I may, by the exercise of faith and aspiration, greatly increase my rate of progress. For I hold that faith is an indeterminate power, capable of raising a man at any time to unforeseen heights.

It is my belief, as a Theosophist, and as the result of many years' testing of life in the light of Theosophy, that every man is endowed with an infinite power of self-development, but that mankind has been kept back for ages by teachings which tend to kill his faith in his own divinity and to discourage all effort. But under wiser and more humane

THE THEOSOPHICAL PATH

teaching, marvels can be accomplished. Perhaps the writer would say that such a teaching amounts to inspiring men with vain and delusive hopes, thereby turning them into futile visionaries and destroying their practical usefulness; but I claim that the inherent divinity of man is a *fact*, and that, in telling men of it and inspiring them to recognise it, we are not deluding them with false hopes but showing them the true path of life.


In place of the exhortation with which the writer concludes, and which stands first in our quotations from him, we would place this: Never believe that your innate capacities are limited by your own pessimistic view of yourself, or by the dogmatic assurances of others. How can you know wherewith you were endowed at birth? The only way you can tell what is in you is by seeing what can come out of you.

"Lives of great men all remind us
We can make our lives sublime"

is not a pious fraud of the copybooks; it is a truth, and the human intuition declares it such, in spite of all the efforts of those who would have us think otherwise. And those great men *did* make themselves; their qualities were not gifts of an arbitrary and senseless Nature; they were qualities for which these men had toiled and aspired. Choose now whether you will be a helpless tool of inscrutable powers or a Man holding the reins of destiny and wielding the *real* and *actual* powers of love, faith, will, aspiration. Believe not that birth begins the life of your immortal Self, or that death ends it; and strive on in joyful aspiration, with all time before you; and with an infinite power behind you so long as your aspirations are consecrated to service and not sacrificed on the altar of selfishness.

PRACTICAL IDEALISM

R. MACHELL

 WONDER how many people would admit that they are impractical? Nothing is more common than to hear speakers denounce others as unpractical dreamers or idealists; and one must suppose that they have some foundation for their charges; but none of those concerned seem willing to indorse the accusation.

It would seem as if each one accepts some standard of reality by which to measure his own actions as well as to test the practical value

PRACTICAL IDEALISM

of the efforts of others; and that this standard is the expression of his or her own personal limitations and peculiarities: for reality is only measurable by the standard of intelligence. That is to say, no one can accept as real that which is to him wholly unintelligible. That which transcends intelligence may be accepted by faith: but faith is different from understanding, in ordinary parlance; and intelligence is usually taken to imply understanding. Neither faith nor intuition depend upon reason; yet both are aspects of the higher intellect: but as they deal with ideas they are not generally considered necessary or even useful to a 'practical' man, whose constant effort is to find a material expression for ideas. He employs his energies in realization of ideals, but is generally inclined to look upon those ideals as pure abstractions, unrealities, until he has given them solid form or practical expression. Then they become real, in his eyes.

But to the man who has any sort of 'vision,' or faculty of visualizing thoughts, those abstract ideas were realities, such as lie behind all the illusive forms in which they find temporary expression. To him thoughts are things, and ideas are the realities that ensoul thoughts: whereas the visible, tangible, material things produced by thought are but emblems of ideas, the outer clothing that conceals the inner reality.

When the 'practical' man gets to work and makes a stir in the workshop then he feels that 'something is doing': but when the thinker is at work he may seem to be doing nothing. Then he is called a dreamer: and it might be a difficult thing to say how far the charge was justifiable. The difference between the dreamer and the thinker is just about the same as that between the worker who is really 'doing things' and the dilettante who is amusing himself with a plaything or a hobby.

The philosopher is apt to look upon all 'practical' work as little more than the riding of a hobby-horse. He sees reality only in ideas, which are the moving power in things.

It is probable that reality is always looked upon as a self-supporting fact, and that the test of its genuineness is different in each class of minds or in each temperamental group. So that even among practical people there may be the widest divergence of opinion as to the bounds of reality, whilst in the ranks of the thinkers the term seems to be the only fixed thing associated with an infinity of floating theories and speculative fancies.

At such a time as this, when the whole civilized world is seething with a craving for reconstruction, people who want to do something for their fellows are at a loss to know which way to turn their energies, because they have no clear idea of what is really wrong with society, nor of what is the real foundation on which to build. There is a pretty general sus-

THE THEOSOPHICAL PATH

picion that the old standards of reality have broken down. There is a growing feeling that some factors of importance to civilization have been overlooked, and a conviction that a new basis must be found for the establishment of peaceful relations between individuals and nations. Even the most practical people show signs of a disposition to think, and to inquire into causes: they seem to be awaking to the fact that the old remedies are out of date. When they merely wish to patch up the machinery and give it another trial, they find that there are new devices that will not fit the old works, and that only make matters worse. The new devices belong to another age, and it has become necessary to understand the new age.

Where is the key to the problem to be found? There where it always has been. In the Wisdom-Religion, that has for long been called Theosophy, which is as old as humanity, and to which at the close of every age or cycle of evolution humanity must return for guidance and for light upon the path of evolution, as well as for knowledge of the fundamental principles of reconstruction, to enable them to build a road whereon the nations may travel to that new age that forever is dawning.

When men come to understand that every civilization falls into decay, that every religion grows old, that every standard of reality is temporary, then they are not alarmed at the signs that foreshadow the close of an epoch; and they can go forward calmly into the new age, undisturbed in spirit by the chaotic conditions that accompany such a change. For they will realize that behind the confusion lies the solid foundation of Truth, with its ancient hierarchy of Great Souls eternally pledged to the service of humanity. From these can be heard the Word of Wisdom, that runs round the world before the dawn of a cycle, awaking currents of thought that stir the thinkers, and that let loose the creative powers working for peace and harmony.

It is from these Teachers of Man that come the periodic revelations (or unveiling) of eternal verities, which are in turn the seed of new religions, new science, new philosophy. All of which new things are only new in the same sense as that in which we speak of the dawn of a new day. But also it is true that each day is new and brings with it new opportunities. Truth is neither new nor old, it is Eternal. The new day comes into the domain of Time from the bosom of Infinity. And the new age is not a mere repetition of the past, it is a new expression of Eternal Energies. So that the key to the new civilization is a new form of the eternal Word, forever lost, even in the finding.

It is not enough to rearrange the ideals of the passing age. There are new thoughts born from the vibration of the Spoken Word, and these new thoughts embody eternal Truth. To understand them men must

PRACTICAL IDEALISM

turn to the new revelation of the ancient Wisdom and learn the simple lessons that embody world-renovating ideas such as the assertion that "Brotherhood is a fact in Nature."

At the commencement of the Christian era a teacher told his followers that the essential necessity of life was to "love one another." But the founders of the new religion knew better, and we reap the consequences of their wisdom in the discord of a premature dissolution of our civilization, and the collapse of the edifice their successors erected by violence and intolerance.

The civilized nations consider themselves highly educated because illiteracy is reduced and because reading is a popular distraction. But in the higher sense, it may almost be said that modern instruction in schools and colleges is opposed to education. The latter is a process of *drawing out inherent faculties*, and it is an aid to evolution. The former is an attempt to inject ready-made ideas, and to impart information, which may even, in unwise hands, be made a process of destroying the reason and blinding the intuition. This makes the mind retentive of theories and formulae but incapable of appreciating principles or of applying spiritual ideas to material necessities. That is to say, modern education makes the student unable to find Truth in his own soul and to translate that higher wisdom into practical rules of life.

"Love one another." That seems too simple and childish for a modern scientist to take it seriously. Perhaps if it were translated into the jargon of his particular 'science' he might find it interesting. But this false education too often destroys the power of the mind to grasp the key of simplicity, which is the birthright of genius. Simplicity is the last word of Wisdom, in Science, Philosophy, or Art: and it is invariably despised by the lower mind, which revels in complexity, and prides itself on elaboration of detail.

But the climax that has come upon civilization has thrown men back on first principles, and many are for the first time trying to find out what those principles are. Fate, Chance, and the Will of God, have had their day, and thinkers are now looking for real principles that are something more than theories dogmas, or speculations. It is of the utmost importance that they be saved from the mistakes of their ancestors who held on to some form of words and made of it an article of faith, which still survives as an obsession in the minds of some of their descendants.

Therefore the old teaching of Theosophy (which is not old, but eternal), that "Brotherhood is a fact in Nature," must be brought down from the shrine in which it has been so long immured and be given its place in human life as a reality.

The practical man wants to see results. To get them he must plant

THE THEOSOPHICAL PATH

causes; they are inseparable: and the most truly practical is he who can recognise a principle when he meets one, and who will immediately make it active in his own life. When that is done something real has been accomplished, something practical, something that has life in it and that will produce results of similar nature elsewhere.

This is the practical work that Katherine Tingley has been doing for the last nineteen years at Point Loma, and this practical work includes the highest kind of idealism; nay, it demands it. Ideals are like water that must be poured out and kept flowing to retain its virtue. The water is fresh or foul and yet in its essence it is eternal; so it is with Truth — it must be applied if it is to become a working reality in life.

RECONSTITUTING RELIGION

MAGISTER ARTIUM



It is not possible for humanity to continue for any considerable time without religion. Religion is a primary need of man's nature; he is so constituted that religion is a necessity for him. A full definition of religion being impracticable within brief limits, it becomes necessary to use partial definitions, adapted to the immediate occasion; accordingly we may define religion for the present occasion as being the belief in a guiding power superior to the ordinary human intelligence. Such a belief is rendered necessary by the curious fact that our mind is conscious of its own limitations. The human mind is at once capable of philosophizing about life and about its own nature, and unable to reach a conclusion that will satisfy it — unless it postulates the existence of an intelligence superior to it. It is this superior intelligence that is usually meant by the word 'God.'

Questions as to the nature of God may be postponed temporarily, while we ask a preliminary question. That question is, Whether there is or is not in man himself an intelligence superior to his ordinary intelligence. Theosophy answers this question in the affirmative. Every man has within him a spark of the great Intelligence whose workings we see everywhere in the universe; in much the same way as every man has within him a spark of Nature's vitality, constituting his own individual vitality. In this view, it appears that the divine spark in man is an intermediary between the mind of man and the universal Intelligence; so that we approach a knowledge of things divine through the intimate

RECONSTITUTING RELIGION

study of our own nature, and may expect to find light on problems which the unaided mind is incompetent to solve.

Religion is reborn among men from age to age, for the human spirit is a perpetual lamp, and the failure of all lesser lights serves but to reveal anew its shining. We may read in history how the translation of the Bible burst as a herald of joy and light upon peoples that had long been starving on outworn traditions. Later on this enthusiasm became outworn; but we have rediscovered the still more ancient scriptures of many other lands, thus greatly broadening the base upon which we can build. In general, mankind has vastly broadened its ideas by the extension of its intercourse with living peoples, as also with the peoples of antiquity. One result of this broadening is that we are becoming aware that much more enlightened views as to the nature of God and man have prevailed in the world than those views upon which our own immediate ancestry was nourished.

The part which Theosophy has played in familiarizing men's minds with these more enlightened ideas is well known. In seeking for what is universal in religion, we can find nothing more general than the teaching that man himself has a spark of the divine Intelligence, which is his path to knowledge and his guide in life. It is this teaching that is revived from age to age, whenever it tends to die down through human weakness or to become obscured by a weight of doctrinal interpretation.

It is within the depths of his own nature, then, that man must look for light. And not only must he look for conscience but for wisdom and knowledge also. This latter point is apt to be overlooked. In our ancestry we find that the religious quarrels of the seventeenth century gave rise in the eighteenth century to a reaction, whereby people lost faith in religion altogether and became cynical. They found relief in science, which sprang up at that time. But this pursuit of knowledge was restricted to the physical world. Subsequent waves of religious enthusiasm, like that of Methodism, had no connexion with this desire for knowledge. Thus have the aspirations of human nature been divorced from one another.

Man ought to expect from his own higher nature, not only the impulse to do right, but the wisdom to see how to do it. Religion in its true sense is not merely emotional and devout, not merely a creed and set of formularies, but it is a *Gnosis*, a knowledge, a divine science. This it has been in antiquity; but this it has not been in recent ages. Yet the time must come for it to be so again.

The time has come, and Religion is being re-established on the old sure basis — on the light communicated to man through his divine nature — on conscience and intuition. Thus will be avoided the opposite

THE THEOSOPHICAL PATH

poles of reliance on tradition and dogma on the one hand, and reliance on the physical senses on the other. We have only to look back through the history of our race to see how the human mind has expanded and broken new ground from time to time; and thus we can anticipate that the process will be continued and that new knowledge, new resources, will open up. Such changes come about through a gradual quickening of the nature and intelligence of the mass of people; and this quickening is preceded by the powerful efforts of pioneers, who stand in advance of their time and perform laborious and unappreciated work for future generations.

The future of religion is a topic that engages the interest of many pens and voices. There is general agreement that, while old forms must go, the spirit will remain and will even be greatly enhanced. Much resistance is of course to be expected from influences that strive to keep things as they are; influences that dread change; influences which feel their reign threatened by progress. This kind of opposition the work of Theosophy has to encounter continuously; and the strength of the opposition is the measure of the genuineness of the Theosophical work. But spiritual forces grow in proportion to the resistance they encounter. As long as we remain loyal to truth, falsehood will destroy itself by its own momentum. The same opposition is met by each of us individually when we begin reforms in our own character: the forces in us which fear change rise up against our endeavors. In the world it is the same thing on the large scale.

The world needs, just now especially, a body of people who will hold together loyally in support of the principles inculcated by Theosophy. Such a body will be an anchor in the storms and conflicting tides, a lighthouse amid shifting beacons. Each member of it must be staunch to his own higher nature, realizing that he can only influence others for good in proportion as he makes headway in self-mastery. The Theosophical teachings are intended to enable us to do this, not for our amusement or to gratify ambition.

People of cultivated and sensitive nature are bound to suffer so long as they go on the theory that they can live their life as a separate unit without regard to the interests of the generality. Such people will inevitably find themselves drawn by their own aspirations and desires into obligations that conflict with their personal desire for ease and gratification. They will have to realize sooner or later that man is not separate, and that the purely personal idea is artificial and cannot be maintained beyond a certain stage of development. Religion can be defined as the recognition of our oneness with humanity, and as the formulation of those laws which define the relation of the individual to the whole. Many

RECONSTITUTING RELIGION

people have lately had forced upon them the idea that their personal rights must bend before larger ideas of right when occasion demands it. They have thus been enabled to see that what they claimed as personal rights was in reality held only by favor of their membership in a community; and that they exercised these rights on the tacit assumption that corresponding obligations might at any time be demanded of them. The same thing is true universally: we cannot claim privileges that are inconsistent with obligations; and what we enjoy as members of the human family we must stand ready to requite by the duties entailed on us by that membership. Religion is the recognition of the common bond and the study of the laws that govern it. A broader conception of religion extends it to the whole human race and oversteps the limits of sect and nation. But the common factor of humanity is not to be sought in his physical nature merely, but in his spiritual nature. We must level up rather than down. To unify mankind on the basis of his common physical nature would be to prune off all growths and reduce mankind to the mere stem. It is an inclusive unity that we want, not an exclusive one.

Theosophy has shown what are the true fundamental principles of religion, and has acted as a leaven in the lump of human thought. The presence of its ideals in the world at this juncture is of the highest import, because it will make possible a reconstruction upon better and surer lines.

It is sometimes remarked by historians that changes seem to come over the order of society suddenly, but that a closer examination shows that the changes had been preparing all the while, but had so far lacked an opportunity of expressing themselves. Existing forms of government and social institutions had held things fixed in the former mold; yet all the time there was a change in the spirit of men, and thus a state of strain existed. Then came some sudden upheaval — a war, a revolution — and society, temporarily dislocated, re-formed itself on new lines. The same thing occurs in chemistry: a solution may remain in an over-saturated condition until a slight shock is given, when the whole springs at once into crystals.

The world has just received a dislocating shock; and in setting itself again, it will not set in the same mold as before. A condition of strain had existed, due to the spirit having outgrown the form. Now the spirit will determine the set of the new form. Here then we see the importance of a work like that of Theosophy, which has been making such great changes in the thoughts and opinions of men; for these changes are bound to register their impress on the coming order of things.

It is more than likely too that variance of opinion and perplexity will induce people to find in Theosophy that certain basis which they will fail to discover elsewhere. For Theosophy can certainly point to some

THE THEOSOPHICAL PATH

very definite and positive factors which it has introduced into the resources of our minds. The teachings of Reincarnation and Karma are of course prominent among these. Truths, such as these are, cannot be mentioned at all without producing conviction in many minds not strongly prejudiced or inert; and they have surely leavened the whole of modern thought since they were proclaimed by H. P. Blavatsky.

It may then be claimed that Theosophy has both leavened the modern spirit and also given form and meaning to what was already working in that spirit. It has laid the foundations for a renewal of Religion in the true sense. If there is truth in the doctrine that individual freedom will lead to harmonious progress, that truth is surely dependent on the condition that individual conduct be ruled by high principles. Individual freedom to grind one's own axe regardless of other people's interest is one thing; and individual freedom to follow principle is another. We must diffuse a knowledge and acceptance of those principles, so that people will come to see that those principles are laws of nature that cannot be violated with impunity, just as the laws of health are inviolable. Thus Religion will be the general recognition of certain immutable laws of man's higher nature; and the profound and luminous teachings of Theosophy will be found to be, not entertaining and unpractical speculations, but simply the warrant and interpretation of our conscience.

THE TOMBS OF ATHENS

C. J. RYAN



THE Greeks, like so many of the nations of antiquity, attached the greatest importance to the proper burial or cremation of the dead. It was considered a serious misfortune for a body to lie exposed to the elements or neglected after death. The Greeks did not compete with the Egyptians in their care of the remains; they never mummified, and their funeral ceremonies were less elaborate, but from what has been ascertained in various ways it is clear to the student of Theosophy that their funerary practices were derived from the same source of once-universal Wisdom as those of the Egyptians, though they were perhaps farther removed.

Owing to the apparently contradictory statements of Greek writers, scholars have been bewildered as to the actual beliefs of the Greeks concerning the future state of the soul. This is due partly to the modern point of view which, when it is allowed to believe in the existence of

THE TOMBS OF ATHENS

the surviving soul at all as separate from the bodily organism, regards it as nothing but the ordinary personality — Mr. Smith or Mrs. Jones of everyday life — minus the corporeal vehicle it has used; and partly to the care with which the poets avoided committing the real secrets they may have learned through initiation in the Mysteries to writings which anyone might read. Yet it is not so difficult to read between the lines when the key is known, and it will be found that enough was given in plain language to satisfy thoughtful minds.

Homer and other poets tell us that Hades is filled with hosts of shadowy ghosts, *eidolons*, leading a dreary existence. They are powerless, almost senseless, phantasms of former men of strong intellect and physical vigor, their strength and passions only renewed temporarily by the vapor of the sacrificial blood-offerings. Homer describes the shades of Agamemnon and other heroes of the Trojan War living in Hades in the memory of the past, looking forward to no future. The Shade was not supposed to return from Hades once the funeral rites had been properly performed, yet food and drink were offered at the tombs of the departed as a matter of course, as if the spirit lingered there in some form! This has puzzled the investigators. Furthermore, how are we to reconcile the dreary Hades with the equally well-established belief that the heroes and the virtuous, who were supported by what they had learned in the Mysteries, went to the Isle of the Blessed, the Elysian Fields, where all was joy and peace; and that there were even happy regions in Hades? In the Heaven-world,

“There life flows on in easy course,
There never snow nor rain
Nor winter tempests vex the land;
But Ocean sends amain
Fresh Zephyr breezes breathing shrill
To cool th'untroubled life. . . .”—*Odyssey*

In marked contrast to the gloomy idea of Hades we frequently find representations of the deceased supping with the Gods on ambrosia and nectar.

A learned writer, in commenting upon Homer's Hades as described in the *Odyssey*, declares that the Greeks were scandalized by the notion that Hercules could be languishing in Hades, and asserts that an interpolator added the famous passage which describes the hero enjoying the delights of the Upper World among the Gods. This suggestion is unlikely, and if the Theosophical teachings were better known it would be seen to be unnecessary. The reader who wishes to learn how Theosophy clears up the obscurities of the fragments of Greek thought about the soul that have come down to us, will find what he needs in *The Key to*

THE THEOSOPHICAL PATH

Theosophy (pp. 96-97) by H. P. Blavatsky, from which the few quotations that follow are taken:

"... your translators, their great learning notwithstanding, have made of the philosophers — the Greeks especially — *misty* instead of mystic writers. . . . Plutarch divides [the complex nature of man] into three groups, and makes of the body a compound of *physical frame*, *astral shadow*, and *breath*, or the triple lower part, which 'from earth was taken and to earth returns'; of the middle principle and the *instinctual soul*, the second part, derived from . . . and ever influenced by, the moon; and only of the higher part or the *Spiritual Soul* (*Buddhi*), with the *Atmic* and *mānasic* elements in it, does he make a direct emanation of the Sun, who stands here for *To Agathon*, the Supreme Deity. This is proven by what he says further as follows:

" 'Now of the deaths we die, the one makes two of three, and the other one of [out of] two. The former is in the region and jurisdiction of Demeter; whence the name given to the Mysteries, *τελεῖν*, resembled that given to death, *τελευτᾶν*. The Athenians also heretofore called the deceased sacred to Demeter. As for the other death, it is in the moon or region of Persephone.'

"Here you have our doctrine, which shows man a *septenary* during life; a *quintile* just after death, in *Kāmaloka*; and a threefold Ego, Spirit-Soul and consciousness, in *Devachan*. This separation, first in 'the Meadows of Hades,' as Plutarch calls the *Kāmaloka*, then in *Devachan*, was part and parcel of the performances during the sacred Mysteries, when the candidates for initiation enacted the whole drama of death and resurrection as a glorified spirit, by which name we mean *Consciousness*."

Of late it has been more than suspected that the Orphic Mysteries contain a truer version of the real beliefs of the Greeks than the popular mythology of the anthropomorphic Olympians. The myth of Orpheus is designedly allegorical, as we know from many ancient writers. For instance, Proclus says:

"The Orphic method aimed at revealing divine things by means of symbols, a method characteristic of all writers on divine wisdom."

About forty years ago eight golden tablets were found in Italy and Crete, dating from the third or fourth century B. C., and containing Orphic Instructions for the soul in its journey through the Underworld and a Confession of Faith. In general tone they strongly resemble the Egyptian Book of the Dead, which is a "guide-book" for the journey through the perils of the Egyptian Hades to the abode of the gods. Professor Maspero, in *New Light on Ancient Egypt*, says:

"The ancient Greeks admitted that they owed some of the elements of their civilization to the great nations of the East, to the Egyptians in particular. . . . Foucart shows that the resemblance of the two goddesses (the Eleusinian Demeter and Isis) is not accidental, but must be sought in the depths of their nature. . . . The double benefit she has conferred . . . the invention of agriculture, and the initiation into mysteries that assured them happiness in the other world. The revelations made to the neophytes consisted of three elements — a drama performed during the vigils of initiation, objects shown to them, and formulas taught to them. The words of the hierophants have not been preserved, but the Orphic documents furnish an equivalent. The Orphics deposited engraved plates with the secret instructions for the *descent into Hades*. For instance: 'You will find a spring on the left in the domains of Hades, and near it a white cypress; you will not approach that spring. You will find another

THE TOMBS OF ATHENS

which has its source in the lake of memory, and guardians stand in front of it. Then say: "I am the Child of the Earth and of the Starry Sky, but know that my origin is divine. I am devoured by and perish with thirst; give me, without delay, the fresh water that flows from the lake of memory." Also he has to say: "Pure, and issued from what is pure, I come towards thee, Queen of Hades, and towards you, Eukles, Euboleus, and towards you all, immortal gods, for I boast of belonging to your race. . . ."

"The resemblance to the Egyptian chapters which gave entrance to the gods' domain is striking. Like him who was initiated into the Eleusinian Mysteries, the Egyptian dead personage encountered dangerous or salutary springs on his way, as well as monsters whom he pacified by his singing; he went through opaque darkness, and at last reached fertile islands, brilliant with light, the *meadows of sweet cypress*, where his master, Osiris, offered him a peaceful asylum on condition of repeating the password."

Of course, in both Egyptian and Greek belief, after a long stay in the Heavenly World the soul returns to earth, resuming its personal embodied condition and forgetting its divinity in most cases. This alternation of rest and activity continues until the individual, by his own exertions, has transcended mortality and has attained perfection. It is a remarkable fact, proving how difficult it is for a certain order of minds — leaders of thought and scholarship — to attach importance to unwelcome ideas, that in one of the most excellent works on the Sculptured Tombs of Hellas, which includes an elaborate inquiry into the Greek beliefs relating to the fate of the soul after death, *there is not any mention of the central, pivotal idea — reincarnation!* Yet without the principle of rebirth the entire scheme is chaos. With it, the story of Hades with its shades, the cast-off 'shells' of the diviner part which, purified, has entered the Isle of the Blessed, the meaning of the Waters of Lethe in which the returning Ego plunges to lose the memory of the past as it re-enters earth-life, and the rest, become intelligible and harmonious with the Theosophical teachings of other races.

In Athens, near the Dipylon Gate, there is a magnificent group of funerary monuments in remarkable preservation. The majority of the finest belong to the period 480-300 B. C., and it is known that Praxiteles and other illustrious sculptors of the second period of Athenian sculpture executed some of them. The usual form of *stele* or tombstone is a tall, tapering slab, surmounted by an acanthus ornament and an inscription or a single figure in high relief. More elaborate ones were wider and contained two or more figures, usually family groups. Strong color was extensively used, deep blue backgrounds being frequent. We are accustomed to associate classical statuary with pure white marble, the color having faded or washed off in the course of time, and it is rather a shock to find that the Greeks colored their statues with vivid tints, the grave-figures as well as those that enriched the temples. From our knowledge of their exquisite taste, it is perfectly obvious that the colored statues must have been admirable in appearance, impossible though it

THE THEOSOPHICAL PATH

may be for us to produce anything in that line better than waxworks.

Many of the Athenian sepulchral monuments take the form of a small temple inclosing the figures. The family groups are specially designed to touch the heart of the spectator. Their pathos is simple and unaffected; never overdone. They are dignified and appropriate in design, and the execution is of a high order. Nothing else in Greek art, except perhaps the Tanagra statuettes in terracotta, make us realize so fully that the Greeks were a warm-blooded people like ourselves, with a strong sense of family affection, and not cold abstractions stalking with formal stride through ghostly white ruins.

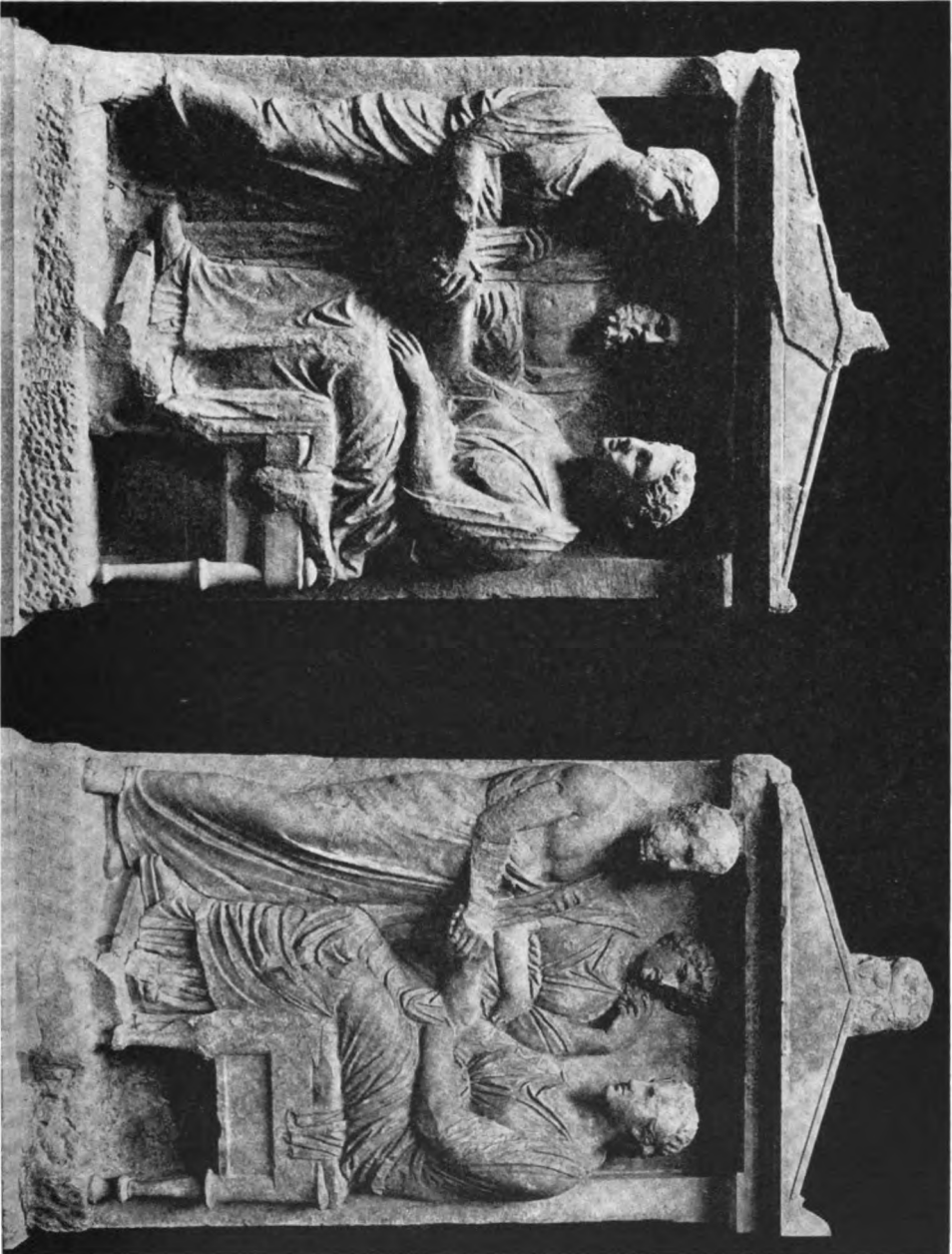
Two conceptions are prominent in the groups: that of leave-taking, and, among the women, of adornment preparatory to a journey. There are many scenes of parting where the relatives or friends of the loved one are giving a farewell hand-clasp in the most modern way, but there are no harrowing scenes; everything is done with grace and decorum. Dr. Percy Gardner says it was a radical feeling in the Greek mind that he who died put away the accidents of his personal individuality and became in some degree a phase of the deity of the lower world. The portraits of the deceased were rather typical of a class than those of particular men or women. In later periods they became more individualized and life-like; particular idiosyncracies triumphed at the expense of the larger feeling.

There has been a question among scholars whether the leave-takings may not be really greetings in the next world by former deceased relatives, but the suggestion has not been generally accepted. Another possibility is not out of the question; may they not carry an impression of rebirth, of meeting on earth in some future incarnation those whose strong affection will irresistibly draw them together when the law of Karma permits?



“MORE than one great scholar has stated that there never was a religious founder . . . who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities — actualities visible only to the eye of the real Sage and Seer — out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission — they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mystical disguise.”

— H. P. BLAVATSKY, *The Secret Doctrine*, I, xxxvi



GRAVE-RELIEF OF ARISTEIS

GRAVE-RELIEF OF ARCHAGORA

Lomeland Photo & Engraving Dept.



GRAVE-RELIEF: MOTHER AND INFANT



Lomaland Photo & Engraving Dept.

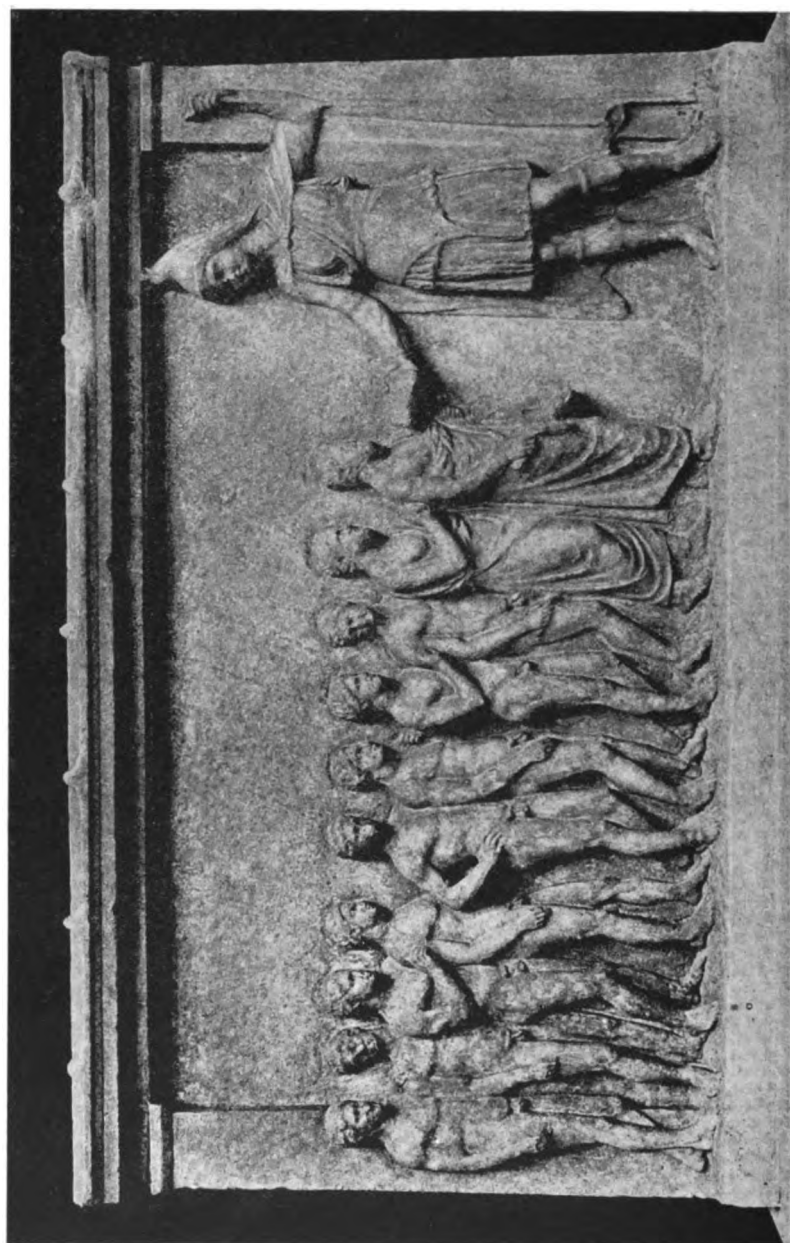
GRAVE-RELIEF OF GLYKYLLA



GRAVE-RELIEF: BOY WITH BIRD



Lomaland Photo & Engraving Dept.
GRAVE-RELIEF: WOMAN WITH MIRROR



Lomeland Photo & Engraving Dept.

RELIEF DEDICATED BY TORCH RUNNERS TO ARTEMIS BENDIS

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

*A Course of Lectures in History, Given to the Graduates' Class
in the Râja-Yoga College, Point Loma, in the College Year 1918-1919*

II — HOMER (CONTINUED)

HOMER'S contemporary, Hesiod, tells in his *Works and Days* of the plebeian and peasant life of his time. Hesiod had not the grace of mind or imagination to idealize anything: he sets down the life of the lower orders with a realism comparable to that of the English Crabbe. It is an ugly and piteous picture he gives. Homer, confining himself in the main to the patrician side of things, does indeed give hints that the lot of the peasant and slave was miserable; he does not quite escape some touches from the background of his own day. Nor did Shakespeare, trying to paint the life of ancient Athens, escape an English Elizabethan background; Bully Bottom and his colleagues are straight from the wilds of Warwickshire; the Roman mob is made up of London prentices, cobblers and the like. Learned Ben, on the other hand, contrives in his *Sejanus* and his *Catiline*, by dint of sheer intellect and erudition, to give us correct waxwork and clockwork Romans; there are no anachronisms in Ben Jonson; never a pterodactyl walks down *his* Piccadilly. But Shakespeare rather liked to have them in his; with his small Latin and less Greek, he had to create his human beings — draw them from the life, and from the life he saw about him. The deeper you see into life, the less the costumes and academic exactitudes matter; you keep your imagination for the great things, and let the externals worry about themselves. Now Homer was a deal more like Shakespeare than Ben; but there was this difference: he was trying to create Greeks of a nobler order than his contemporaries. Men in those days, he says, were of huger stature than they are now. And yet, when his imagination is not actually at work to heighten and ennoble the portrait of a hero, real Greek life of his own times does not fail sometimes to obtrude on him. So he lets in bits now and again that belong to the state of things Hesiod describes, and confirm the truth of Hesiod's dismal picture.

— Well, he wandered the islands, singing; “laying the nexus of his songs,” as Hesiod says in the passage from which I quoted just now, “in the ancient sacred hymns.” As Shakespeare was first an actor, then

THE THEOSOPHICAL PATH

a tinkerer of other men's plays, then a playwright on his own account; so perhaps Homer, from a singer of the old hymns, became an improver and restorer of them, then a maker of new ones. He saw the wretched condition of his people, contrasted it with the traditions he found in the old lays, and was spurred up to create a glory for them in his imagination. His feelings were hugely wrought upon by compassion working as yoke-fellow with race-pride. You shall see presently how the intensity of his pity made him bitter; how there must have been something Dantesque of grim sadness in his expression; he had seen suffering, not I think all his own, till he could allow to fate no quality but cruelty. Impassioned by what we may call patriotism, he attacked again and again the natural theme for Greek epic: the story of a Greek contest with and victory over West Asians; but he was too great not to handle even his West Asians with pity, and moves us to sympathy with Hector and Andromache often, because against them too was stretched forth the hand of the great enemy, fate. In different moods and at different times, never thinking to make an epic, he produced a large number of different poems about the siege of Troy.

And the *Odyssey*? Well, the tradition was that he wrote it in his old age. Its mood is very different from that of the *Iliad*; and many words used in it are used with a different meaning; and there are words that are not used in the *Iliad* at all. Someone says, it comes from the old age of the Greek epic, rather than from that of Homer. I do not know. It is a better story than the *Iliad*; as if more nearly cast at one throe of a mind. Yet it, too, must be said not to hang together; here also are discrepant and incompatible parts.

There is all tradition for it that the Homeric poems were handed down unwritten for several centuries. Well; I can imagine the *Aoidoi* and *Citharaoidoi* and the rest learning poems from the verbal instruction of other *Aoidoi* and *Citharaoidoi*, and so preserving them from generation to generation. But I cannot imagine, and I do think it is past the wit of man to imagine, long poems being composed by memory; it seems to me Homer must have written or dictated them at first. Writing in Greece may have been an esoteric science in those times. It is now, anywhere, to illiterates. In Caesar's day, as he tells us, it was an esoteric science among the Druids; they used it, but the people did not. It seems probable that writing was not in general use among the Greeks until long after Homer; but, to me, certain that Homer used it himself, or could command the services of those who did. But there was writing in Crete long before the Greco-Phoenician alphabet was invented: from the time of the first Egyptian Dynasties, for example. And here is a point to remember: alphabets are invented; systems of writing are lost

THE CREST-WAVE OF EVOLUTION

and reintroduced; but it is idle to talk of the invention of writing. Humanity has been writing, in one way or another, since Lemurian days. When the Mānasaputra incarnated, Man became a poetizing animal; and before the Fourth Race began, his Divine Teachers had taught him to set his poems down on whatever he chanced at the time to be using as we use paper.

Now, what more can we learn about the inner and real Homer? What can I tell you in the way of literary criticism, to fill out the picture I have attempted to make? Very little; yet perhaps something. I think his historical importance is greater, for us now, than his literary importance. I doubt you shall find in him as great and true thinking, as much Theosophy or Light upon the hidden things, as there is in Virgil for example. I doubt he was an initiate, to understand in that life and with his conscious mind the truths that make men free. Plato did not altogether approve of him; and where Plato dared lead, we others need not fear to follow. I think the great Master-Poets of the world have been such because, with supreme insight into the hidden, they presented a great Master-Symbol of the Human Soul. I believe that in the Iliad Homer gives us nothing of that sort; and that therefore, in a certain sense, he is constantly over-rated. He pays the penalty of his overwhelming reputation: his fame is chiefly in the mouths of those who know him not at all, and use their hats for speaking-trumpets. We have in English no approximately decent translation of him. Someone said that Pope served him as Puck served Bully Bottom, what time Peter Quince was moved to cry: "Bless thee Bottom, how thou art translated!" It is not so; to call Pope an ass would be to wrong a faithful and patient quadruped; than which Pope was as much greater in intellect as he was less in all qualities that call for true respect. Yet often we applaud Homer, only upon a knowledge of Pope; and it is safe to say that if you love Pope you would loathe Homer. Pope held that water should manifest, so to say, through Kew or Versailles fountains; but it was essentially to be from the kitchen-tap — or even from the sewer. Homer was more familiar with it thundering on the precipices, or lisping on the yellow sands of time-forgotten Mediterranean islands. Which pronunciation do you prefer for his often-recurring and famous sea-epithet: the thunder-on-the-precipices of

polūphloisboio thalasses,

or the lisping-on-the-sands of

polūphleesbeeo thalassace?

(pardon the attempted phonetics). — For truly there are advocates of either; but neither I suppose would have appealed much to Mr. Pope.

THE THEOSOPHICAL PATH

As to his style, his manner or movement: to summarize what Matthew Arnold says of it (the best I can do): it is as direct and rapid as Scott's; as lucid as Wordsworth's could be; but noble like Shakespeare's or Milton's. There is no Dantesque periphrasis, nor Miltonian agonistic struggle and inversion; but he calls spades, spades, and moves on to the next thing swiftly, clearly, and yet with exaltation. (Yet there is retardation often by long similes.) And he either made a language for himself, or found one ready to his hand, as resonant and sonorous as the loll and slap of billows in the hollow caverns of the sea. As his lines swing in and roll and crash, they swell the soul in you, and you hear and grow great on the rhythm of the eternal. This though we really, I suppose, are quite uncertain as to the pronunciation. But give the vowels merely a plain English value, certain to be wrong, and you still have grand music. Perhaps some of you have read Matthew Arnold's great essay *On Translating Homer*, and know the arguments wherewith wise Matthew exalts him. A Mr. Newman had translated him so as considerably to out-Bottom Bottom; and Arnold took up the cudgels — to some effect. Newman had treated him as a barbarian, a primitive; Arnold argued that it was Homer, on the contrary, who might have so looked on us. There is, however, perhaps something to be said on Mr. Newman's side. Homer's huge and age-long fame, and his extraordinary virtues, were quite capable of blinding even a great critic to certain things about him which I shall, with great timidity, designate imperfections: therein following De Quincey, who read Greek from early childhood as easily as English, and who, as a critic, saw things sometimes. *Bonus dormitat Homerus*, says Horace; like the elder Gobbo, he "something smacked." He was the product of a great creative force; which did not however work in a great literary age: and all I am going to say is merely a bearing out of this.

First there is his poverty of epithets. He repeats the same ones over and over again. He can hardly mention Hector without calling him *megas koruthaiolos Hector*, — "great glittering-helmeted Hector"; or (in the genitive) *Hectoros hippodamoio* — "of Hector the tamer of war-steeds." Over and over again we have *anax andron Agamemnon*; or "swift-footed Achilles." Over and over again is the sea *poluphloisboisterous*, as if he could say nothing new about it. Having discovered one resounding phrase that fits nicely into the hexameter, he seems to have been just content with the splendor of sound, and unwilling so to stir his imagination as to flash some new revelation on it. As if Hamlet should never be mentioned in the play, without some such epithet as "the hesitating Dane." . . . But think how the Myriad-minded One positively tumbles over himself in hurling and fountaining up new revela-

THE CREST-WAVE OF EVOLUTION

tory figures and epithets about everything: how he could not afford to repeat himself, because there were not enough hours in the day, days in the year, nor years in one human lifetime, in which to ease his imagination of its tremendous burden. He had Golconda at the root of his tongue: let him but pass you the time of day, and it shall go hard but he will pour you out the wealth of Ormus or of Ind. A plethora, some have said: never mind; wealth was nothing to him, because he had it all. Or note how severe Milton, almost every time he alludes to Satan, throws some new light of majestic gloom, inner or outer, with a new epithet or synonym, upon his figure or his mind.

Even of mere ancillaries and colorless lines, Homer will make you a resounding glory. What means this most familiar one, think you:

Ten d'apameibomenos prosephe koruthaiolos Hector?

— Surely here some weighty splendid thing is being revealed? But no; it means: "Answering spake unto her great glittering-helmeted Hector;" or *tout simplement*, 'Hector answered.' And hardly can anyone open his lips, but it must be brought in with some variation of that sea-riding billow or roll of drums:

*Ton d'emeibel' epeila anax andron Agamemnon.
Hos phalo. Ten d'outi prosephe nephelegereta Zeus —*

whereafter at seven lines down we get again:

Ten de meg' ochlhesas prosephe nephelegereta Zeus;

— in all of which I think we do get something of primitivism and unskill. It is a preoccupation with sound where there is no adequate excuse for the sound; after the fashion of some orators, whom, to speak plainly, it is a weariness to hear. But you will remember how Shakespeare rises to his grandest music when he has fatefullest words to utter; and how Milton rolls in his supreme thunders each in its recurring cycle; leads you to wave-crest over wave-trough, and then recedes; and how the crest is always some tremendous thing in vision or thought as well as sound. So he has everlasting variation: manages his storms and billows: and so I think his music is greater in effect than Homer's — would still be greater, could we be sure of Homer's tones and vowel-values; as I think his vision goes deeper into the realm of the Soul and the Eternal.

Yet is Homer majestic and beautiful abundantly. If it is true that his reputation gains on the principle of *Omne ignotum pro magnifico* — because he is unknown to most that praise him — let none imagine him less than a wonderful reservoir of poetry. His faults — to call them that — are such as you would expect from his age, race, and peculiar historic

THE THEOSOPHICAL PATH

position; his virtues are drawn out of the grandeur of his own soul, and the current from the Unfathomable that flowed through him. He had the high serious attitude towards the great things, and treated them highly, deeply and seriously. We may compare him to Dante: who also wrote, in an age and land not yet literary or cultured, with a huge racial inspiration. But Dante had something more: a purpose to reveal in symbol the tremendous world of the Soul. Matthew Arnold speaks of the Homeric poems as "the most important poetical monument existing." Well; cultured Tom, Dick, and Harry would say much the same thing; it is the orthodox thing to say. But with great deference to Matthew, I believe they are really a less important monument than the poems of Aeschylus, Dante, Shakespeare, or Milton, or I suppose Goethe — to name only poets of the Western World; because each of these created a Soul-symbol; which I think the Iliad at any rate does not.

Here, to me, is another sign of primitivism. If there is paucity of imagination in his epithets, there is none whatever in his surgery. I do not know to what figure the casualty list in the Iliad amounts; but believe no wound or death of them all was dealt in the same bodily part or in the same way. Now Poetry essentially turns from these physical details; her preoccupations are with the Soul.

"From Homer and Polygnotus," says Goethe, "I daily learn more and more that in our life here above ground we have, properly speaking, to enact Hell." A truth, so far as it goes: this Earth is hell; there is no hell, says H. P. Blavatsky, but a man-bearing planet. But we demand of the greatest, that they shall see beyond hell into Heaven. Homer achieves his grandeur oftenest through swift glimpses of the pangs and tragedy of human fate; and I do not think he saw through the gloom to the bright Reality. Watching the Greek host from the walls of Troy, Helen says:

"Clearly the rest I behold of the dark-eyed sons of Achaia;
Known to me well are the faces of all; their names I remember;
Two, two only remain whom I see not among the commanders,
Castor, fleet in the car, Polydeukes, brave with the cestus —
Own dear brethren of mine,— one parent loved us as infants.
Are they not here in the host, from the shores of loved Lacedaimon?
Or, though they came with the rest in the ships that bound through the waters,
Dare they not enter the fight, or stand in the council of heroes,
All for fear of the shame and the taunts my crime has awakened?"

And then:

*Hos phato. Tous d'ede katechen phusizoos aia,
En Lakedaimoni authi, phile en patridi gaie.*

"— So spake she; but they long since under Earth were reposing
There in their own dear land, their fatherland, Lacedaimon." *

*From Dr. Hawtrey's translation, quoted by Matthew Arnold in *On Translating Homer*.

THE CREST-WAVE OF EVOLUTION

There it is the sudden antithesis from her gentle womanly inquiry about her brothers to the sad reality she knows nothing of, that strikes the magical blow, and makes the grand manner. Then there is that passage about Peleus and Cadmos:

"Not even Peleus Aiacides, nor godlike Cadmos, might know the happiness of a secure life; albeit the highest happiness known to mortals was granted them: the one on the mountain, the other in seven-gated Thebes, they heard the golden-snooded Muses sing."

You hear the high pride and pathos in that. To be a poet, he says: to have heard the golden-snooded Muses sing: is the highest happiness a mortal can know; he is mindful of the Soul, the Poet-creator in every man, and pays it magnificent tribute; he acknowledges what glory, what bliss, have been his own; but not the poet, he says, not even he, may enjoy the commonplace happiness of feeling secure against dark fate. It is the same feeling that I spoke of last week as so characteristic of the early Teutonic literature; but there it appears without the swift sense of tragedy, without the sudden pang, the grand manner. The pride is lacking quite: the intuition for a divinity within man. But Homer sets the glory of soul-hood and poet-hood against the sorrow of fate; even though he finds the sorrow weighs it down. Caedmon or Cynewulf might have said: "It is given to none of us to be secure against fate; but we have many recompenses." How different the note of Milton:

"Those other two, equal with me in fate,
So were I equal with them in renown —"

or:

"Unchanged, though fallen on evil days;
On evil days though fallen, and evil tongues,
In darkness, and by dangers compassed round."

And Llywarch, or Oisín, would never have anticipated the blows of fate; when the blows fell, they would simply have been astonished at fate's presumption.

We might quote many instances of this proud pessimism in Homer:

Kai se, geron, to prin men, akouomen, olbion einai —

"Thou too, we hear, old man, e'en thou wast at one time happy;"

*Hos gar epeklosanto theoi deiloisi broloisin
Zoein achnumenous. Autoi de l'akedees eisin —*

"The Gods have allotted to us to live thus mortal and mournful,
Mournful; but they themselves live ever untouched by mourning."

Proud — no; it is not quite proud; not in an active sense; there is a resignation in it; and yet it is a kind of haughty resignation. As if he said: We are miserable; there is nothing else to be but miserable; let

THE THEOSOPHICAL PATH

us be silent, and make no fuss about it. — It is the restraint — a very Greek quality — the depth hinted at, but never wailed over or paraded at all — that make in these cases his grand manner. His attitude is, I think, nearer the Teutonic than the Celtic: — his countrymen, like the Teutons, were accustomed to the pralaya, the long racial night. But he and the Celts achieved the grand manner, which the Teutons did not. His eyes, like Llywarch's or Oisín's, were fixed on a past glory beyond the nightfall.

But where does this Homeric mood lead us? To no height of truth, I think. Katherine Tingley gave us a keynote for the literature of the future and the grandest things it should utter,— for the life, the art, the poetry of a coming time that shall be Theosophical, that is, lit with the splendor and beauty of the Soul — when she spoke that high seeming paradox that “Life is Joy.” Let us uncover the real Life; all this sorrow is only the veil that hides it. God knows we see enough of the veil; but the poet's business is to tear it down, rend it asunder, and show the brightness which it hides. If the personality were all, and a man's whole history were bounded by his cradle and his grave; then you had done all, when you had presented personalities in all their complexity, and made your page teem with the likenesses of living men, and only shown the Beyond, the Governance, as something unknowable, adverse and aloof. But the Greater Part of a man is eternal, and each of his lives and deaths but little incidents in a vast and glorious pilgrimage; and when it is understood that this is the revelation to be made, this grandeur the thing to be shadowed forth, criticism will have entered upon its true path and mission.

I find no such Soul-symbol in the Iliad: the passion and spiritual concentration of whose author, I think, was only enough to let him see this outward world: personalities, with their motive-springs of action within themselves: his greatness, his sympathy, his compassion, revealed all that to him; but he lacked vision for the Meanings. I count him then less than Shakespeare: whose clear knowledge of human personalities — ability to draw living men — was but incidental and an instrument; who but took the tragedy of life by the way, as he went to set forth the whole story of the Soul; never losing sight of Karma, and that man is his own adverse destiny; finishing all with the triumph of the Soul, the Magician, in *The Tempest*. And I count him less than that Blind Titan in Bardism, who, setting out to justify the ways of God to men, did verily justify the ways of fate to the Soul; and showed the old, old truth, so dear to the Celtic bards, that in the very depths of hell the Soul has not yet lost all her original brightness; but is mightily superior to hell, death, fate, sorrow and the whole pack of them; — I count him less than

THE CREST-WAVE OF EVOLUTION

the "Evening Dragon" of *Samson Agonistes*, whose last word to us is

"Nothing is here for tears; nothing to wail
Or knock the breast; no weakness or contempt."

And I count him less than that One with the grand tragic visage, whose words so often quiver with unshed tears, who went forth upon his journey

pei dolci pomi
Promessi a me per lo verace Duca;
Ma fino al centro pria convien ch'io tomi:—

"to obtain those sweet apples (of Paradise) promised me by my true Leader; but first is" — *convien* — how shall you translate the pride and resignation of that word? — "it behoves," we must say, "it convenes" — "first it is convenient that I should fall as far as to the center (of hell);" — who must end the gloom and terror of that journey, that fall, with

E quindi uscimmo a riveder le stelle,

—"And then we came forth to behold again the Stars;" and who came from his ascent through purifying Purgatory with

Rifatto sì, come piante novelle
Rinnovellate di novella fronda,
Puro e disposto a salire alle stelle —

—"So made anew, like young plants in spring with fresh foliage, I was pure and disposed to come forth among the Stars;" — and who must end his *Paradiso* and his life-work announcing

L'amor che muove il sole e le altre stelle,


—"The Love that moves the sun and the other Stars." Ah, glory to this Dante! Glory to the man who would end nothing but with the stars!

"METHINKS the excellency of the soul's own faculties and operations, above all material agents, should alone be sufficient to afford to every contemplative man certain glimpses of both the divine origin and immortality thereof; and the desire of posthumous glory, an affection congenial and natural to all noble minds, together with a secret fear of future unhappiness, common to all, give pregnant hints of its eternal existence after death."

— STRABO, *Geography*, Book XV.

HEREDITY: PHYSICAL AND SPIRITUAL

T. HENRY, M. A.

HE familiar aphorism that a little learning is a dangerous thing finds exemplification in the pessimistic and despondent attitude of mind which we may fall into by accepting too dogmatically the scientific teachings about heredity. A person who, if ignorant of these teachings, might be inspired to energetic and useful deeds by his own natural force, might be paralysed in his efforts by dwelling on the notion that his heredity was all against him. In this case he would have been better without his little learning; but to those who would say, "Let learning alone," we may give the reminder that the poet offers an alternative:

"Drink deep, or taste not the Pierian spring."

So we have the choice of learning a good deal more about heredity and thus removing the danger.

Many people must, at some time or other of their lives, have found themselves in a state of despondency about themselves, asking themselves, "Who am I, after all?" And perhaps they cast back the eye of memory over parentage and childhood, compare themselves with other people, whom they deem more fortunate in these respects, and come to the conclusion that their hopes have been too high and vain, and that no valuable fruit could have been expected to spring from such a stock; that they have had all that was coming to them and are now just about 'played out.' What an instance of the paralysing power of brain-mind thought — of a little learning — of resolution sicklied o'er with the pale cast of thought!

Pious people sometimes speak of 'flying in the face of providence'; and though this is not what they mean, it is as good an interpretation of the words as any other. For the person who adopts the above attitude of mind is surely abrogating the divine grace, if he believes in such a thing; and if he does not, perhaps he believes in manliness or courage, in which case he is flouting that. He is flying in the face of whatever gods he believes in, or else denying the existence of any power whatever above the mere animal laws of life. In short, he lays himself open to the charge of being a coward, a weakling, a poltroon, and various other kinds of villain or small-spirited fellow.

When a man wants to do a thing very badly, he does not stop to ask himself whether the laws of heredity are against it or not; he just does it, or tries to. It would seem, then, that there is a conflict between innate

HEREDITY: PHYSICAL AND SPIRITUAL

force, acting by its own initiative, and ideas or notions which we have created in our mind, and which hinder and limit our action.

What is known to science as heredity is but a fragment of the whole matter; for there are other lines of heredity for man besides that ordinarily recognised. This fact should serve to remove our discouragement and to give us a new star whereto to hitch our wagon. Physical heredity provides the house in which the man is to dwell; it supplies a set of circumstances with which the man has to deal. Thus the parentage and physical heredity can show what tendencies we are likely to inherit, but it cannot show what we shall make out of them.

What does science know about the heredity of the immortal Man that incarnates in the physical mold? This heredity belongs to past lives that the Man has lived, and it may have energy and initiative enough to overcome the adverse tendencies of physical heredity. The power of the spirit in man is quite indeterminate.

All depends on the attitude of mind which we assume. If we say that we are no good, then we identify ourself with the physical lower man; but we can identify ourself with the higher Man, and then we set our feet on a path that leads to liberation.

But now comes a very important consideration. Let us, in the name of all that is decent, avoid the ugly selfish attitude of personal self-culture or absorption in our own salvation. This sordid, narrow, selfish element, whether seen in religious piety or in self-culture, is what repels people from these things, and makes them prefer no culture at all to such a self-seeking form of it. In the present case this selfish attitude would defeat its own purpose. And why? Because what we set out to do is to dethrone the materialistic pessimistic lower nature in favor of the hopeful and aspiring immortal nature; whereas a selfish self-care would simply foster the lower nature — give strength to the enemy. Therefore, when striving to rise above the plane of the personal ego, we should beware lest we merely retain it in another form.

We have spoken of the spiritual heredity of man; but if we are to give this a meaning that shall be effectively different from that of the merely personal heredity, we must eliminate from it the notion of personal exclusiveness. In the saying,

“I am the Ego which is seated in the hearts of all beings,”

we see the idea that the separateness and isolation which is characteristic of our personal life does not pertain to our spiritual existence. Though each man has a spark, it is a spark of the same flame. Therefore the dawning within us of a brighter and better life should be attended by self-forgetfulness, not by an increased concentration upon our little self.

THE THEOSOPHICAL PATH

It is mysteriously within man's power to make the choice whether he will identify himself with the lower or the higher side of his nature — whether he will bow down before the destiny given him by his physical heredity or modify it by attending to his spiritual heredity and destiny. If the former, then the man may live and die without once knowing of the latent powers within him; but if the latter, he may at any time strike out a new line and call into play unsuspected resources.

The Theosophical teachings thus give ample food for optimism, for they give a rational interpretation of the facts of life as we find them. Study *Theosophical Manual No. II*; '*The Seven Principles of Man*' for a key to the problem — a key that unlocks more and more, the more we apply it. There we find that the essential man is *Manas*, the Thinker, who hovers between the animal nature below and the spiritual nature above, partaking of both, blending the two natures, and destined to conquer the lower by means of the higher. A man who fails to recognise his higher nature misses the purpose of his incarnation.

No doubt moods of despondency will come from time to time as long as we dwell in the clay and have not triumphed over it; but they need not be prolonged more than is necessary. A sound philosophy at the back will hasten the moment of recovery and enable us to avoid the causes that tend to engender such fits in the future. The threats of the lower nature, when it finds that it cannot rule and have its own way, may frighten us, unless we realize the impotence of these threats in view of the power of the enlightened Will.

Parentage provides the physical vehicle for the incarnating soul, and other elements are drawn in from the surrounding atmosphere of the race and country. But who knows the history of the reincarnating soul itself?



“‘He abused me, he beat me, he defeated me, he robbed me,’ — in those who harbor such thoughts hatred will never cease.

“‘He abused me, he beat me, he defeated me, he robbed me,’ — in those who do not harbor such thoughts hatred will cease.

“For hatred does not cease by hatred at any time; hatred ceases by love, this is an ancient rule.” — *Dhammapada*, 3, 4, 5 (Translated by Max Müller)

TOLERANCE

P. FRANKLIN



THE poet Lessing, in one of his great dramatic works entitled 'Nathan the Wise,' gives to us a helpful lesson of the real spirit of tolerance, so rarely met with today.

The subject-matter of this particular incident is not widely known, but it is yet of sufficient interest, even in these times of supposed religious tolerance, to warrant its reproduction here.

In the reign of Saladin, Sultan of Egypt, who was so beloved by his subjects as a benevolent ruler and reformer, there lived Nathan, a Jewish merchant. Through thrift, prudence, and honesty, Nathan had amassed great wealth, but notwithstanding this, he had also gained the goodwill and love of his fellowmen. Nathan was a profound student, and philosopher, and under the cognomen of 'The Wise,' he enjoyed great popularity in the surrounding country. Now, although the royal household was counted among the great patrons of Nathan, yet the Sultan had never met the merchant in person, since all business transactions were carried on in general by Sittah, Saladin's sister.

Taking the occasion of the first meeting of the Sultan and of Nathan, the poet depicts Nathan's character, his wisdom, simplicity, and sincerity, in true colors. Nathan's modesty, on being summoned before the great Saladin, leaves him altogether unconscious of the latter's purpose to discuss deep religious and philosophical subjects with him. He rather imagines that the Sultan desires certain information pertaining to the purveying of supplies for the royal household, and is in consequence taken by surprise when Saladin addresses him:

"Nathan, tell me what belief or law has mostly impressed you."

Nathan answers: "Sultan, I am a Jew."

Saladin replies: "And I am a Mussulman. The Christian stands between us, and one of the three religions must be the true one."

The dialog is hereupon suddenly interrupted by the presence of a courtier who desires to obtain some necessary information, and Nathan, soliloquizing how to answer Saladin's question without arousing antagonism, decides to narrate a tale, by which he may obtain his benevolent purpose. The tale is as follows:

Many years ago there lived in the far East a man who was the possessor of a priceless ring, given to him by a dearly loved friend. The stone was an opal reflecting many beautiful colors, and had the inherent power of charming everybody with whom the wearer came in touch. It was,

THE THEOSOPHICAL PATH

therefore, no wonder that he never permitted it to leave his finger, and he legally provided that it should always remain in the family, and in such a way that the ring should invariably become the inheritance of the most beloved son in each generation without regard to age or station, and that its possession should make him the ruling head of the house.

After many generations, the ring finally came into the possession of a father with three sons, all of them obedient and beloved by him. In consequence thereof the man was sorely tried in endeavoring to make his decision to which one of his sons he should leave the ring. Whenever he found himself alone with any one of his three beloved sons, it caused him great pain, because each seemed entitled to the dignity as head of the house and the ownership of the ring. In his perplexity, and not wishing to disappoint any one of his sons, he sent for a goldsmith in secret, and gave him the order to make two more rings exactly like the original. When the artist returned the three rings, the father was greatly pleased with the result of the craftsman's labor, but he himself was unable to detect the original from the two copies. He then called each of his sons separately to him, gave him his blessing and a ring, and died.

In order to observe the effect of his tale upon Saladin, Nathan paused here, as though resting a moment or two; but being urged to continue to the end of his tale, he replied: "The rest was quite natural. Scarcely was the father dead, when each son came forward with his ring and claimed to be the head of the house. Disputes and quarrels arise, but the right ring is not distinguishable — almost as indistinguishable as is the true religion to us."

"How!" replied Saladin. "Is this the answer to my question?"

NATHAN: "I merely wish to excuse myself. Because the rings which the father had intended to be not distinguishable, I do not trust myself to distinguish."

SALADIN: "The rings! Do not play with me. I thought the religions I named ought to be distinguished in themselves, and barring questions of clothing, food, and drink."

NATHAN: "The basis of the three is the same; all are founded on history transmitted by tradition or writing, and history must be accepted on faith and belief. Is this not so? Whose faith and belief do we doubt the least? Our own people's, of whose blood we are, and who in our youth never lacked in their love for us and never deceived us. Can I trust my forefathers less than you yours? Or *vice versa*? The same holds good with the Christian."

Saladin murmured to himself: "The man is right; I must be silent."

TOLERANCE

Nathan continued: "But let us return to our rings. As said before, they went to law, and each swore before the judge that he had received his ring directly from his father's own hand, as was perfectly true; and, said they, before believing in wrong-doing by their venerated father each one of them must rather accuse the others of false play.

"The judge somewhat impatiently replied to the contestants as follows: 'I am not here to solve riddles, and the right ring will not open its mouth. But wait! I hear that the genuine ring possesses the power of making its possessor amiable before God and men. This must decide the matter, as the false rings cannot do this. Now, then, which of you loves his two brothers the most? — You are silent. You all, I doubt not, are deceived; your rings are not genuine. The right one likely was lost and to replace the loss the father had three others made. My advice is this: Leave the matter precisely as it now is. As each of you had a ring from his father, let him believe it to be the genuine one. No doubt your father loved you all alike, and did not wish to favor one and disappoint two of you. Therefore, let each one strive to live in accordance with his heart's noblest love without prejudice to anyone, and endeavor to bring into action the powers of the ring. Do this with forbearance, patience, compassion, and devotion to God and mankind. Then when the powers of the stones shall have manifested themselves in your children's children, I invite you in a thousand years from now again to come before this tribunal, and a wiser man than I will occupy this seat and will speak. Go in peace.' Thus spake that wise judge."

Saladin, who was very much affected, pressed Nathan's hands and said to him: "The 'thousand years' of your judge are not yet completed. His seat is not mine. Go in peace, and be forever my friend."

Lessing was a contemporary of Spinoza, and like him believed in many of our Theosophic principles. His teachings are filled with pure and lofty philosophy and his life was a practical demonstration of his writings. In a short treatise entitled 'Striving after Truth,' he says:

"Not the truth, whose possession man has, or believes that he has, but the sincere effort which he makes to obtain it, constitutes the real value of the man. Because, not *possession* but *search* after truth widens his powers, and herein lies his continuous growing perfectibility. Possession causes stagnation, idleness, and pride. If God held hidden in his right hand all truth, and in his left only the desire for truth with the possibility of being eternally in error, and were to ask me which of the two I preferred, I should fall in humility before his left hand, and should say: Give me the desire for truth! the pure truth is with you alone."

SOME PORTRAITS BY TITIAN

CAROLUS



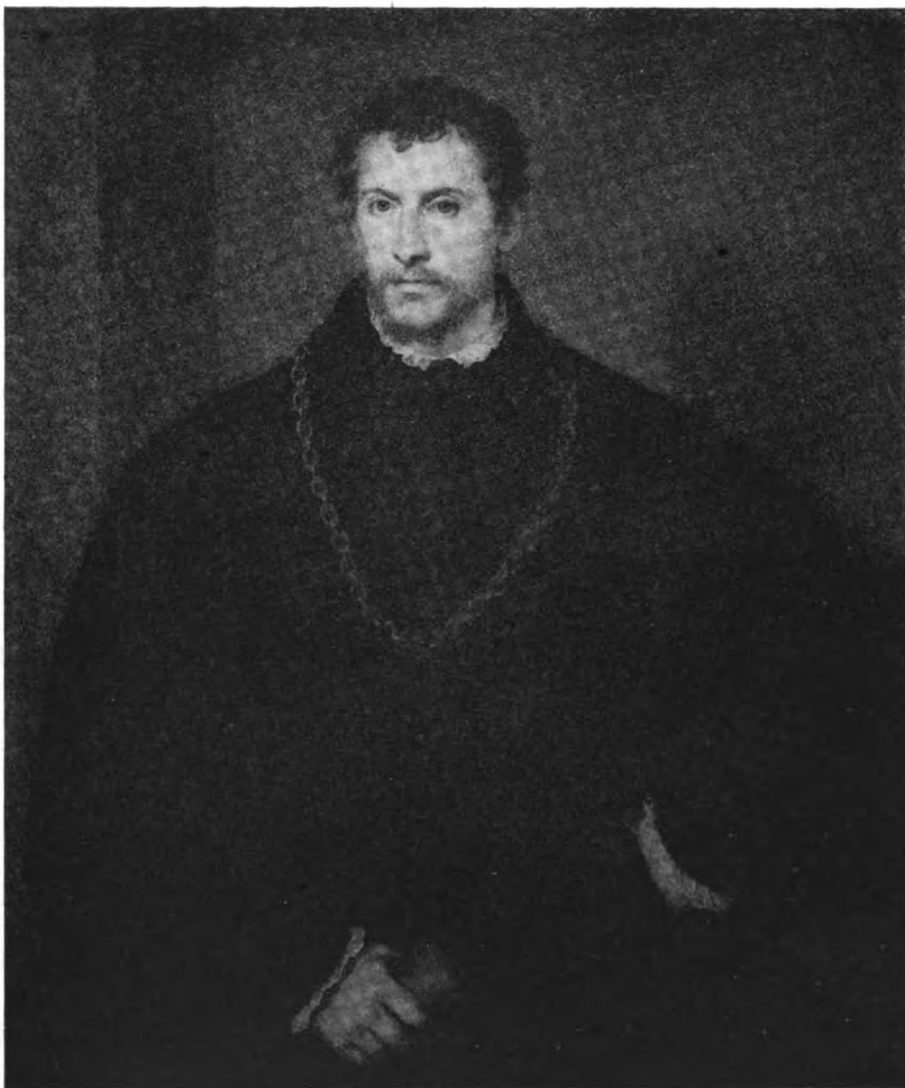
TITIAN was born in 1477 at Cadore, a rather poor village in the Italian Alps, on the Piave river, a boiling torrent which washes the base of the high cliffs upon which the castle stands. Cadore had only recently been united with Venice, but owing to its position, always had Italian sympathies. Titian's house, which is still shown to travelers, stands amid magnificent scenery, surrounded by rugged snow-peaks, forests, mountain streams, and romantic castles on craggy heights. Though Titian left Cadore in early childhood to seek his fortune in Venice the grandeur of the scenery made a powerful impression upon his mind, and undoubtedly helped to make him the greatest landscape painter of the Venetian school.

It is remarkable that at the time Venice was becoming a great center of culture, its political power was on the decline. The sea-passage to the Indies had been discovered and the Venetian merchants were losing their monopoly of the Eastern carrying-trade. It is interesting to observe that Venice has greatly increased in prosperity since the opening of the Suez Canal.

Owing to the necessities of commerce and the presence of a large foreign element brought to Venice by trade, a certain cosmopolitanism and breadth of view on many lines became characteristic of the people. The pretensions of the Church were always held in check, as strongly evidenced by the unwavering support given to Fra Paolo Sarpi, the famous scholar and statesman, in his defiance and rebuttal of the Papal claims which threatened the liberties of Venice.

Titian was a true representative of his age and country. He was deeply imbued with the commercial spirit of the Venetians, and in the conduct of the business side of his profession he was extremely shrewd. When asked to send some religious pictures to one of his pious royal or princely patrons he would generally include a Venus or some voluptuous classical subject, knowing well that the purchaser would be glad to get it without definitely asking for it. Titian's portraits of himself, particularly the one in the Uffizi, Florence, display a curious combination of the shrewd business man and the idealist. The features are handsome and strongly marked, and betray high intelligence.

Titian arrived at the moment of the transition from fresco painting to oil painting, and he was thereby enabled to display his genius for color in the new medium in a way that was quite impossible in fresco.



Lomaland Photo & Engraving Dept

PORTRAIT OF THE DUKE OF NORFOLK: TITIAN



Lomaland Photo & Engraving Dept.

LA BELLA: TITIAN



Lomaland Photo & Engraving Dept.

LA FLORA: TITIAN



Lumaland Photo & Engraving Dept.

PORTRAIT OF ROBERTO STROZZI'S DAUGHTER: TITIAN

SOME PORTRAITS BY TITIAN

"Some time elapsed before the Venetians mastered the new process; but when they did so, many qualities which had merely germed expanded into luxuriant life. Colors began to acquire tones which in gorgeousness and brilliancy vied with the Venetian dyes, or with the hues of Muranese glass, and those Levantine tissues for which Venice was, above all other countries, celebrated. The waters of the lagoons, the bays of the Dalmatian and Istrian coasts, and the harbors of the Adriatic, were studied by Carpaccio with an effect altogether new. The softer expanses of the Paduan plain, with its distant fringe of Alp, fettered the attention of Giovanni Bellini. There came into Venice also a new class of painters, bred on the verge of the Brescian Bergamesque provinces, or born in the Friulan hills, each of whom added something to the richness of Venetian coloring. The Venetians were, as we have seen, losing their mastery of the seas. . . . They were making Venice what it had not been before — a center of Italian culture. They attracted a rising generation of artists . . . and the ground was laid for the grand edifice of Venetian art." (*Crowe and Cavalcaselle, 'Titian'*)

Titian traveled a good deal in order to execute his commissions but had no adventures. He had his share of trouble, such as the loss of his wife after about seven years of married life, the worry of a vicious and dissolute son, and difficulties in getting paid for his pictures at times. His second son, Orazio, was a successful painter and a support in his old age. On the whole, his outer life must have been happy, and his highly developed aesthetic consciousness must have made his inner life rich indeed. He was good to his family and friends at Cadore, his native village, which he visited annually. We hear nothing of his taking part in the stirring public events which convulsed Venice during his long life, nor does he stand out as an heroic and supremely great spirit like Michaelangelo or Leonardo. He was not a universal genius; his ability was confined to one line, oil-painting — he was not even distinguished as a fresco painter — but his supreme endowment in that art was so commanding that it was recognised by the bestowal of the highest honors ever given to a painter till then. That great potentate, the Emperor Charles V, created him a Count of the Empire, Knight of the Golden Fleece, etc., and he received the curious privilege of being allowed to legitimize the illegitimate offspring of persons beneath the rank of Prince, Count, or Baron. He once used this power to legitimize the two sons of a priest of Cadore! After he became rich and famous, and one of the triumvirate who ruled over literary and artistic circles in Venice, he lived in luxurious surroundings and gave splendid entertainments. We hear of him exchanging a picture for a fine organ.

But it is by his productions that Titian's fame must stand. W. M. Rosetti says:

"Titian's province is that of oil-painting, and of painting on a scale which, though often large and grand, is not colossal either in dimension or in inspiration. Titian may properly be regarded as the greatest manipulator of paint in relation to color, tone, luminosity, richness, texture, surface, and harmony, and with a view to the production of a pictorial whole conveying to the eye a true, dignified, and beautiful impression of its general subject-matter and of the objects of sense which form its constituent parts. In this sense Titian has never been deposed from his sovereignty in painting, nor can one forecast the time in which he will be deposed. . . .

THE THEOSOPHICAL PATH

Pre-eminent inventive power or sublimity of intellect he never evinced. Even in energy of action and more especially in majesty or affluence of composition the palm is not his. . . . Titian is a painter who by wondrous magic of genius and of art satisfies the eye, and through the eye the feelings — sometimes the mind."

It was Titian's custom, whenever possible, to design his pictures to harmonize with the places they were intended to fill. He would take the preliminary sketch to the spot where it was to stand and finish it there. He never allowed himself to be hurried, and he often delayed finishing a picture so long that his patrons lost all patience. He suffered financially at times from his procrastination.

Titian's method of painting has been the subject of an endless controversy, and his pictures have even been dissected, or what may be called vivisected, in order to find some presumed trick of manipulation by which he produced his remarkable richness and opulence of color. Probably every portrait-painter of later times has studied Titian with extreme care, but it is not now believed that he had any adventitious aid in getting his effects. His supremacy is due to genius. Palma, one of his followers, says:

"Titian prepared his pictures with a solid stratum of pigment, which served as a bed or fundament upon which to return frequently. Some of these preparations were made with resolute strokes of a brush heavily laden with color, the half tints struck in with pure red earth, the lights with white, modeled into relief by touches of the same brush dipped into red, black, and yellow. In this way he would give the promise of a figure in four strokes. After laying this foundation he would turn the picture to the wall, and leave it there perhaps for months, turning it round again after a time to look at it carefully and scan the parts as he would the face of his greatest enemy. . . . It was contrary to his habit to finish at one painting, and he used to say that a poet who improvises cannot hope to form pure verses. But of . . . last touches he was particularly fond. . . ."

The portraits illustrated herewith give some idea of his greatness of style, its apparent simplicity and dignity. There is no attempt at 'cleverness' but a strong impression of perfect ease and mastery. Titian painted few female portraits; the *Bella* and the *Flora* are from unknown sitters, but the painter repeated their faces in some of his classical subjects. He appears to have been greatly impressed by the patrician beauty of the lady who sat for the *Bella*. In this portrait, which is in the Pitti Palace in Florence, Titian displays his methods very plainly. The harmonizing of the tones by means of successive glazings of transparent color and scumblings of opaque tints can be traced, though restoration has somewhat injured the picture. Titian's method of working on a picture with thin color was a great contrast to that of the direct painters such as Jordaens or many of the modern school. The slashed sleeves of the *Bella* are tinted alternately in blue and white, and white and purple. Her face is repeated in the wonderful Venus of the Uffizi gallery in Florence.

The *Flora* of the Uffizi is apparently not the portrait of a patroness but of a regular model from whom he and his pupils frequently made

LEMURIAN AND ATLANTIAN RELICS IN CHINA

studies. It is strongly imbued with the spirit of the antique. A remarkable number of copies, most of which are in England, show the popularity of the work.

Portrait called *Il Duca di Norfolk*: There is some doubt about the authenticity of the title of this magnificent work, but none as to the authorship of the picture, for, though the date of its execution is unknown, it is undoubtedly one of Titian's masterpieces. A critic says:

"There is life in every feature of this grand likeness, life in the eye, life in the pose, but life displayed in its most elevated form, and with all the subtlety of Titian's art in its best days."

Roberto Strozzi's daughter: Roberto Strozzi was son of the great party chieftain who refused to acknowledge the usurpation of Alessandro the Magnificent in Florence and went into exile with other patriots. Roberto was a rich patron of art and letters. His daughter's portrait, painted about 1542, is one of Titian's most brilliant works, and is in very good preservation. Aretino declared on seeing it: "If I were a painter I should die of despair . . . but certain it is that Titian's pencil has waited for Titian's old age to perform its miracle." The picture is on canvas, life-size, and is executed with a wonderful breadth of handling; it is one of the most vivid portrayals of youth ever executed by any painter. The landscape, which is hardly indicated in the reproduction, contains a lake and swans with hills and distant mountains in the background.

LEMURIAN AND ATLANTIAN RELICS IN CHINA

STUDENT

IF the outline of human history given in *The Secret Doctrine* is true, it will be confirmed by future discoveries. We believe that it is true, and are not surprised when these vindications come. We take pleasure in recording such evidence of this kind as comes under our notice, and hereby present the following item as to the ancient races in western China.

Dr. Joseph Beech, President of the West China Union University, has traveled into certain little-known regions of western China, and the account of his adventures is quoted in part by the *New York Sun*. Availing ourselves of a summary in *The Literary Digest*, we quote as follows from the latter publication:

"Forty tribes, including men that represent almost every known race, are hidden away in Western China, where they have preserved their tribal characteristics through unnumbered ages. 'The oldest human melting-pot' this crescent of land has been called, for here, it seems, men of all colors and statures and tongues were mixed at some prehistoric time, and then sent

THE THEOSOPHICAL PATH

forth again to populate the world; but each tribe, it appears, left a remnant that has lingered, distinct and individual, to the present day. Because of their isolation and the unwarlike character of the neighboring Chinese, they are actually independent. . . . The Chinese, after generations of contact, . . . have decided to let them alone. Not only are there representatives of the white, brown, and yellow races among them, . . . but representatives of the race the North American Indians sprang from. He even traces the origin of the totem-poles of Alaska to the tree-ladders still used by a tribe in this ancient community."

Quoting from the *Sun*:

"I have seen people — men, women, and children — in West China whom it would be absolutely impossible to distinguish from the Indians of the Western States if they were dressed alike. . . . In the cliff-houses of West China the stone dwellings are built tier on tier up the hillside like a flight of great steps. The second floor cannot be entered except through an opening in the ceiling of the first floor, and so on up to the top. . . . When they started on their great migration, as I believe they did, going north through China and Siberia to Bering Strait. . . .

"History handed down by word of mouth by the Chinese of the southern provinces has it that the races now living in the mountainous regions, or one of these races, was once spread all over southern China. So too says the tradition of the Tibetans on the other side. The tribesmen too have this tradition and relate that they were driven back and back and finally into the mountains.

"Perhaps the most interesting and most highly developed of the tribes are the Sung-Panese, living in the northern section of the region on the most fertile land. These undoubtedly are of the Aryan stock. . . . 'They are as white as you, and look like you,' the guide told Dr. Beech. . . . They are well above the European race in average stature, most of them being six feet or more. . . .

"'Undoubtedly the Chinese of the southern provinces are not the original inhabitants of the country,' Dr. Beech said. . . . 'There are caves along the rivers which were inhabited by some primitive people before the Chinese and possibly before the tribesmen lived there. Traditions of these people may still be found among some of the Chinese.'"

One tribe is described as resembling the Czecho-Slovaks of Bohemia. Most of the tribes are described as exceedingly fierce, despising the Chinese and all foreigners. The black Lolos are worshipers of the black arts. There is a tribe of Jews who settled centuries ago and now look like Chinese.

This of course illustrates the fact that theories of the origin of the human race, or the 'cradle' of the human race, have to be altered from time to time in the light of fresh discoveries which do not fit them. We have to keep pushing the alleged origin or cradle farther back in time, and to keep changing the place. Such a process is inevitable, and each step brings the current hypotheses nearer to the teachings outlined by H. P. Blavatsky in *The Secret Doctrine*.

A well-known part of these teachings is that of the seven Root-Races in every Round. A Round is one of the greater cycles of evolution, and for present purposes we must limit ourselves to the present Round and consider only the Root-Races pertaining to that one Round. The present Root-Race is the Fifth, and has been in existence as a separate race about one million years. (*The Secret Doctrine*, II, 435) Preceding it were

LEMURIAN AND ATLANTIAN RELICS IN CHINA

the First, Second, Third, and Fourth. Each Root-Race is subdivided into sub-races, these again into family races, and these again into still smaller divisions. The duration of a sub-race is given as approximately 210,000 years; that of a family race as 30,000 (*loc. cit.*). The existence of these Root-Races is connected with those cycles of time traced by geologists in the record of sedimentation, with its alternations of uniformity and cataclysm. The existence of the former continental areas whereon the Fourth and Third Races respectively flourished — Atlantis and Lemuria — is every day becoming more freely acknowledged by scientific authorities.

Now as to the Chinese, it is stated that they are one of the oldest nations of our Fifth Race (*S. D.*, II, 364); *but also that there are some Chinamen who belong to the highest and last branch of the Fourth Race* (p. 280) and some again who are a mixture of the two races. (*Ibid.*) To quote from *The Secret Doctrine*:

“‘What would you say to our affirmation that the Chinese — I speak of the inland, the true Chinamen, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unalloyed nationality wholly to the highest and last branch of the Fourth Race — reached their highest civilization when the Fifth had hardly appeared in Asia.’ And this handful of the inland Chinese are all of a very high stature.” (*Vol. II, p. 280*)

On the same page the *Shu-King* is quoted as referring to the Mao-Tse,

“‘that antediluvian and perverted race, . . . which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighborhood of Canton.’”

In reference to the more degraded types, of which Dr. Beech mentions examples among his forty tribes, we find the following, where the author speaks of a certain semi-animal hairy race, a mountain tribe in China, as being, in common with some other races mentioned, “the last descendants in a *direct* line of the semi-animal latter-day Lemurians.” (II, 195)

The reference to the high stature agrees with the account of Dr. Beech. As the race from which these are descended was previous to our present Fifth Root-Race, it had already passed through its seven sub-races, and had therefore attained a higher point in its own cycle than our Race has yet attained in its; for we are at present only at our fifth sub-race. This is an important feature of the teachings given in *The Secret Doctrine*: the law of *cyclic* development provides that races shall follow one another as do men and generations of men, passing through youth, maturity and decline, so that we may expect to find in the records of the past the traces of civilizations that were greater than any we have witnessed. Yet this does not contradict the general law of progress; it only implies that progress is not uniformly continuous, but is cyclic, periodic — as is indeed the observed case in Nature’s workings in general. We also

THE THEOSOPHICAL PATH

note the allusion, in the quotation from *The Secret Doctrine*, to degraded remnants, which also agrees with the traveler's narrative. It is an essential part of the ancient teachings that, after the sinking of continental areas and the termination of the cycle of a Root-Race, the remnants that survive the cataclysm become scattered on various portions of the land that is not submerged, and thus form isolated tribes, which continue for long ages, not progressing, and preserving many of the characteristics and memories of their remote ancestry. Thus —

"The yellow-faced giants of the post-Atlantean day, had ample time, throughout this forced confinement to one part of the world, and with the same racial blood and without any fresh infusion or admixture in it, to branch off during a period of nearly 700,000 years into the most heterogeneous and diversified types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation." (II, 425)

The following quotations also are apposite. Speaking of Lemuria:

"It is certain that, whether 'chimera' or reality, the priests of the whole world had it from one and the same source: the universal tradition about the third great continent which perished some 850,000 years ago. A continent inhabited by two distinct races; distinct physically and especially morally; both deeply versed in primeval wisdom and the secrets of nature; mutually antagonistic in their struggle, during the course and progress of their double evolution. Whence even the Chinese teachings upon the subject, if it is but a *fiction*? Have they not recorded the existence once upon a time of a *holy* island beyond the sun (*Tcheou*), and beyond which were situated the lands of the *immortal men*? Do they not still believe that the remnants of those *immortal men* — who survived when the *holy* island had become black with sin and perished — have found refuge in the great desert of Gobi, where they still reside invisible to all, and defended from approach by hosts of Spirits?" (II, 371-372)

"H. A. Taine . . . shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldaeans, Chinese, and Assyrians are the result of preceding civilizations during '*myriads of centuries*.' (*History of English Literature*, p. 23)" — II, 334

"China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma. . . . Kaempfer, in his *Japan* (*Appendix* p. 13), gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations." (II, 365)

It is therefore to be expected that we should find in various shut-off parts of the world the descendants of Lemurians and Atlanteans, and that these would be very multiform in their characteristics. For we have to bear in mind that the Atlanteans were not a mere race, as we understand the term race, but rather an entire humanity; the term Atlantean is even more comprehensive than such a term as Asiatic or European. Hence the descendants are of various types. China is mentioned specially in the above extracts as one of the places where such survivals are to be sought.

No theory of migrations will ever suffice to serve more than a temporary purpose or a particular case; and such theories, devised by various

LEMURIAN AND ATLANTEAN RELICS IN CHINA

scientists to explain various cases, will conflict with each other, and will have to give way to any subsequent facts that may be discovered and that confute them. Our brief references to the scheme given in *The Secret Doctrine* may invite to further study thereof, when it will be found that this scheme is one self-consistent whole that explains the facts of archaeology, ethnology, and history as we find them.

The immense antiquity of the human race, the civilized human race, as given in *The Secret Doctrine*, may scare some people; but this is only because of the unfamiliarity of the idea to modern western minds. For there is no inherent improbability in it. The geological record gives undeniable proof of the vast age of the earth, even during the period of sedimentation; and equally undeniable proof of the antiquity of animal and vegetable life. This came as a shock at first, but we have accustomed ourselves to it. So also we have accustomed ourselves to deal with immense figures, both of space and time, in astronomical matters. But prejudice fights hard yet in the case of human civilization; and, as to the question of evidence, let it be said that, when scientists leave off trying in every possible way to minimize the evidence in favor of this antiquity, they will find themselves on easier ground. But in view of the rate at which such evidence is accumulating, it will not be possible much longer to ignore it. The idea of Atlantis and Lemuria is supported by geology, and many eminent minds are now coming round to an acceptance of the existence of these continents, not merely as areas of dry land, but even as scenes of civilized races. The important inference to be drawn is that we are the heirs of a great knowledge from the remote past, and that we cannot by any means regard the meager pages of ordinary history as representing the highest achievements of our ancestors.



“THE Dhyânis watch successively over one of the Rounds and the great Root-races of our planetary chain. They are, moreover, said to send their Bodhisattvas, the human correspondents of the Dhyâni-Buddhas during every Round and Race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far. . . . But as every new Root-race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.”—H. P. BLAVATSKY, *The Secret Doctrine*, Vol. I, p. 42

OF THE THREE ROADS

AND HOW IT IS BY OUR THOUGHTS THAT WE TRAVEL THEREON

STUDENT



HAD been reading Spinoza and I suppose that for a moment I had fallen asleep. This was what I had read:

"After experience had taught me that all the usual surroundings of social life are vain and futile . . . I finally resolved to inquire whether there might be some real good which would affect the mind to the exclusion of all else; whether, in fact, there might be anything of which the discovery and attainment would enable me to enjoy continuous, supreme, and unending happiness. . . . All the objects pursued by the multitude, not only bring no remedy that tends to preserve our being, but even act as hindrances, causing the death not seldom of those who possess them and always of those who are possessed by them. . . . But love for a thing infinite and eternal feeds the mind wholly with joy, and is itself unmingled with any sadness, wherefore it is greatly to be desired and sought for with all our strength. . . . One thing was evident, namely, that while my mind was occupied with these thoughts it turned away from its former objects of desire and closely considered the search for the new principle; this was a great comfort to me, for I perceived that the evils were not such as to resist all remedies. Although these intervals were at first short and rare, yet afterwards, as the true good became more and more perceptible to me, they became more frequent and more lasting. . . ."

It appeared to me that I went on reading from the book, coming to this passage, though when I came to myself in a moment I saw that the book contained no such words:

"Opening before me were roads, three in number. Of these three, the middle one, as I saw, whilst seeming to lead on and on, in truth led round and round, so that by it the poor weary travelers finished their journey where they had begun it, or nearly so, not forwarded at all.

"And another led downward, whither I could not see. But the third upward and forward to a Height crowned and flooded with unimaginable Light.

"Now, the going upon these three roads was by thoughts. It was by their thoughts that the wayfarers were carried. And the most part of them, as I said, choosing but the common thoughts for their steps, went round and round and in the end had come back to the place whence they started, in no wise changed save for their weariness.

"But some few kept their thoughts stedfastly upward and were therefore borne stedfastly upward. Their thoughts were ever of the Light ahead; and with thought of the Light they ever cast off those unkindly thoughts of their fellows and those thoughts of pleasures past and to come that were constantly delaying and misconducting the other travelers. Yet the common and innocent pleasures of the road, if they came by such, they accepted and enjoyed, refusing only to look back to any that were past, or forward to any that might be ahead. Thus filling themselves ever more and more with thought of the Light, they moved constantly forward; and I saw that one by one they entered it in joy and content, and then, shining therewith and as it were robed, they turned back to show their fellows the way and the method whereby they themselves had attained.

"But of the downward road, save that it led into ever-deepening gloom and shadow, I saw nothing."

‘A MIDSUMMER NIGHT’S DREAM’



THE announcement that the Râja-Yoga Players of Point Loma are to give *A Midsummer Night's Dream* at Isis Theater on the 24th of April, gives us an excuse for looking a little into this earliest of Shakespeare's masterpieces; the one in which he discovered his poethood and perhaps more than in any other was content to exercise the purely poetic function of 'making beauty' and setting fairy lanterns in the twilight world of fancy.

It is one of the earliest of his plays; written, probably, in 1590 or '91, when he was about twenty-six years old; he wrote into it memories of his childhood; and from it we get perhaps the only glimpse we do get of what he saw and did as a child. For in 1575 Queen Elizabeth came to Kenilworth, Leicester's seat in Warwickshire; and Leicester, aspiring to her hand, entertained her royally and made love to her upon the finest scale that the gorgeous imagination of the England of that time could devise. We get an account of the festivities in a letter written by Master Laneham (a mad wag, so please you!), who was a mercer of London in attendance in some kind of domestic capacity upon one of the noble lords present; he wrote the letter to a fellow-tradesman in London, his countryman born and good friend withal; and excellent reading it is. He tells how on the evening of the 14th of August a fairy masque was given for the Queen's entertainment in the park; ladies riding upon dolphins over the waters of the lake, sang greetings to Her Highness; all of which eleven-year-old William Shakespeare had, it is supposed, been brought over from Stratford-on-Avon to see; since his family was well-connected by marriage, and such a privilege was extended to the neighboring gentry. The sight lived in his memory, it seems; and now, fifteen years or so afterwards, he turned back to it for some fairy coloring for his fairy play, and wrote:

“Since once I sat upon a promontory
And heard a mermaid, on a dolphin's back,
Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song;
And certain stars shot madly from their spheres
To hear the sea-maid's musick.”

And then he minds him of Leicester's bootless wooing of the Queen, that had been the occasion for all those pageantries, and writes:

THE THEOSOPHICAL PATH

"That very time I saw (but thou couldst not)
Flying between the cold moon and the earth,
Cupid all armed: a certain aim he took
At a fair vestal, throned by the west;
And loosed his love-shaft smartly from his bow,
As it should pierce a hundred thousand hearts:
But I might see young Cupid's fiery shaft
Quenched in the chaste beams of the watery moon:
And the imperial votaress passed on
In maiden meditation fancy-free."

— Which is precisely what Elizabeth did.

Here Shakespeare takes you out of the hard and solid world of things and facts, and gives you freedom of a world beyond the borders of our common consciousness. Is it a world that exists, or has he indeed given

"to airy *nothing*
A local habitation and a name?"

— Oh, most certainly it exists! Popular belief — popular intuition, let us say — has always divined in Nature a life, a consciousness half-guessable; and so populated pinewoods and gardens and mountain-sides with aerial-flamey beings that dance and dance, and whose life is all to wild music. Let the robust of imagination think of Nature as lifeless if they can; poets and peasants and whoever could share her life at all, have, it would appear, caught glimpses from time to time. — But here the great poet of humanity invades the fairy world under the standards of the Human Spirit; annexes it, and makes it a province of the Empire of Man. See how he has made his fairies. —

Oberon is from the French romance, *Huon of Bordeaux*; he has a fine international genealogy. He was the son of the Welsh Morgan le Fay, King Arthur's sister, and of Roman Julius Caesar; but then before that he was Auberon, Alberon, Alberich — which is a Teutonic name probably of remote Celtic origin, meaning 'king of the elves.' He figures as the guardian of the Rhine Gold in Wagner's *Ring of the Nibelungs*. Titania, it would seem, is taken from Ovid; Puck is the Welsh Pwca, the Irish Puca; a very familiar sprite in those countries. Perhaps Shakespeare found this fairy in its native haunts; for there is a valley in Wales where local tradition says he wrote the play; and this is not impossible; he certainly had Welsh blood and connexions. Still, Puck survived in places in England from Celtic days; witness the wood called Puckpits in the New Forest.

But what Shakespeare did was what his predecessors (such as Spenser) who had also drawn upon fairyland, did not do. He gives us a picture of fairy life, which is human life dehumanized. We have that life in us; only all that is nobly human or basely animal in us obscures and mili-

'A MIDSUMMER NIGHT'S DREAM'

tates against its manifestation. There is no conscience in the Court of King Oberon; nor is there any real baseness. What will Titania do for her lover? Feed him with apricocks and dewberries, or from the honey-bags of bees. The things they treasure are blossoms and forest-music; their enemies and abhorrences, spiders, bats and the like. They are gay, sensuous, beauty-loving, mischievous; they play no part in the eternal warfare of good and evil; but a human being, if he is rightly human, must take one side or the other. And yet, truth to say, there are many of us that do not: who are irresponsible, and live for the enjoyment of the moment; whose actions and motives cannot be accounted for; who *think* with their senses alone, and whose passing whims and feelings serve them for a human soul. There are many who are like this; and with many more, it enters as a component element in their being; so it is a phase of that conglomeration of many kinds of consciousness which we call human.

Then he contrasts with these whose nature is to be aesthetic and who need beauty as we need air to breathe, sweet bully Bottom and his companions, who advance from their native rawness with the conscious intent to produce a play — to make a work, you may say, of *art* "for the duke and duchess on his wedding-day at night." The fairies' real *life* is a little frivolous tragi-comedy of exquisite sensuous beauty; these mechanics' *art* is a piece of clownish-foolish ridiculously unreal realism, without beauty or imagination, or higher *raison d'être* than the chance of sixpence a day for life. And among them we find a really great man — great in that curious rude fashion of greatness which belongs to him — the serious Bottom, puffed up, as much as ever Caesar was, with the vaunting vastness of his dreams. "Let me play the lion too!" says he; or a part "in Ercles' vain, a tyrant's vein"; or one "to tear a cat in." He is fully aware of his human dignity, is Nick Bottom; and they must treat him with due respect, or let them look to it.

And then, between these two poles, there are the lovers. They are not greatly characterized; and for a very good reason. In this business of love you are verging upon the fairy world (this is the teaching of the play); you do not act humanly, upon motions of reason and the human soul; but upon fancy, the witchcraft of eyes; there is something irresponsible in it; you are the victim of external and fairy forces: Cupid's arrow, or the mischief and magic of Puck. This so far as these four lovers, Lysander and Hermia, Demetrius and Helena, are concerned. All for their feelings' sake, Hermia will disobey her father; she and Lysander will break the Athenian law; Helena will betray the pair of them to Demetrius; Demetrius, flitting from flower to flower, from Helena to Hermia, is the fairest and least responsible of them all. So of course

THE THEOSOPHICAL PATH

they drift upon currents rising within themselves into the fairy world, the Midsummer Night's Dream-world; and are chastened by tricks played upon them, and spend a night of fears amidst bog and briar — and are at last brought into their sane senses. As for the clowns, they drift in there upon their quest of art: they are going to do great things; perform a tragedy, nothing less; step out of their own sphere of hempen homespuns, and figure as artists and tragedians. Very well; into fairy-land they must go, and their chief must have an ass's head clapped on him.

But you will note that that fairy world has a world of significances of its own: it is the place where poetic justice is done, and where each one comes to his own. You fall into it when, upon a whim of your own and personal feeling, you set out to break the laws — of Athens, or say of life; you fall into it when, for such a motive as a probable sixpence a day, you play the vulgarian parvenu and would-be artistic, or strike into spheres higher than those to which you belong. And once fallen into it, you do not come out without getting some taste of your deserts; and perhaps, through a measure of suffering, the disentanglement of your problems, the adjustment of your being to its place in the scheme of things. We shall not begin to understand Shakespeare, until we see him throwing floods of light on the hidden places of the inner nature of man. "Our true intent is all for your delight" is often quoted as if it were his own motto and motive; but remember the words are not so much Shakespeare's as Peter Quince's, who with them introduces the tedious-brief clown-comedy of Pyramus and Thisbe to Duke Theseus and his court. Had Shakespeare spoken for himself, he might have put it: "Our true intent is that you shall know yourselves" — look in a mirror held up to (your own) nature, and see that which escapes you in common life.

The play, as given by the Râja-Yoga Players, is excellent throughout, and the fairy parts are especially fascinating: the dancing, the singing, the forest beauty and magic — these things carry you away into another world, the enchanted world of Faerie to the very life. Cobweb and Peaseblossom, Moth and Mustardseed, capture all hearts. The clowns' parts, too, are well done — have been, in past presentations; "excellent good fooling i' faith," well calculated to keep you not much this side of hysterics.— K. M., in *The San Diego Union*, April 20, 1919

PERPETUAL MOTION

T. E.



THE following is quoted from a speech of Lloyd George, the British Premier:

"The only way to carry any great purpose is not on your shoulders but in your heart. Carry it on your back, and it will gradually wear you down. Carry it in your heart, and it will lift you along."

The point is in the last clause. One might have expected the saying to end: "Carry it in your heart, and it will be much easier," or, "You will not feel the weight." But the speaker goes further, and says that, not only will the burden cease to press, but it will even become converted into a help, lifting you along.

This reminds one of a remark in *Isis Unveiled* to the following effect:

"One thing is certain, when a man shall have discovered the perpetual motion, he will be able to understand by analogy all the secrets of nature; progress in direct ratio with resistance." Vol. I, p. 502

Does not this mean that, as in the moral world, so in the physical, there is an energy which increases in proportion to the resistance opposed to it; and that therefore perpetual motion is theoretically and practically possible? Or, to quote again from the same page:

"As everything below is like everything above, who would presume to say that, when the conservation of energy is better understood, and the two additional forces of the kabalists are added to the catalog of orthodox science, it may not be discovered how to construct a machine which shall run without friction and supply itself with energy in proportion to its wastes?"

The principle of the conservation of energy has been supposed to do away with the idea of perpetual motion. But an examination of this principle leads to the conviction that it is merely a formula defining the relationships between known facts, and that it stands always ready for modification, should the discovery of new facts render that necessary. A writer on perpetual motion says that:

"If any machine were produced whose source of energy could not at once be traced, a man of science . . . would in the first place try to trace its power to some hidden source of a kind already known; or, in the last resort, he would seek for a source of energy of a new kind and give it a new name."—Prof. Chrystal in *Enc. Brit.*, Ninth Ed.

So the theory of the conservation of energy is prepared to accommodate itself to facts, and, in fact, to bestraddle any emergency that may arise. Can we then accept it as a prohibitive dogma? Illustration is provided by the discovery of radioactive minerals. Here was a fount of energy arising from a new source; and the source was duly acknowledged and christened. The theory of conservation simply expands and takes in the

THE THEOSOPHICAL PATH

new ground. The equations are adjusted accordingly. I bow down to the inexorable truth of the equation that $x=y$; which does not prevent me from claiming a large liberty under it just the same.

A clock has been made in which the energy was provided by the casual rise and fall of mercury in a barometer; as this energy was found to be far more than sufficient, some of it could be stored, so as to make quite certain that the clock would not at any time cease running. Why was not this perpetual motion? The source drawn upon was the variations in pressure of the atmosphere, and the clock might be supposed to have some infinitesimal influence in slowing down the motions of the celestial machine and thus bringing on the end of the cycle of manifestation a little sooner. But this point is not worth considering; especially if we say that the universe periodically winds itself up again. It is evident that other machines can be constructed which draw upon the motions of the earth, as for instance a tidal machine.

So much mechanical work produces so much heat, but radium was found to furnish heat without the expenditure of mechanical work. Hence this energy had to be referred to a new source; and the atom was said to possess a vast potential energy, normally occupied in the maintenance of the integrity of the atom, but set free when that integrity collapsed and the atom disintegrated. This means a widening of the theory and a consequent readjustment of the equations. How often may the process be repeated? The more weighty discoveries, it appears, are empirical, and theory follows in the wake. Tomorrow I may discover some new fact which will necessitate an alteration of the theories. Thus doctrine formulates revelation; and binds only so long as no new revelation supervenes.

The theory of 'relativity' goes behind the propositions of conventional mechanics by digging into the axioms and postulates thereof; and the architects of cosmic theory find themselves planning the erection of a house on the supposition that the foundations are in constant motion and the corner posts in a state of indeterminate oscillation. This turning of constants into variables raises the burning question as to what new constants we can find or select as our standards of reference. The old adage, *Quis custodiet ipsos custodes?* finds a new application when we ask what is the use of nailing a thing down in a certain place if the place itself cannot be trusted to stay still; or when we make an appointment to arrive at a certain time, and then find that the time has moved.

So, with all this in view, it does not seem so very absurd to imagine that you or I may discover a machine whose internal energy increases in proportion to the resistance offered; and then we can employ a mathematician to devise an equation which shall duly formulate what we have

FOR THE BROKEN LIVES

discovered. And it shall go hard with him indeed, if he does not succeed, by selecting the requisite values for his terms, in making that equation balance.

The distinction made in our initial quotation, between the effect of a burden when carried on the shoulders and when borne on the heart, may be said to define a distinction between the lower and the higher nature of man — between the material and the spiritual. The shoulders, coming under the laws of matter, tire, and must be given time to recuperate. The heart draws new strength from resistance. Perhaps it takes its energy from a bottomless fount and is thus a kind of perpetual lamp. The perpetual lamp was another quest of medieval philosophy — now classed as one of the seven great delusions. But what we have said about perpetual motion applies to it. Again we find radium coming to our aid with suggestive facts.

The rigid quantitative rules of physical science have usurped the dominion of our minds to such an extent that we apply them where their influence does no good. People speak of themselves as though they were engines having a measured quantity of energy, which run down after a measured quantity of work, and which need a measured quantity of food. But times of emotional excitement upset all these calculations, because then energy is drawn from a higher and fuller source. And so it may be surmised that within each is an *exhaustless* fount of energy, making our possible resources incalculable, except by an equation where $x = \text{infinity}$; and the *perpetuum mobile* is discovered in human nature at any rate.

FOR THE BROKEN LIVES

KENNETH MORRIS

I WATCHED this morning, and behold!
the sky above the mountains wet,
Where the sun rose in frenzied gold,
with agony and bloody sweat.
And as I thought of you, I knew
'twas memory of your griefs retained
With such Gethsemanean dew
that keeps the Front of Morning stained.
Because your sorrow is not yours
alone, but ripples back and runs
Along the universe's shores
up to the Fountain of the Suns;

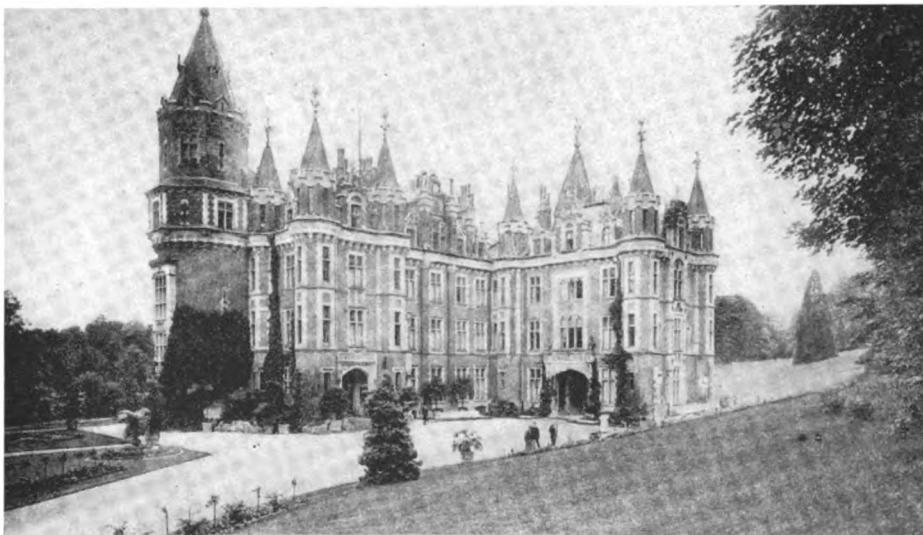
THE THEOSOPHICAL PATH

And in the far and void of night,
 stabbed with the reflex of your pain,
The constellations lack delight
 until your hearts are healed again. . . .

I watched this evening by the sea,
 and saw the somber sun go down,
And knew tomorrow's dawn should be,
 and the heavens' splendor not to drown.
And when the sea-tides ebbed away
 and left the rocks and shingle bare,
I knew tomorrow they would sway
 again their plummy beauty there;
And that the tides of life would rise,
 and reflux o'er this waste of pain,
Cover away your agonies
 and bring you human life again.
Yes, you! Such depth of mercy lies
 hid in the inmost heart of Fate,
You yet may view with dauntless eyes
 these outraged years disconsolate,
And all beyond the clouds of awe
 that hide from us the Heart of Things,
Discern the splendor of the Law,
 the perfect peace, the healing wings. . . .

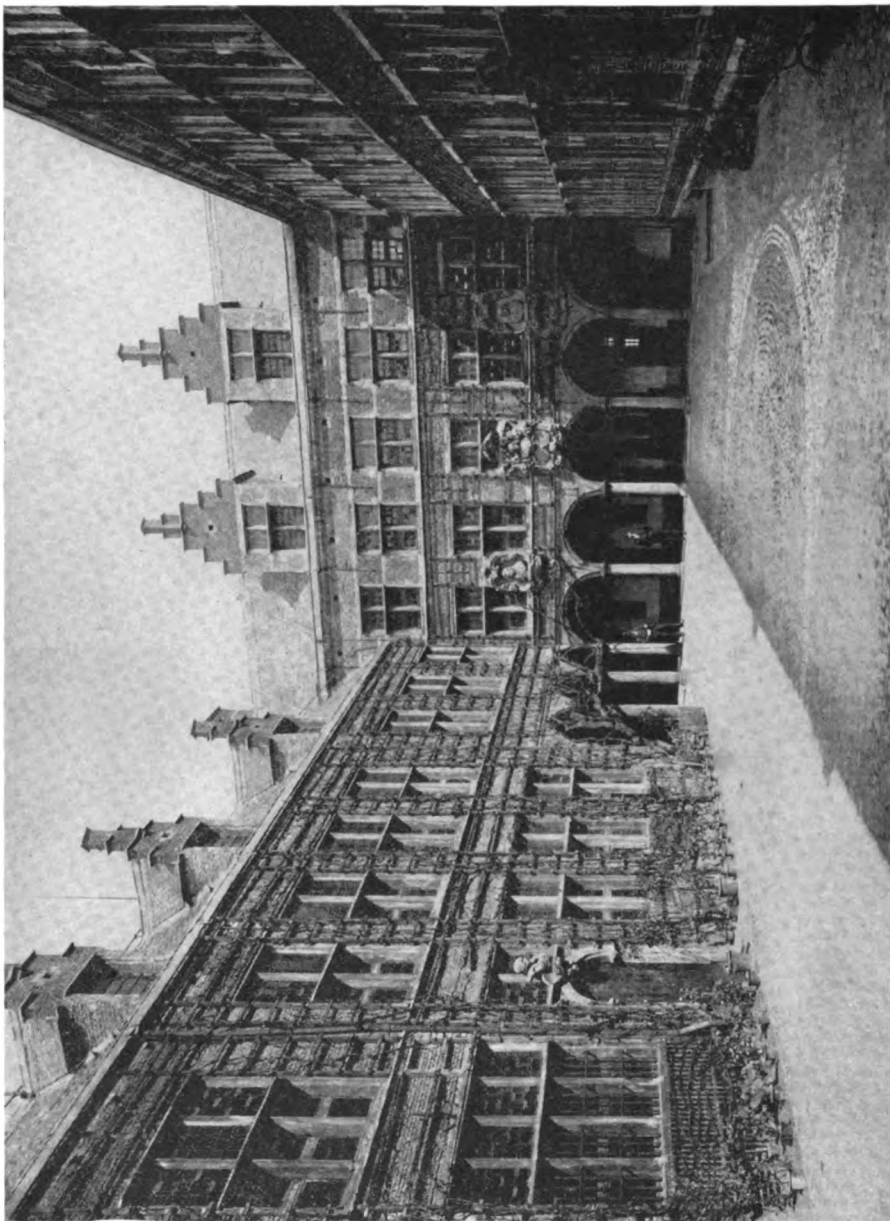
Dear hearts! I know that though you die,
 and leave this earth unprofited,
There is a dayspring from on high
 on all your aspirations shed;
A quickening in the dusk beyond:
 seeds of resurgence in the tomb,
Whence, called as by some wizard's wand,
 you shall re-burgeon forth and bloom!
And all the frustrate deeds and dreams
 you would have dreamed on earth, and done,
Shall yet have ripening 'neath the beams
 of our own dear and daily sun.

*International Theosophical Headquarters,
Point Loma, California*



Lomaland Photo & Engraving Dept.

(ABOVE) THE KING'S HOUSE. BRUSSELS, BELGIUM
 (BELOW) CHÂTEAU DES AMEROIS, NEAR BOUILLON, SOUTHERN BELGIUM
 Country home of the Countess of Flanders, Mother of King Albert.



Lomeland Photo & Engraving Dept.

COURT OF THE MUSÉE PLANTIN ANTWERP, BELGIUM

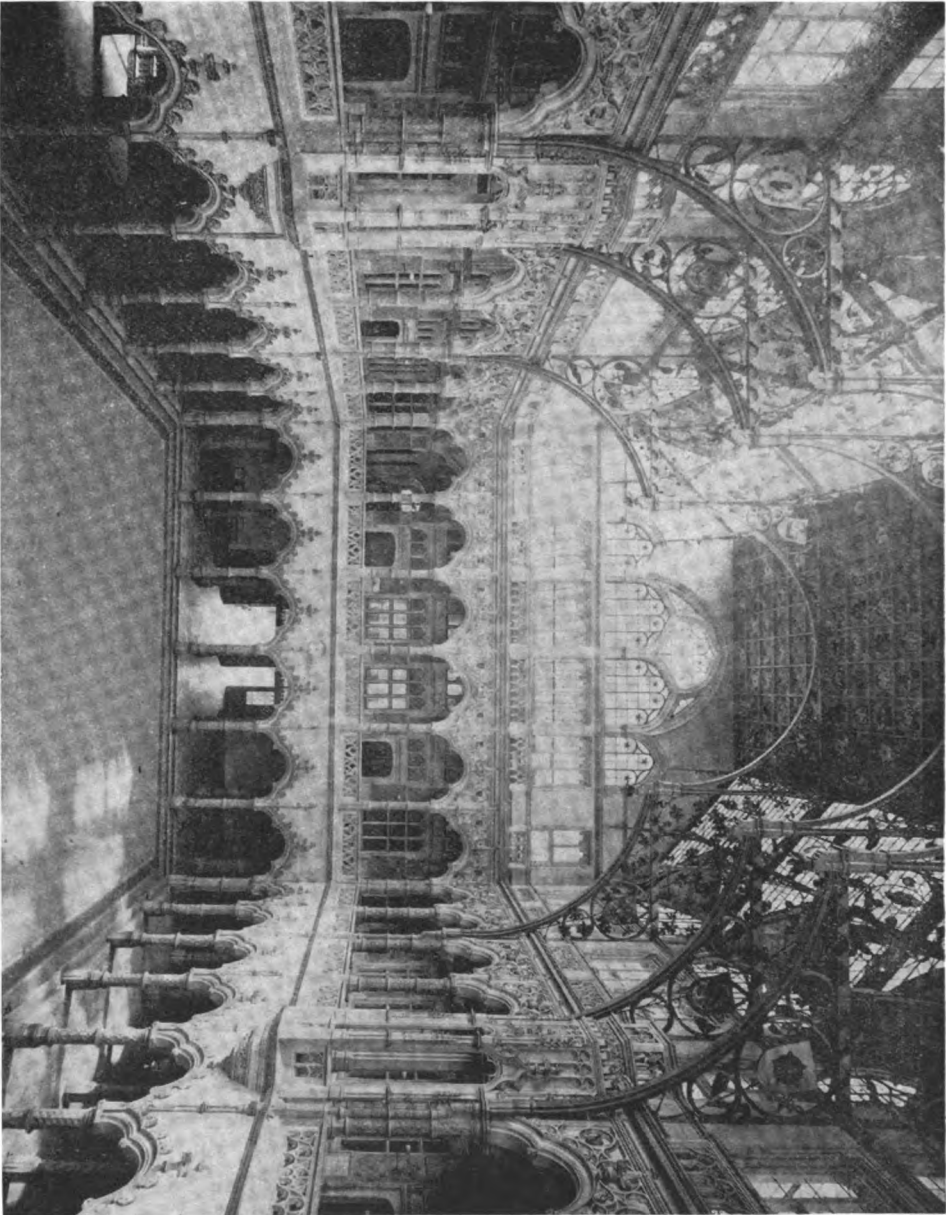


Photo by G. Zaccarini & Co., Antwerp

Lomaland Photo and Engraving Dept.

INTERIOR OF THE BOURSE, ANTWERP, BELGIUM



Lomaland Photo & Engraving Dept.

(ABOVE) THE VERY ANCIENT BRIDGE OF THE AUGUSTINS
(BELOW) THE BRIDGE OF GRUNTHUSE, BRUGES, BELGIUM

IS THEOSOPHY PRACTICAL?

MONTAGUE MACHELL

HERE is a question often asked, which for the sake of inquirers deserves to be exhaustively answered. The search for an adequate philosophy of life is a tremendous business — far more vital than the search for a profession, the choice of a wife, the question of one's political platform, etc. It concerns not a man's one life merely, but his entire evolution; success or failure in his search may mean a difference of many life-times of progress. Probably the most pathetic picture life holds is that of a man seeking Truth and failing to find it. To be sure, he who demands it and will accept nothing else, will in his own way and in his own time find it. But who has not felt his heart ache for the battling and bruising such a nature must experience in the search? So that any man who comes to a Theosophist with the question "Is Theosophy practical?" whether his question be due to a disinclination to admit that he sees that it is, or whether he really wants to know, is entitled to the deepest consideration and most exhaustive explanation of the matter.

When bringing her philosophy to the West in 1875, H. P. Blavatsky declared that she brought nothing new, but only the most ancient world-truths linked together and freed from the obscuration of creed and dogma: in other words — the Ancient Wisdom-Religion. Now it must be conceded that if there is any surety or stability in man and the universe, the basis of all things must be TRUTH. Also, that anything which has lasted from time immemorial and whose presence can be traced from the earliest antiquity — identical in essence in its earliest and in its latest manifestation — must be TRUTH or some portion of it.

Theosophy can be shown to be identical with the essential religions and sacred teachings as far back in history as research is able to go. Upon this identity of Theosophy with the deepest wisdom of all ages Theosophists base their right, in part at least, to call their philosophy TRUTH. I say they base their claim *in part* upon this identity. Its further justification lies in their own test and experience of the teachings as applied to the problems of life. In it they have sought satisfaction for their hunger for Truth and it has satisfied that hunger.

Let us look at the essentials of this philosophy and see if these claims really are justifiable. Happily there is no Personal God here to warn us off the premisses or discourage our earnest desire for enlightenment by an all-befogging inscrutableness — did someone say 'camouflage'?!

THE THEOSOPHICAL PATH

— into which it is sacrilege to pry. “Man, Know Thyself,” is the open sesame to those wide planes of thought and meditation characteristic of the ancient healthful Truth-lovers of Hellas. And if “God” — or better, The Infinite — “moves in a mysterious way his (Its) wonders to perform”, the key to the mysteriousness, Theosophy says, is locked up in our own hearts, and we have full liberty to seek it out whenever we choose — the sooner the better, for us and for our fellows.

First, we have the fundamental Theosophic keynote of man’s immortality, as “he was in the beginning, is now, and ever shall be — ‘Life’ without end, Amen!” As has been pointed out by other writers on this subject, the one eternal fact, undeniable, which forever confronts a man, is that which is summed up in two words — the expression of the only fact he really knows concerning himself — “I AM!” — I AM! Of that much I am sure. I may be an adherent of this sect for a time, or I may subscribe to another creed, or I may learn that I am after all nothing but an illusion of Mortal Mind; I may be a millionaire, a beggar, a thief — the one thing that cannot change about me is my I AM-ness. Through all my change of faith and fortune I never change my conviction that I AM.

Suppose that I try to think of myself as ceasing to be — can I do it? Can you do it? Can you think of yourself as a negation — as *not*? Try the experiment and see if when you have succeeded in achieving extinction in thought from the realm of Be-ness, some aggravatingly intrusive little brain-wave does not ripple in with that annoying query: “Now I wonder how I shall feel when *I am* like that?” — you notice it’s still “I” and “I AM” although you are contemplating yourself as “a thing of nought.”

No, it simply cannot be done! Drive your thought back to the limit of elimination and you will never be able to eliminate the consciousness of consciousness. And just as consciousness refuses to grasp or contemplate a *finis*, so it is likewise incapable of contemplating its beginning. It is simply I AM in one form or another, in the past, now, and all the time.

So here is one principle of Theosophic thought which seems to be fairly justified in calling itself TRUTH. And it is, moreover, a restatement of the belief proper to the most ancient races of mankind, one of the age-old concepts of the Wisdom-Religion.

The next principle we may take up is the Theosophical teaching that man *is* a Soul — his essential Divinity.

Two poles of contemplation inhere in all religious thought, which, by the way, originate not in creed or dogma, although now so firmly crystallized there, but in the nature of man himself. These are, theo-

IS THEOSOPHY PRACTICAL?

logically expressed: God and the Devil, Heaven and Hell, Angel and Demon, Righteousness and Sin, Bliss and Damnation; in Theosophical terms, Duality. There is no quarrel, I believe, between Theosophy and theology as to the existence of a Divine Source of all things; the difference arises in the conception each holds as to the nature of Deity. Each, however, is agreed that all things in this universe spring from a divine source. To this divine source or Deity is universally attributed omniscience, omnipresence, omnipotence, and immortality. This being the case, a logical mind will argue that Truth must be an attribute of Deity, must indeed be the very nature of Deity, in which case Truth must be, as we know it to be, eternal and undying — it always has been and always will be. Arguing from this premiss then, what must we think, from the standpoint of mere logic and reason, quite independently of what our own hearts tell us, of the nature of that in us which says 'I AM' eternally? Are we not to argue that it must necessarily be an aspect of Truth and hence of Divinity, and hence of Deity Itself — *and hence indwelling and identical in all men* — WHENCE THE INEVITABILITY OF HUMAN SOLIDARITY — UNIVERSAL BROTHERHOOD?! So it appeals to me, and were I looking for the support of logic to an already firmly-established conviction of man's divine nature, such would be my argument. The alternative — that the opposite pole, the demon, wrong, sin, *untruth*, should be the origin of the universe and source of all, is certainly unthinkable. There may be those who harbor such a monstrous thought as this — all things being possible in this world — but certainly no rational-minded Theosophist. So the essential Divinity of man can be justly shown to be one of the aspects of eternal TRUTH.

Now as to the third great Theosophic doctrine — Karma — or the law of absolute harmony between cause and effect.

Truth is ever just, harmonious, symmetrical; it is the one word adequately applied to all that is rightly and justly fashioned: of *true* proportion, *true* in form, of *true* construction, and so forth. Hence, if we postulate a universe called forth by Divine Will, fashioned in accordance with that Will, and governed by It, the laws of that universe must be laws of absolute justice, absolute proportion, absolute order and symmetry, which, despite apparent inequalities and injustices, really bring to each man the exact resultant of his own actions. Such are the laws which the Theosophist accepts under the workings of Karma — absolute justice without possibility of chance or caprice; this justice, to be sure, is only rendered evident taken in conjunction with its complementary doctrine of Reincarnation, the latter being in itself a recognition of the innate symmetry and proportion of the universal plan.

So, upon grounds of pure logic and reason, quite independent of the

THE THEOSOPHICAL PATH

inner and unanswerable conviction of the heart of man, essential teachings of the Theosophical philosophy of life are shown to be in harmony with the most rational conception of Truth, as far as we are able to understand it. And having at some length, endeavored to satisfy the inquirer of this fact, we are in a position more justly to consider the question, "Is Theosophy *practical*?"

As far as I have been able to make out, this question is asked by two main classes of mind: the superficial materialist, and the ardent intellectual searcher for the truth. The deep thinker who is spiritually-minded, immediately on finding Theosophy, is drawn to it without questioning, because it satisfies his deepest thoughts and yearnings. The man whose intellectualism is warmed and tempered by the heart-force, sees by the light of the heart that the doctrines of Theosophy *are* true and *do* satisfy. Each of the above-mentioned inquirers means something different by his question. The first generally means: Can I make it add to my success in gaining a name in the world, in amassing worldly possessions and acquiring fame and position? The second means: Will it fit in with the general scheme of the universe which after long research and intellectual study I have worked out?

Needless perhaps to say, there are some who have asked the question with these thoughts in mind and have satisfactorily proved, as they think, that the answer *must* be in the negative. Well, to a large extent it must; although it can be shown that a little of the right kind of study and application of Theosophy will make of a business man a better business man, and of an intellectualist a better educated and more perfectly equipped intellectualist. But here is the question: Does the world want more business acumen, more skill in amassing wealth, more ability in driving a hard bargain, in order to render it a better place to live in — in order to hasten human evolution? Does it need more intellectualism, more theorizing, more formulae, to solve the problems of life? Theosophists think not and would never have accepted or championed the doctrines of Theosophy did they merely tend to these ends.

But the materialist, who despite his materialism is earnestly seeking something bigger and better than he has yet been able to find in life, can certainly receive an affirmative answer to his question, if he chooses to seek it himself. So also can the intellectualist who is willing to enlarge his viewpoint and perceive something more than intellectualism in life.

Theosophy is practical — when put into practice. Theosophy is applicable to the needs of daily life for him who will apply it.

Now a philosophy of life is required in order to answer a man's mental and spiritual *needs*, not to bolster up or corroborate his personal view

IS THEOSOPHY PRACTICAL?

or theory of life, not to satisfy a personal and peculiar *want*. The philosophy will not answer all his questions, no philosophy will; the most it can do, if it be a genuine philosophy, is to show him *how* to find his answers: *he must do all the finding*.

Theosophy is practical: why? Because it is a sure and certain help in fulfilling the function of life. And the function of life is — whether we are willing to admit it or not — *to develop character*, to gain experience for the sake of the Divine Self in us. Oh, to be sure, I can hear certain eminently ‘practical’ minds objecting: “That’s soaring. Where would the world be if we all shut up our business offices and went to cultivating our souls?!” Well, where would it be? — it certainly could not be much nearer perdition and dissolution than it is today. But as a matter of fact you are not asked to stop doing business — although there would be no harm in doing it a little more like human beings and less heartlessly. You are not asked to relinquish any of the normal and necessary activities of your daily life, but you are asked to realize that these represent but one side of the picture. And here is the gist of the matter — the actual point at which Theosophy is more practical than any other philosophy or religion to be found today. It shows a man the *essentials* of life and it shows him *where to seek the answer* to his questionings. That is what we want today — not to know more about how to do what we are already doing, but to know *why* we are doing it and whither the doing of it is to lead us. For centuries men have been taught to look *outside* of themselves for light and guidance. At some point in world-history those powers which assuredly represent the Lower Self of humanity, succeeded in getting hold of religion, and once having got control of it they deliberately gave it a twist so as to make it serve their own ends. The devil in every man is continually seeking to cow him with *Fear* — to kill his self-confidence and keep him in subjection to its behests. Enemies of human progress have deliberately adopted the same plan — and the majority of humanity has allowed itself to be fooled. Practical? Why orthodox religion is, for the most part, the most ridiculously *unpractical* doctrine that could have been devised! And if a man nurtured in the accepted religious dogmas of today achieves true spiritual enlightenment and liberation from the Lower Self, it is *in spite* of his religious training, not because of it!

Who ever heard of a man attaining self-confidence, self-respect, self-mastery, brought up on the doctrine that he is naturally, innately, originally, and by the very nature of things, a miserable sinner; that he is absolutely impotent to redeem himself, his only chance being to rely on some external power, some personal God, who being responsible for getting him into this state of sin, “out of his infinite love and mercy,”

THE THEOSOPHICAL PATH

is alone capable of extricating him, "to his infinite glory and praise"?

So the materialist may find the practical help of Theosophy in the injunction it gives to "Look inward." Those two words, rightly understood and followed out, by changing his point of view from the superficial to the inner life, at once give him a sense of proportion and show him where to seek for guidance in all his perplexities — to the ever-present God within, impersonal, universal, immortal. Outwardly his course of action may change but little, yet by obeying that injunction, every act of his life down to the smallest detail becomes infused with a new meaning, the ultimate result of which must be the reconstruction of his entire course of action and habits.

To the second questioner Theosophy brings practical assistance by supplying the missing note in his life, in the Heart-Doctrine. He has become confused and cold in his outlook on life by supposing that it could be interpreted and understood from the standpoint of the intellect alone. Theosophy shows him that it is not an intellectual scheme worked out intellectually — it is the expression of a great Heart-Force whose laws are rhythmical and harmonious. Find that heart-force in your own life, it tells him; find the wells of sympathy in your own being — *look inward*, and you will find that "There is Africa and all her marvels in us." Then the narrow one-sided outlook which has been responsible for so many of your perplexities and confusions will broaden its scope so as to take in all its phases, enabling you to see life from other points of view besides your own. You will then become a *practical* idealist, in place of an unpractical theorist; your philosophy of life will be based on knowledge instead of assumptions.

The great idea to be borne in mind is that the *practical* things of life are not necessarily the tangible, material things; indeed, some of the wisest peoples of all ages have shown that these are the illusions of life, as opposed to the things of the spirit which are truly the realities. Obviously, the practical things of life are those most essential to the right living of it. Since the only real and lasting thing in man is his inner nature, the practical things of life must be those pertaining to a clear and rational understanding of the constitution and laws governing this nature, and concerning these things a practical philosophy of life must give enlightenment. Theosophy does give this enlightenment, and he who after *studying and applying* it to his life still maintains that it is not practical, has either got hold of a bogus form of Theosophy, or else is in need of recognising and acknowledging honestly what are the really *practical* things of life. Let him study history and remember that no nation has been able to throw off decline and ultimate annihilation by means merely of a thriving commercial life, tremendous material re-

THE SCREEN OF TIME

sources, brilliant intellectual activity, boundless wealth, and the comforts and conveniences of a high order of civilization. As all growth is from within outward, so all decline is from within outward. That life is alone entitled to be called sane and practical in which there is balance and harmony between the forces of head and heart, in which there is equilibrium between the outer and the inner, between matter and spirit.

THE SCREEN OF TIME MIRROR OF THE MOVEMENT

SUNDAY MORNING SERVICES IN ISIS THEATER

“WE are all concerned in this crisis in human evolution. History is only human nature at work. Human nature is expressed in conduct. The essential current of history, of which the most prominent feature is wars, can only change its direction and take a new one by the activity of a new or hitherto latent element in human nature,” said Dr. Herbert Coryn in his address upon ‘Every Man’s Concern in the Present Crisis in Human Evolution’ at the services of the Universal Brotherhood and Theosophical Society held at the Isis Theater on March 16th. “There is a lost key in human thought, a forgotten standpoint from which alone life can be intelligently and hopefully surveyed.

**The Present Crisis
in Human
Evolution** When this key was lost or abandoned, and men no longer thought of this earth-life as one of a long series, that is, when they gradually lost belief in reincarnation, life began to lose its meaning and perspective, its proportion and horizon. For so profound a truth could not be lost without a general mental dislocation.

“Reincarnation is the lost or forgotten key. It is the great truth that opens up all the others. Life would be altogether unreasonable without it. Think, on the one hand, that we are tossed together promiscuously here on earth for a few years, rubbing against each other, contending against each other, and then that we leave life separately we know not whither. Think, on the other hand, that the race is here on earth as its home, one vast kin and family, learning together, progressing and ascending together, sharing and re-entering upon the common knowledge and thought and achievement, mounting always upon a past of its own collective making. Contrast these two views and then consider which of the two will foster the sense of brotherhood. What we call civilization has shown its incapacity to protect itself against its own destruction. Brotherhood is the necessary condition for that growth of mind and character that will transform life.”

THE THEOSOPHICAL PATH

Theosophical services at Isis Theater on March 23rd were conducted by Divinity Students of the Point Loma School of Antiquity of which Mme Katherine Tingley is President. Miss Karin Nyström, Mrs. Hazel Minot and Charles M. Savage spoke on 'The Law of Karma' and Iverson L. Harris, Jr., read a paper on 'The New Type of Man that the World Needs.'

Said Mrs. Minot: "To understand the law of Karma one must understand its twin doctrine, Reincarnation, for they complement each other. It is the law of cause and effect, the law by which we reap what we sow. Some, it is true, may say that they do not care to know what the present

**Karma, and
the Ethics of
Theosophy**

has to do with the past or the future, but it is just that limited vision that is responsible for conditions in the world today, for we must realize that the seeds of the present harvest of suffering were sown ages upon ages ago. Yet one must not confuse it with the old Mosaic law of 'an eye for an eye and a tooth for a tooth.' It is merciful, and is an impersonal teacher. It is essentially practical in its lessons, and is what may be called the law of self-respect."

"Madame Blavatsky said 'Theosophist is who Theosophy does,' " said Mr. Savage. "No mere talk about the laws and principles of Theosophy will carry us through or will really help the world. Our duty as Theosophists is to put our principles into practice, and it is because Theosophy inspires one to do this that it is destined to play such a part in the regeneration of the world."

"Karma is a very ancient term," said Miss Nyström, "and it is because we have no word in our own language that so well expresses the idea that I think we have lost something that ancient civilizations possessed. Karma, Reincarnation, and the Divinity of Man are the three great keynotes of Theosophical teachings. Optimism and mercy are the essential qualities of Karma."

Iverson L. Harris, Jr. quoted Madame Blavatsky as follows: "A clean life, an open mind, an unveiled spiritual perception, a valiant defense of those who are unjustly attacked — and a constant eye to the ideal of human progression and perfection. These," he said, "are keynotes of character for the new type of man the world needs."

"What is the reality that lies behind existence?" said Mr. R. Machell in an address upon this subject at the Theosophical services in the Isis Theater on March 30th. "It is the soul of man," he declared.

"Science has shaken to the ground many a superstitious structure built

**Soul, the Reality
behind Phenomenal Existence**

upon the old mystical concept of the Supreme Intelligence manifested symbolically to the minds of men as God. But in destroying these temples of imagination, Science seems to have shaken man's faith in the reality that lies behind existence. Total loss of faith is a heavy

THE SCREEN OF TIME

price to pay for emancipation even from all the shackles of superstition.

"In their eagerness to grasp pleasure with both hands, people let go of the key of knowledge and it is lost. But the lost key may be found again. Self-mastery is within the power of all, and it is never too late to find the path that leads to self-redemption.

"The passions that seethe within are currents that flood the abode of the soul. They must be turned back by obedience to the laws of nature, which are the laws of purity and right conduct, of wisdom and service. They are rules of happiness and they are the paths of true self-knowledge. Beware of false teachers who will tell you that your vices are but natural expressions of the soul seeking self-completion, when you should know that they are no more than self-gratification, however they may be camouflaged with high-sounding terms borrowed from some misunderstood philosophy.

"The path that leads to self-knowledge is a clean path and a joyful one. Melancholy is too heavy a load for one who will tread that road. The burden of egotism must be dropped if you would climb to the heights of self-knowledge and live in the sunlight of Wisdom and Joy."

'Theosophic Light on Vital Principles of Reconstruction' was the theme of Madame Katherine Tingley in her address at the services of the Universal Brotherhood and Theosophical Society at Isis Theater on April 6th. She declared that among these principles were brotherhood, the divinity

Mme Tingley on of man and the immortality of the soul, the great
Vital Principles law of cause and effect known in Theosophical study
of Reconstruction as Karma, man's perfectibility, altruism as the key-note of conduct, and self-control as the great key to human problems. She said:

"We must rise to a condition of mind that will give us a substitute for desire and selfishness and for materialism and greed. If we fail to do this and attempt to go on as we are now going, we shall find that the growing forces of evil that are coming to the surface all the time, new aspects of crimes and brutality, destruction of homes and nations, will increase so rapidly that within a year or two we shall not have time for any discussion.

"There is one key which Theosophy gives and that is self-control. How is it possible to accentuate our lives in noble acts on the basis of desire? We must gain a quality of trust and self-control and thus mark the line between the spiritual and the animal in man. We must bring home to ourselves the knowledge of just how far we have let the animal govern in our lives without realizing it, or how far we have followed the path of right-action so nobly and so daringly that we would be willing to have the search-light of the world turned on our lives. These two forces are within man. He may hold the kingdom of heaven within himself or a hell that exceeds anything ever heard of. The two forces, one good and the other evil, are

THE THEOSOPHICAL PATH

within each man, and the great drama of life goes on from day to day, from year to year, from generation to generation, through the centuries, within the human heart.

"How are we going to move together, heart, mind and soul, for the reconstruction of the nations, with all these underlying differences of intention, of ideals, of customs, of principles, and of politics? We must find a basis for unity. We must come to consider ourselves so much a part of the world that we will look upon all humanity as one great family."

— F. J. DICK, EDITOR

SCIENCE NOTES

ASTRONOMY in Denmark seems to have reached the conclusion that all comets hitherto observed belong to our own solar system. The reason is that if the eccentricity observed is say 1.005, the orbit would be hyperbolic, but if 0.995 elliptic. In the former case the comet would not return, or at least it has been so assumed. But the contention is that the hyperbolic shape has been calculated to be due to perturbative action of planets. The argument may conceivably cut both ways. Comets coming from interstellar space below a certain critical velocity might be captured by the solar system, with a resulting elliptical orbit. Also some with e slightly less than unity might be perturbed in some cases on their backward journey from the sun so as to make e greater than unity. If a planet, or its original nucleus, can be captured by our system, why not comets likewise? The ancient teaching is that Neptune was so 'captured.' It does not, therefore, really belong to our system. It is surely remarkable that precisely in the case of Neptune Bode's law breaks down utterly. For the benefit of those not familiar with this 'curious coincidence,' or 'superstition,' this 'law' of distances from the Sun is that if you write eight 4's, and under the second 4 put 3; beneath the third, twice 3, and so on, doubling the added number each time, the following numbers result: 4, 7, 10, 16, 28, 52, 100, 196, which represent very nearly the relative distances *as they now are* from the Sun of Mercury, Venus, Earth, Mars, Mean Asteroid, Jupiter, Saturn, Uranus.

The various forms of the nebular theory, so far as generally accepted, have not regarded comets as especially involved in the evolution of the solar system — but the ancient esoteric teaching was otherwise, because

"it recognises the comets as forms of cosmic existence *co-ordinated with earlier stages of nebular evolution*; and it actually assigns to them chiefly the formation of all worlds." — *The Secret Doctrine*, I, p. 559.

"The two parts of the general problem, that of the formation of the universe, or the formation of the suns and stars from the primitive matter and then the development of the planets around their sun, rest on quite

THE SCREEN OF TIME

different facts in nature, and are even so viewed by Science itself. They are at the opposite poles of being." — Ibid., p. 595.

"To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature*. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upâdhi* to this, there must be the sixth, its vehicle — *primordial physical matter*, so to speak, though its nature must escape forever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. This is whither the nebular theory has led Science. In sober fact and truth this theory is twin sister to that of Ether, and both are the offsprings of necessity; one as indispensable to account for the transmission of light, and the other to explain the problem of the origin of the solar systems. The question with them is, how the same homogeneous matter could, obeying the laws of Newton, give birth to bodies — sun, planets, and their satellites — subject to conditions of identity of motion and formed of such heterogeneous elements." — Ibid., pp. 594-5.

There has been speculation lately on the possibility of the atomic weight of the heavier elements increasing with their age. Atomic weight means, the *relative* combining proportions by weight. It would seem that there ought to be some standard known to be invariable through the ages, before a decision could be reached. For instance, is the attraction of a particle of oxygen to the Earth invariably the same? In these times of radio-active transformations the answer may not be quite so definite as we think. So the question might be, which element (or what we take to be one) changes most or least? One thing we are told by Teachers is that the lowest point of objective materiality in this Round of the evolution of our world-system was reached about the middle of the Fourth Race, several million years ago. So the Earth is on its way upward toward physical spiritualization. Which would seem to have something to do with radio-activity, visible or invisible. And, by the way, the spiral table of the 'elements' rather suggests that some of the heavier of them have disappeared.

Referring to a note in our February number, 'A Planet — or what?' it appears that ten careful measurements of the center of this object were made at the Yerkes observatory in 1918. The results were: (1) it is exactly opposite the Sun (hence always in the Earth's penumbra); (2) it has no oscillation in longitude; (3) it is brighter at and near the center; (4) no parallax has been found. The latter result may be due to the difficulty of locating the center within one degree of accuracy. Assuming it to be a

THE THEOSOPHICAL PATH

million miles off, the horizontal parallax would be only a fourth of a degree, and less when seen nearer the meridian. Professor Barnard considers the theory, that it is a kind of "tail to the Earth," to be plausible. Our readers may recall that H. P. Blavatsky's words are: "a planet like our own, *attached to the latter*." In the meantime the suggestion may be hazarded that neither this nor the aurora are atmospheric phenomena, any more than sound itself, though all are seen or heard through the atmosphere.

Speaking of the aurora, experiments by Scandinavian meteorologists show that great progress has been made in the study of this beautiful phenomenon, particularly in the imitative methods devised with magnetized globes representing the Earth, and receiving cathode rays. No complete theory, however, appears as yet to have emerged. That there are polar emanations of some kind and solar radiations of some kind, all contributing to the observed effects, is of course inherently probable. But it is perhaps not so certain that the primary exciting cause lies in the solar rays. These may occasion the Earth emanations to become physically visible — just as certain invisible, cool solar rays, encountering Earth emanations of another kind, engender those effects we recognise as heat — the Earth's heat though, and not the Sun's. But Science does not yet know that the Sun is not a hot body, so we are on heretical lines, it is to be feared. In any case it would be interesting to know whether the austral and boreal auroras are essentially alike, or whether, for instance, they have both been examined with a Nicol prism. Three years ago a Canadian astronomer and meteorologist suggested that "we may look upon the sun . . . as the medium that sets loose the bound energy residing in and on the earth." Or, solar life-rays render various kinds of Earth-emanations perceptible to one or another of our senses, would perhaps better express it. In any case it was a happy way of looking at these matters. The point of all this may be judged if we give another quotation from H. P. Blavatsky's writings:

"The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural 'safety-valves,' would have been rent to pieces long ago." — *The Secret Doctrine*, I, p. 205.

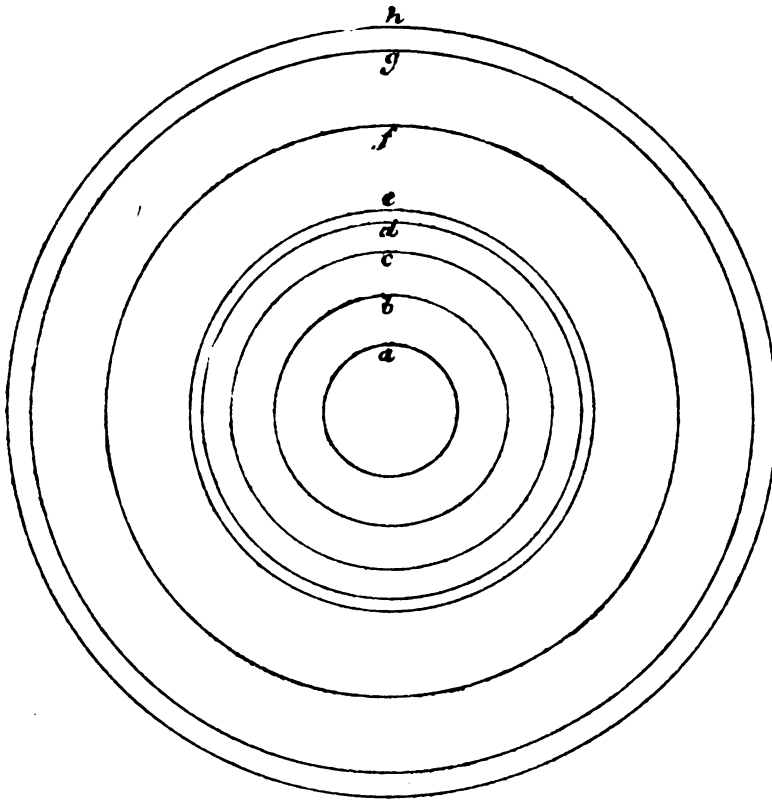
The figures above given in connexion with 'Bode's law,' which bear a strong resemblance to certain Pythagorean numbers, bring to mind the *origin*, as it is called, of the decimal system. As if a fundamental fact in nature, geometrical as well as numerical, could be said to have a comparatively recent *origin*! It is rather extraordinary to find scientific writers, whether in encyclopaedias or elsewhere, stating that our decimal system "originated in Europe." Anyone who has read about ancient Eastern chronology must know that the decimal system has been in use from the remotest times in *archaic* India (Tibet, Mongolia, Great Tataria and Persia-Iran). Moreover the Sanskrit forms of 2, 3, 5, 6, 9, and 0, are the originals of the Arabic

THE SCREEN OF TIME

outlines. Again, the archaic figures for the cosmogonic *yugas* and *kalpas* (expressed in the decimal system) are of magnitudes beyond the wildest flights of modern astronomy's 'light years' rendered in solar years. D.

THE EMPLACEMENT OF THE PLANETS

KEPLER is said to have been delighted with his 'pseudo-discovery,' as it has been called, that there is a relation between the mean distances of the planets and the five regular solids in geometry. It is more likely that the hint came to him from the teachings of the Pythagorean



school, and that he merely worked it out in his own way. It is just possible, however, that there may be more in the hint than has yet been discerned especially if we grant that there may be periodic variations in the intensities of cosmic magnetism, not necessarily synchronous, among different planets. If we endeavor to apply the geometry of the sphere to the ratios of the planetary mean distances, stopping at Uranus (as Neptune did not originally belong to our system), there result very close approximations to the present

THE THEOSOPHICAL PATH

state of matters. The accompanying figure shows (to scale) the derived spheres produced by the inscription of the Icosahedron in sphere *g*. Sphere *f* is that inscribed in the same Icosahedron. Sphere *e* circumscribes the Internal Dodecahedron formed by joining the corners of the Icosahedron with one another. Sphere *d* inscribes the related cube determined by joining three pairs of opposite edges of the Icosahedron lying in three planes mutually perpendicular. Sphere *c* inscribes the Internal Dodecahedron. Sphere *b* inscribes the Cube formed by joining certain corners of the Internal Dodecahedron, touching it at six points which define the Octahedron, within which sphere *a* is inscribed. This latter also inscribes the Tetrahedron formed by joining certain corners of the last mentioned Cube. Sphere *h* circumscribes the External Dodecahedron formed by producing the face-planes of the Icosahedron. Allowing the planets' symbols to stand for their mean distances, and the sphere-letters to represent their radii, we may state the following proportions (in which *ast.* signifies 'mean asteroid distance'):

$$\begin{aligned}
 \text{♄} & : \text{♀} :: d : g \\
 \text{♀} & : \oplus :: b : c \\
 \oplus & : \text{♂} :: d : f \\
 \text{♂} & : \text{ast.} :: a : b \\
 \text{ast.} & : \text{♂} :: d : g \\
 \text{♂} & : b :: d : g \\
 b & : \text{♄} :: d : h
 \end{aligned}$$

Assuming a time when the Earth's true mean distance was 1.0075567, these proportions give the results in the first column; the second gives the present values.

♄	0.385	0.387
♀	0.732	0.723
⊕	1.007	1.000
♂	1.523	1.523
ast.	2.638	2.650
♂	5.017	5.202
b	9.544	9.539
♄	19.354	19.183

— F. J. DICK



"As, in the microcosm [man], the constant regular tenor of the motions of the viscera and contained juices doth not hinder particular voluntary motions to be impressed by the mind on the animal spirit; even so, in the mundane system, the steady observance of certain laws of nature, in the grosser masses and more conspicuous motions, doth not hinder but a voluntary agent may sometimes communicate particular impressions to the fine aethereal medium, which in the world answers [to] the animal spirit in man."

— G. Berkeley

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either at 'large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

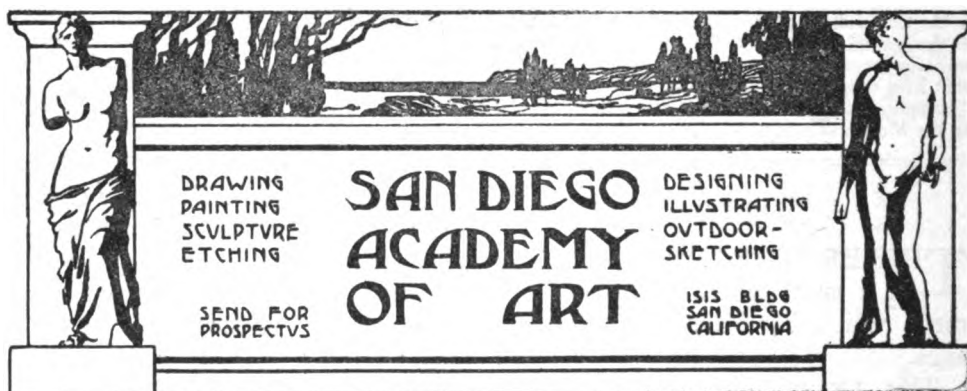
Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters,
Point Loma, California.

Râja-Yoga Meteorological Station, Point Loma, California
Summary for March 1919

TEMPERATURE		SUNSHINE	
Mean highest	59.58	Number hours actual sunshine	265.90
Mean lowest	46.74	Number hours possible	372.00
Mean	53.16	Percentage of possible	71.00
Highest	64.00	Average number hours per day	8.58
Lowest	38.00		
Greatest daily range	19.00	WIND	
PRECIPITATION		Movement in miles	3930.00
Inches	2.02	Average hourly velocity	5.28
Total from July 1, 1918	8.61	Maximum velocity	30.00



The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California



What NEWSPAPERDOM says:

“THE SAN DIEGO UNION, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries — and has a larger circulation than any of them.” ∴ ∴

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

Please mention The Theosophical Path

June, 1919. Theosophical Path



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

Thus, the soul, though of divine origin, and proceeding from the regions on high, becomes merged in the dark receptacle of the body, and being naturally a posterior god, it descends hither through a certain voluntary inclination, for the sake of power and of adorning inferior concerns. By this means it receives a knowledge of its latent powers, and exhibits a variety of operations peculiar to its nature, which by perpetually abiding in an incorporeal habit, and never proceeding into energy, would have been bestowed in vain. Besides the soul would have been ignorant of what she possessed, her powers always remaining dormant and concealed: since energy everywhere exhibits capacity, which would otherwise be entirely occult and obscure, and without existence, because not endued with one substantial and true. But now indeed every one admires the intellectual powers of the soul, through the variety of her external effects. . . .

Through an abundance of desire the soul becomes profoundly merged into matter, and no longer totally abides with the universal soul. Yet our souls are able alternately to rise from hence carrying back with them an experience of what they have known and suffered in their fallen state; from whence they will learn how blessed it is to abide in the intelligible world, and by a comparison, as it were, of contraries, will more plainly perceive the excellence of a superior state. For the experience of evil produces a clearer knowledge of good. This is accomplished in our souls according to the circulations of time, in which a conversion takes place from subordinate to more exalted natures.

— PLOTINUS: *The Descent of the Soul*

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the act of March 3, 1879

Copyright 1919, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor THE THEOSOPHICAL PATH*, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance, single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS; Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*
Point Loma, California

VOL. XVI NO. 6

CONTENTS

JUNE 1919

Yosemite Falls, Yosemite National Park, California		
Theosophical Keynotes	by the Editor	505
Villanelle of the Meadow-lark (<i>verse</i>)	Kenneth Morris	514
Reincarnation	H. T. Edge, M. A.	515
Views of City Life in Japan (<i>illustrations</i>)		521-524
Japanese Cities	Osvald Sirén, Ph. D.	525
The Reinstatement of Religion	Magister Artium	534
The Divinity of Man in the Pulpit	T. Henry, M. A.	539
Astronomical Notes (<i>continued from the March issue</i>)	C. J. Ryan	541
The Crest-Wave of Evolution: III — Greeks and Persians	Kenneth Morris	547
Chinese Memorials	(<i>illustrations</i>)	561-564
Sonnet (<i>verse</i>)	H. T. Patterson	565
Justice	Reginald Machell	566
Truth, Justice, Silence	Lydia Ross, M. D.	572
Harmonious Development	H. Travers, M. A.	576
The Good of One May Make Another Good	Emmette Small	579
Scenes at 'Lilla Skuggan,' Professor Julius Kronberg's Home, Värtan, Sweden (<i>illustrations</i>)		581-584
The Secret Mountain	Aubrey Tyndall Bloggsleigh	585
THE SCREEN OF TIME: Mirror of the Movement		594
Benefit Performances of <i>A Midsummer Night's Dream</i>		597



Lomaland Photo & Engraving Dept.

YOSEMITE FALLS (2634 FEET)
Yosemite National Park, California

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR


VOL. XVI, NO 6

JUNE 1919

"For all this is an everlasting sequence without beginning or end, sustained by its immutable law in the continuity of eternity. It rises and falls alternately, and as time rolls onward, that which had disappeared, again rises uppermost. For such is the condition of the circular movement; all things are interchained in such wise that neither beginning nor end can be distinguished, and they appear to precede and follow each other unceasingly."

— HERMES TRISMEGISTOS, *Asklepios*, xiv. (Translated by Kingsford and Maitland)

THEOSOPHICAL KEYNOTES

ELENA PETROVNA BLAVATSKY, the Foundress of the present Theosophical Movement, is called the 'lion-hearted' by her followers, and I can conceive of no better name for her, because in every act of her life there was a superb courage, a courage of a quality which we rarely hear of except when under peculiar circumstances a man is aroused to his highest motive and most superb effort by some stirring emergency. I mean spiritual courage, of a quality which marks one who has realized that he is essentially divine, which endows him with a measure of knowledge that can come to him only through his inner nature, which at that moment makes him conscious that he is something more than he seems, part of the universal scheme of life, and in harmony with the wonderful forces of nature. In spite of his having made mistakes, in spite of having faltered, of having done injustice to others, once he realizes that he and every man inherits the power to be his own savior, and can make his life an expression of divine law, — that very fact will bring to him a superb courage such as Madame Blavatsky possessed in so marked a degree and which she carried through her whole life.

*

What more optimistic presentation could I make of Theosophy? Here is an optimism that is so superb and so inspiring that I wish I had the power to reach the ear of every preacher and teacher and reformer and statesman with it. And I know that if the best expressions that we have of human life today could have this pulsating and inspiring power of knowledge which Madame

THE THEOSOPHICAL PATH

Blavatsky had, a way would open by which the present threatening problems in Europe and in the whole world might be solved. There would come into the minds of those who are seeking the solution an inner light, an inner knowledge, and an inner and a higher understanding of Brotherhood. The force would be so great that it would not only touch the hearts and minds of those who are participating and helping in this great effort; but it would go out through the world, wherever there is unrest, suffering, discouragement and despair; it would touch the most indifferent, those who are but half living because of the seeds they have sown in the past; it would reach to all nations and bring a breath of new life and hope and inspiration, not only to them but to those who shall follow after.

*

We need the courage of our convictions, but how can we have this in the highest sense unless our convictions are founded on the granite rock of knowledge — self-knowledge — unless we know ourselves? The ancient injunction, "Man Know Thyself," has a greater power today than it had yesterday, because there is a greater demand upon each of us and upon the whole human race. When I think of the needs of the hour, my mind turns to Madame Blavatsky and the message which she brought to the Western world under the divine urge of her convictions, the divine urge of her soul; and the one great object she had in view was to free the minds of men from distrust and skepticism and all that obstructs the Light of Truth. Her endeavor was to remove if but a few of the heavy weights which obstruct the progress of mankind — obstructions that have been imposed upon us through many centuries, obstructions of creeds and dogmas.

*

She did not aim to destroy Christianity. She held in highest reverence the pure teachings of Jesus; but the forms and creeds and dogmas which had obscured those teachings she sought to clear away. She began by bringing to those who would listen another side of the Gospels — an esoteric side. She called to their attention the time and peculiar circumstances in which the Gospels were written; and how the early Church Fathers, in their presentations of the teachings, accentuated certain aspects and obscured others — obscured so much that humanity has been, in a sense, groveling in darkness ever since, though human egotism has flattered itself into believing the opposite. Possibly the early Fathers thought they were acting for the best interests of humanity, the multitudes were not as enlightened as we are, there was little education, very few books, and we will not blame them, we will simply say they did not have the foresight to see the serious results that would follow from their obscurations.

THEOSOPHICAL KEYNOTES

The darkness and ignorance in regard to spiritual things have been largely the result of following the letter of the law rather than the spirit; due also largely to the fact that the early Fathers had not reached a point of inner knowledge, had not sufficiently advanced spiritually to have the inner, higher Light of the Soul, and to know that there were two sides to the teachings which they were passing on to future generations; that the teaching which was given by the Nazarene to the multitudes was different, and was intended to be different, from that which he gave to those who, in seeking to follow the Path, had reached a point of spiritual discernment. All this was shown clearly by St. Paul, truly one of the most advanced exponents of the teachings, and I am very sure that I have the majority of thinkers with me on this point. In his letter to the Corinthians he wrote that he could not approach them as he wished, for they were not in a state of spiritual discernment, he had to meet them as living yet in a carnal condition, saying, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal. . . ."

*

There is evidence of true discernment in those words which shows that St. Paul must have known something of the basic teaching of the Wisdom-Religion which was taught far preceding the time of Christ. Study his writings as a Theosophist would, and you will find that he presents the teachings under two aspects. You will understand that he must have had inner knowledge, that probably he was an Initiate — Theosophists call him one — and that he had knowledge of the esoteric side of the teachings and was trying to lead the people slowly to it. He gave them an incentive to search for it, presented word-pictures of the duality of man, which showed they were still carnal, and had failed to reach the inner higher side of their natures. They were of little faith and so he must treat them as babes and feed them with milk instead of meat.

*

In this and in other ways you will find, if you will but read the Bible from a Theosophical standpoint, that all in it that is worthy of study and belief has two sides. You will find too that in the preparation of the Bible and in the building up of the great Church of Christianity as an organization, much was introduced that had no rightful place in either. Madame Blavatsky clearly shows this in her writings, but please bear in mind that neither she, nor I, nor any true Theosophist, at any time attempts to misrepresent Christianity, though we cannot accept the creeds and dogmas. Take, for instance, the idea of Christ. Theosophists accept him as a great Initiate who had gained his knowledge through many lives, and came truly as the Teacher to the time in which he lived. Study

THE THEOSOPHICAL PATH

his teachings from the Theosophical standpoint, and you will find a new meaning and a new comfort in them. You will discover that something is lacking in the generally-accepted interpretation of them; but turn to Theosophy and you will find the Truth. Such suggestions as these are only for inquiring students, for those who are seeking to solve life's riddles; but for the ignorant and the self-serving and self-loving these things are not given. They are for those who are seeking the Truth, and enlightenment on those questions which to them have heretofore been hard to understand.

*

It was this enlightenment that Madame Blavatsky sought to give, it was she who brought this knowledge again to the Western world. She declared that she did not bring anything original; in her modest and superb womanhood she declared that she had simply found these things, that she had been taught them. In her Introductory to her greatest work, The Secret Doctrine, she wrote:

"But to the public in general and the readers of the 'Secret Doctrine' I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, 'I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.'

"Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of facts — you will never be able to make away with these. You can only ignore them, and no more."

And it is these teachings which the Universal Brotherhood and Theosophical Society is today trying to present — the great and glorious truths which Madame Blavatsky brought to the present age, and which have made this organization the wonderful religious movement which it is. Yet for this she was persecuted and her life shortened by the persecution which came right from the centers of certain religious organizations governed by creeds and dogmas.

*

Let us consider for a moment the meaning of the word Christ, which in the Greek is Christos. There were two words, Christos and Chrestos, which the ancients used centuries before the teacher came whom people call the Christ. In one of her wonderful articles, 'The Esoteric Character of the Gospels,' Madame Blavatsky writes:

"He who will not ponder over and master the great difference between the meaning of the two Greek words — Christos and Chrestos — must remain blind forever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead-Sea fruit of lip-Christianity. . . . The reader must bear in mind the real archaic meaning . . . involved in the two terms Chrestos and Christos. The former

THEOSOPHICAL KEYNOTES

means certainly more than merely a 'good,' an 'excellent man,' while the latter was never applied to any one living man, but to every Initiate at the moment of his second birth and resurrection. He who finds Christos within himself and recognises the latter as his only 'way,' becomes a follower and an Apostle of Christ, though he may never have been baptized, nor even have met a 'Christian,' still less call himself one."

And Madame Blavatsky goes on to say:

"The word Chrestos existed ages before Christianity was heard of. It is found used, from the fifth century B. C. by Herodotus, by Aeschylus, and other classical Greek writers, the meaning of it being applied to both things and persons."

Many examples of its use are given by Madame Blavatsky, who says further:

"All this is evidence that the terms Christ and Christians, spell originally Chrest and Chrestians, were directly borrowed from the Temple terminology of the Pagans, and meant the same thing."

Then after further reference to its use by the ancient writers, she declares:

"In short, there is a deep mystery underlying all this scheme [i. e., the derivation usually given of the word Christos] which, I maintain, only a thorough knowledge of the Pagan Mysteries is capable of unveiling. It is not what the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms Chrestos and Christos by the ancients in the pre-Christian ages."

*

So we see that Chrestos meant a good man, and Christos, an Initiate, not one who had been divinely sent, but one who had advanced spiritually, who had attained self-mastery, self-knowledge, and had greater knowledge than those about him; and that the "anointing," which is the idea generally connected with the name Christos, was simply a form, and did not of itself confer any special power. We see too that this term applies to others as well as to the one whom Christians call the Savior. These ideas which I am presenting to you belong to the esoteric explanation of the Gospels; and so you can see that when Madame Blavatsky brought these simple truths, she brought to the human race something it had lost, something it should have had all down the ages from the old Pagan times when these things were understood. She placed in the hands of her students a key that will open the great book of revelation — man himself, revealing to him the inner, spiritual, immortal side of his nature, from which, as it unfolds, comes a superb courage, an impersonal, self-sacrificing courage, such as Madame Blavatsky had, which is the heritage of all men.

*

If humanity had this courage today, if the human mind would but throw off the bondage of creeds and dogmas and self-serving, and work on the lines-

THE THEOSOPHICAL PATH

of true Brotherhood, we should have a different system of education, a different race; we should be nearer to a state of true Brotherhood, instead of being, as we are, near to insanity — unbrotherliness — in the present condition of the world's affairs. For, as I have often said, unbrotherliness is the insanity of the age — we have but to look about us to see that this is so.

*

In Madame Blavatsky's message there is a great force: it sets the mind to thinking in a new way, it starts new lines of inquiry for the betterment of mankind. She accentuated the idea of unity in diversity, and that in the undercurrents of our lives, in the immortal side of our being, we are all bound together, and Brotherhood is a Fact in Nature — we cannot get away from it. It is only in our outer lives, due to the systems of education which have been followed so long, teaching self-serving, and self-aggrandisement — which are the aims of so many — that it seems not to be so, that Brotherhood appears not to exist as a fact. True, there are many splendid souls in the world, but how many really have the courage of their convictions? They work out their best endeavors from the brain-mind only; they have not the splendid impersonal courage and spiritual virility that Madame Blavatsky had. They try and hope and have a certain quality of faith; they pray; but they are hemmed in, imprisoned as it were, by the limitations of their mental and spiritual life; they look for personal salvation in a heaven hereafter, instead of realizing that the kingdom of heaven is within and must be found here on earth. Is there not self-serving, self-seeking in this?

*

But if you will take the real teachings of Theosophy which Madame Blavatsky brought, and will apply them to your lives, you find there can be no self-serving. On the contrary there must be a forgetfulness of the self. Which self? The higher or the lower? Not a forgetfulness of the higher, immortal self. Strengthen the higher, the real Self, call forth the virtues, make manifest the spiritual powers; but control the lower, selfish, mortal self, which is the stumbling-block of poor man in his journey along the Path.

*

These thoughts are simply and crudely expressed, but instead of trying to give you a direct exposition of Theosophy, my endeavor is simply to start new currents of thought and to awaken you to the realization that there is a wonderful latent power sleeping in every man, imperfect as he is, and discouraged and possibly hopeless as some are. There is in every human being a great surging power of the Divine, it is the urge of the soul that gives courage to speak out to

THEOSOPHICAL KEYNOTES

the world in all simple acts of self-forgetfulness. But there are so few who recognise it; there is so little real companionship in life, because of the ignorance of the age respecting the realities of existence — the result of the imperfect preparation of those who professed to be working for the benefit of human kind. And because of the obscurations of the deeper truths which have grown out of the mistakes of the early Fathers when the Christian Church was being established, humanity has lost its way and instead of turning to the Light within, it is all the time seeking for some revelation from without.

*

Another difficulty is, that so many insist on getting immediate results. It reminds me of myself as a child; I was very fond of flowers and had planted in my garden some choice flower seeds, and in a few days dug up the seeds, thinking that Nature must bend to my puny mind and give immediate results — but with the inevitable disappointment. To achieve true progress we must work on lines of least resistance in all things — in accordance with the laws of Nature. The thinking man, the one who really desires to reach the basic idea of this saying will find that it has many ramifications: to work on lines of least resistance; to fall back on the inner knowledge which is the heritage of every man; to seek companionship with the Higher Self. This Divine Inner Self of every man has no form, but is, as it were, an Illumination to the one who seeks it; it is the Helper, the Warrior-Companion who never deserts one; never alone can one possibly be when working in consonance with the Higher Law; and when the time comes that the Light illumines the soul — Oh, the Victory! The triumph of one soul finding the Light, following the Way, taking an optimistic view of life, understanding the law of Reincarnation, relying on Karma — which means that all life is under the governance of Immutable Justice, that the harvest will surely follow the seed that is sown in trust; and that “as ye sow, so shall ye also reap.”

Accepting these few ideas — fugitive ideas, one might almost call them, in comparison to the splendid ones that the teachings of Theosophy call up — one no longer walks with crutches, hesitatingly and falteringly, no longer temporizes with the higher and lower natures, no longer plays the part of the saint one day and crucifies the inner Christos on another day; but one follows the straight path, with a courage born of conviction, based on the knowledge of these superb truths of Theosophy which are within the reach of everyone.

*

For these truths, never has one cent been charged, that I have any knowledge of, by any true Theosophist who has followed Madame Blavatsky. It would

THE THEOSOPHICAL PATH

be a travesty on Theosophy, on its great, free, beautiful truths, if we should attempt to put its teachings on a pecuniary basis. But I can assure you that you will not have to search very far in order to find certain small bodies of people, some of them very queer people, who seem to have gone through life touching this system and that, this religion and that, making no great effort to build themselves spiritually, carried away with the idea that they have attained to a knowledge of Theosophy, professing to be its exponents — self-declared teachers — and often seeking for pecuniary benefit. They have their little coteries, and they attract the gullible into an acceptance of the very opposite of Theosophy though they use its name and preach it. These misguided people have taken some of the glorious teachings of Theosophy which Madame Blavatsky taught, and have so twisted and turned and overlaid them with fallacies and sophistries that, while they delude many, surely no thoughtful mind can accept them.

These are the very things that were spoken of by Jesus in that great sorrow of his on the Mount of Olives, when his disciples asked him:

“ . . . ‘Tell us, when shall these things be? and when shall be the sign of thy coming, and of the end of the world?’ And Jesus answered and said unto them, ‘Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.’ ”

*

In seeking to carry out the principles of our lives, it is useless to pile up ideas and ideas in the library of our intellect. The world is weighed down with mental subtleties. We need something more; man is a spiritual being, and the principles governing life are spiritual principles. It is these that we must bring into action in our everyday lives, from the simplest and smallest act up to the greatest. In such an endeavor the sincere student finds the real sacredness of time. He is reminded that if he does amiss, even in little things, he is sowing seeds that must bring their harvest, and bring him face to face with the very obstacles — perhaps in a new form — that he has been trying to run away from. There can be no temporizing. Man must find himself through spiritual knowledge and reach that point of spiritual discernment and courage where he shall recognise the Christos Spirit in every man — the Eternal Truth. It is not a man, though it is a name that has been given to many men; and that great Teacher whom the world speaks of as the Christ, in his efforts to teach the multitude and to uplift the people of his day, had the wisdom to go slowly and surely, and to impart the truths of life according to the understanding of his followers.

THEOSOPHICAL KEYNOTES

I do not know where the deeper esoteric knowledge of those old truths of the Gospel is to be found, except in Theosophy. The Bible, as all students know, has been changed many times. It has been revised and adapted to the conditions of the times and sometimes according to the mental bias of the revisers or to further their aims. Those therefore who wish to find the Truth and to help their children to build their lives on right lines, and to build for themselves with a new courage and a new hope and a superb optimism, must go to the fountain-source. And it must be remembered that Madame Blavatsky never declared herself to be the fountain-source. She said she was simply a messenger of Theosophy, a torch-bearer. But the truths are there in her writings, they can be found and cannot be questioned. Who can read for instance The Key to Theosophy, or The Voice of the Silence, or either of her two great works, Isis Unveiled and The Secret Doctrine, seriously and earnestly seeking truth, and turn away unenlightened?

*

Let the real student, the searcher after Truth, take up any of her great writings — say, The Secret Doctrine! The lazy man would never care for it at all. She herself said it would be little understood, except by her followers, in the century in which she wrote — that is, in the last — but that in this, it would be better understood. The lazy man, the indifferent, the selfish man, the self-satisfied and the egotistical man, would never be interested at all. But the man who has been touched simply by the conviction that man is immortal, that there is a Divinity within him, will accept it, will pursue the light that he has glimpsed, small though it may be, and will ever follow it, ever seeking further illumination.

*

Real knowledge, in the deeper sense, comes from the inner life, from realizing that man is his own savior, that all the powers of earth and heaven, all the blood that may be shed, and all the atonements that might be offered, can never bring to him his heritage. Not until he seeks the Light within and finds the Higher Self, the Divinity within, and learns to love life because it is so sacred and because it possesses sacred moments and grand opportunities all along the way, can man come into his own. Realizing that there is no Chance in life, but that it is governed by Immutable Law, that if he is to work on the lines of least resistance he must find himself a part of the great Universal Life, that he must accentuate the spirit of Brotherhood in every act of his life — not in the large things alone, but in the smallest duties — thenceforth shall he carry with him a realization of the dear companionship that such knowledge brings.

*

The companionship of the Higher Self is no visionary idea, it is vitally real.

THE THEOSOPHICAL PATH

Once you find it, as I have often said, never again can you lose it. It fills one's whole being; it changes the very atoms of one's physical body; and if you have as much faith in these things as I have, you will find yourself a new being, with new life, new hopes, and a new optimism. Remember that as you go on, every time you think high thoughts and every time you accentuate them in noble deeds, greater things are happening to you. And you will not seek these things in the spirit of self-serving, or for power, or to build up yourself in the minds of men; but you will come, all of you, like little children to the feet of the Master — the Divine Truth, the Central Light — sitting at the feet of the Truth in order that you may know the Self and find the Child-Life, the Christos Spirit, a name taken from the ancients by the early Fathers and applied to the great Initiate, Jesus.



VILLANELLE OF THE MEADOW-LARK

KENNETH MORRIS

THE Meadow-lark's at song; I know
That little crooked rune he sings
Down in the flaunting palm-tree row. . . .

Hush! it's a rippling lilting slow
Of tune from old forgotten Springs. . . .
— The Meadow-lark at song, I know!

— Some loon gnome with an old oboe,
Or broken bow (and heart) and strings,
Down in the flaunting palm-tree row;

And all his witless mirth and woe
Haunted with half-remembered things. . . .
— The Meadow-lark at song, I know!

— A villanelle from long ago,
Half daft, half wistful-sweet, that rings,
Down in the flaunting palm-tree row,

With old strange wizardries to throw
The soul to its deep imaginings. . . .
— The Meadow-lark at song, I know,
Down in the flaunting palm-tree row. . . .

*International Theosophical Headquarters,
Point Loma, California*

REINCARNATION

H. T. EDGE, M. A.

"THE very same way by which the race reaches its perfection, must every individual man, one sooner, another later, have traveled over. Have traveled over in one and the same life? Can he have been, in one and the selfsame life, a sensualist and a spiritual Christian? Can he in the selfsame life have overtaken both?

"Surely not that! But why should not every individual man have existed more than once upon this world?

"Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once?

"Why may not even I have already performed those steps of my perfecting which bring to man only temporal punishments and rewards?


"And once more, why not another time all those steps, to perform which the views of eternal rewards so powerfully assist us?

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from once, that there is nothing to repay the trouble of coming back?

"Is this a reason against it? Or because I forget that I have been here already? Happy it is for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget *now*, is that necessarily forgotten for ever?

"Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? And how much then should I miss? Is not a whole eternity mine?"

— From LESSING'S *The Education of the Human Race*, translation by F. W. Robertson

 REINCARNATION is today the confirmed and familiar belief of a very large part of the world's inhabitants, chiefly in the older lands, where that belief has survived from a time when it was more widely spread — from a time when it was knowledge rather than belief — and where it has not been destroyed by the advancing waves of occidental materialism. This doctrine is a truth; and it is recognised to be such when we apply it to a solution of the problems of life and thereby discover how it solves them.

Every thinking man has often felt that there is much more in him than can be explained or accounted for on the supposition that his experience is limited to the seventy-odd years constituting a single earth-life. Neither the materialistic theory that birth begins all, and death ends all, nor any of the ordinary dogmas as to a future state, will avail to satisfy the mind of such a man; nor again can he rest satisfied in the suspended judgment of an agnostic. To him therefore the doctrine of reincarnation — no newly devised theory, but an item of ancient knowledge revived — comes as a welcome resource. The quotation given above is but one out of a great number which show that this old truth has cropped out again and again in the minds of our greatest thinkers.

As we grow older we feel more and more keenly that our knowledge and

THE THEOSOPHICAL PATH

experience are ripening just as we approach the time when, according to conventional beliefs, *they will cease to avail us*; and it is little wonder if we ask ourselves, in despair or irony, what can be the meaning or the use of such a state of affairs. If death were the end of all, or even if man were removed for ever from the scene of his endeavors, what a fearful waste of effort would all these countless lives represent! We feel that our efforts and hopes cannot have been in vain; and, since we see that they are not consummated in this life, we inevitably infer that there must be a continuation of existence — that this life is but a fragment of a far greater life.

Looking in the opposite direction, too, towards birth, we find the same difficulty of understanding. The idea of a soul created at a point in time, yet destined to infinite existence at the other end of life, seems untenable. If the soul exists after death, we think, it surely must have existed before birth. The same arguments which demand a sequel to the present life, require also that we should regard this present life as itself a sequel. If this present life is but one fragment of the life of the soul, why should it be the first fragment — chapter one in the series?

Reflecting thus, some modern writers of note have ventured to advocate the idea of reincarnation, but they have nothing definite to go upon and so do not get farther than interesting suggestions and speculations. To attempt to evolve a theory of reincarnation, scientifically, by the adoption of provisional hypotheses subject to periodical amendment, would take infinite time and involve innumerable mistakes; and it is more sensible to turn to actually existing teachings on the subject and to subject them to critical examination in the light of our reason. Such teachings are not meant to be accepted on faith, but examined and tested. A man who wishes to learn music or mathematics does not attempt to reconstruct these subjects *de novo* for himself, but calls in the aid of books and teachers. Nor does he accept as dogmas what he is taught, but works out the problems and proofs for himself. So with reincarnation: if we can find teachings that will teach, let us avail ourselves of them. And we can scarcely do this without turning at once to H. P. Blavatsky, the Foundress of the Theosophical Society, who reintroduced the doctrine of reincarnation to the modern western world.

The idea of reincarnation of course implies that there is something which reincarnates and something wherein it reincarnates; something mortal and something (relatively at least) immortal. If we do not accept the idea that this life is the only one and that death ends all, what is our alternative belief? That there is a soul which outlives the body (and which therefore presumably lived before the body). Do we then accept any of the orthodox religious teachings on this point? What do they tell

REINCARNATION

us about the pre-existence of the soul? Again, do we believe that, if man has an immortal spark, that immortal spark is but a part of the Universal Life or Spirit, and that it will be reabsorbed into the Spirit at death? If we believe this, in what significant respect does our view differ from that of annihilation? How can the efforts of man, the fruitage of many lives, be garnered and brought to perfection?

To reconcile these difficulties it is necessary to study the teachings as to the sevenfold nature of man, so that we can understand what it is that reincarnates, and what is the vehicle wherein it incarnates. To enumerate the seven principles, they are:

- | | | |
|------------------------------------|---|---------------------------------|
| 1. The physical body | } | forming the lower
quaternary |
| 2. The Linga-Śarira or subtle body | | |
| 3. Prāna or the life principle | | |
| 4. Kâma or the principle of desire | | |
| 5. Manas or the mind | } | forming the higher triad |
| 6. Buddhi or the spiritual soul | | |
| 7. Âtman or the spirit | | |

As this enumeration is confessedly rather rough, we are told, in further elucidation, that the fifth principle, Manas, is dual in its nature, part of it aspiring towards Buddhi, and part gravitating towards Kâma; so that it is more correct to say that there are two Manases, the higher Manas and the lower Manas.

Now as to what reincarnates. To quote from *The Key to Theosophy*:

"What is it that reincarnates, in your belief?"

"The spiritual, thinking Ego, the permanent principle in man, or that which is the seat of Manas. . . . It is the Buddhi-Manas — the united fifth and sixth principles — which is called the Causal Body by the Vedântins, and which is *consciousness*, that connects It [Âtman, the Universal All] with every personality It inhabits on earth."— Chap. vii

"I have heard some Theosophists speak of a golden thread on which their lives were strung. What do they mean by this?"

"In the Hindû sacred books it is said that that which undergoes periodical incarnation is the *sûtrâman*, which means literally the 'Thread Soul.' It is a synonym of the reincarnating Ego — Manas conjoined with *Buddhi* — which absorbs the Mânasic recollections of all our preceding lives. It is so called because, like the pearls on a thread, so is the long series of human lives strung together on that one thread."— Chap. ix

We thus see that man has a distinct *Individuality* throughout the cycle of rebirths, so that the fruits of his earthly experience can be assimilated and gathered together. And this Individuality is the real man, for whose purposes the lives are led. It must be distinguished from the personality — or rather from the many personalities, a fresh one with each life — for these are evanescent. Our present personality did not exist when we were born; it has been gradually built up since; at death it will disappear (as such), just as our former personalities have. This

THE THEOSOPHICAL PATH

therefore is not the eternal man, not the real man. This fact explains why it is that life seems such a contradictory puzzle of vain hopes and thwarted purposes: it is because the real liver of the life is not the personality but the reincarnating Ego; it is his purposes, and not those of the personality, that are important.

Those to whom the idea of reincarnation is novel generally bring forward as an objection the question, "Why do we not remember our past lives?" But the question, though natural in an inquirer, is really superficial, as maturer consideration soon shows. The conclusion is soon reached that such memory is neither possible nor desirable until we have reached a riper stage of our evolution than we are in at present. Distinction should be made between memory and recollection: memory being that which is stored, and recollection that which is brought back into consciousness. Making this distinction, we can say that the memory of past lives exists, but that we find ourselves unable to recollect it; and it might perhaps be deemed sufficient answer to suggest that the reason for our failure is that we have not tried long enough or hard enough. In addition it must be borne in mind that the experiences of past lives pertained to different personalities, and that the Reincarnating Ego is the connecting link, and that the recollection would have to bridge the gap of death and rebirth. No such record exists in our present brain; to recall the past experiences we should have to rise above the level of the brain-mind. But though we have no recollection of events and scenes, the memory does actually manifest itself in another way — namely, as the Karmic effects of our past lives.

There will be a desire on the part of some people to have further and more definite knowledge of reincarnation than is readily available at present; but let us ask whether that desire is really justified. One great danger against which it is needful to guard is this, that theoretical knowledge and mere book-learning will get too far ahead of practical knowledge and experience. There was a time in Roman history when the people were filled with great enthusiasm for the pure and simple ideals of their ancestors, and the pursuit of these ideals became quite the fashion. Yet the people were at the same time moving in the contrary direction, by importing luxurious modes of living from the East; and they did not evince the least desire to return to the old simplicity in their actual lives, but on the contrary grew daily more lax and luxurious. Theosophy, with its beautiful teachings, might easily incur such a fate, and reincarnation might become an intellectual enthusiasm only, and the doctrine of Karma merely a subject for philosophizing. But the program of Theosophy is one of work, and it is essential that practice keep pace with precept. Enough has been said about reincarnation in the Theosophical literature

REINCARNATION

to give us all we need for the present; let us first assimilate this great body of facts, and then we may find ourselves in a position to learn more.

Reincarnation is a part of the general teachings of Theosophy, and cannot be separated from the whole of which it is a part. It has been necessary, in what has already been said, to refer to the seven principles of man, and also to Karma. A study of reincarnation will necessitate a study of other parts of the Theosophical teachings. What applies to Theosophy in general, applies to reincarnation as a part of Theosophy; and in speaking of Theosophy it is important to insist on the need of making the teachings practical in our lives. Therefore the same can be said of reincarnation. When we learn a little about Karma, about our dual nature and essential divinity, and about the fact of rebirth, we are expected to make these ideas the basis for a readjustment of our life; and this for two reasons: that Theosophy has a reformative mission in the world, and that we cannot advance in real knowledge except in so far as we realize in conduct what we have studied in theory.

Let us not therefore regard reincarnation as merely an interesting speculation, but try to live as though we realized its truth and its importance. In this way we shall be carrying out the purposes of our teachers in acquainting us with the doctrine, and we shall be setting our feet on the path which leads to knowledge and wisdom.

The study of reincarnation includes a study of what occurs at the time of dissolution. The dogmatic religious teachings as to the condition of the soul after decease have been found by many people to be too vague for their satisfaction. We may refer to the Platonic doctrine, that the Soul, before it enters the body, dwells in a place and a condition appropriate to its own divine and spiritual nature, and it returns thereto after the dissolution of the body. Such a doctrine is of course familiar in the beliefs of all times, and may be said to represent a rational and common-sense view. The reincarnating Ego is said to enter at death the state called Devachan, about which the following is stated in *The Key to Theosophy*:

"Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life."— Ch. viii

"If *Devachan* — call it 'paradise,' if you like; a 'place of bliss and of supreme felicity,' if it is anything — is such a place, or say *state*, logic tells us that no sorrow, nor even a shade of pain, can be experienced therein."— Ch. ix

"During every Devachanic period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the *reflexion* of the personality that was. . . . The *ideal* efflorescence of all the abstract and therefore undying and eternal qualities or attributes — such as love and mercy, the love of the good, the true, and the beautiful — which ever spoke in the heart of the living 'personality,' after death cling to the Ego, and therefore follow it into Devachan."— Ch. ix

"Devachan. The 'dwelling of the gods.' A state intermediate between two earth-lives,

THE THEOSOPHICAL PATH

into which the Ego (Âtmâ-Buddhi-Manas, or the Trinity made one) enters after its separation from Kâma-Rûpa and the disintegration of the lower principles on the death of the body on earth."— Glossary, *The Key to Theosophy*

Besides this paradise of the immortal Ego, there is a state or place called Kâmaloka, defined in the *Glossary* as:

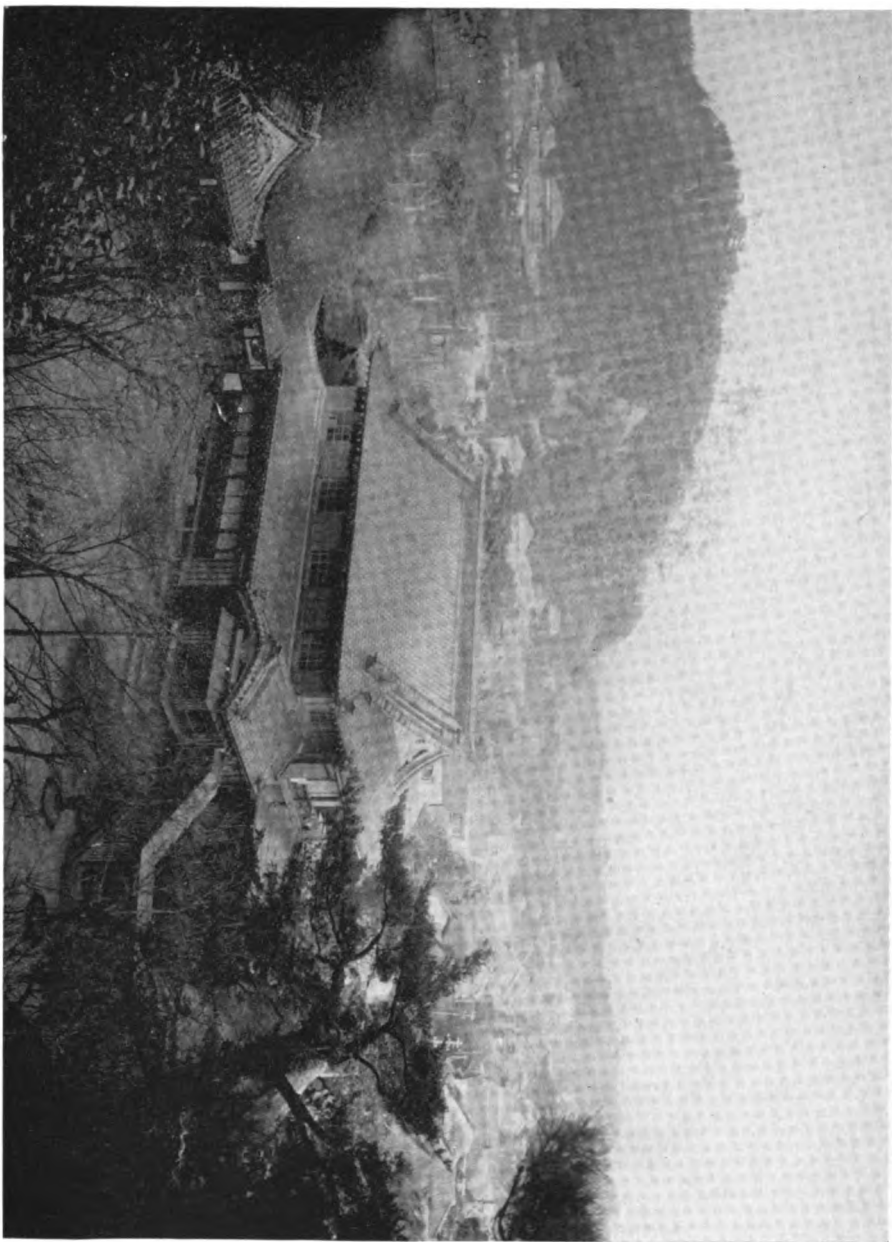
"The *semi*-material plane, to us subjective and invisible, where the disembodied 'personalities,' the astral forms called Kâma-Rûpa, remain until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these *eidolons* of the lower animal passions and desires. It is the Hades of the ancient Greeks and the Amenti of the Egyptians — the Land of Silent Shadows."

It is seen, then, that the decease of the body dissolves the ties that link all the principles into one septenate; that a sort of second death takes place in Kâmaloka — namely, that of the non-material principles of the lower quaternary; and that the reincarnating Ego passes to its place of bliss, there to await the hour of rebirth. In all the numerous dogmatic teachings, and in the beliefs of many ancient and modern races, we shall find traces of these truths, modified and distorted in various ways.

In a brief paper like the present, our purpose must be confined to outlining the doctrine and touching upon a few salient features in such a way as to invite the inquirer to further study. Many details will be found in *The Key to Theosophy* and elsewhere.

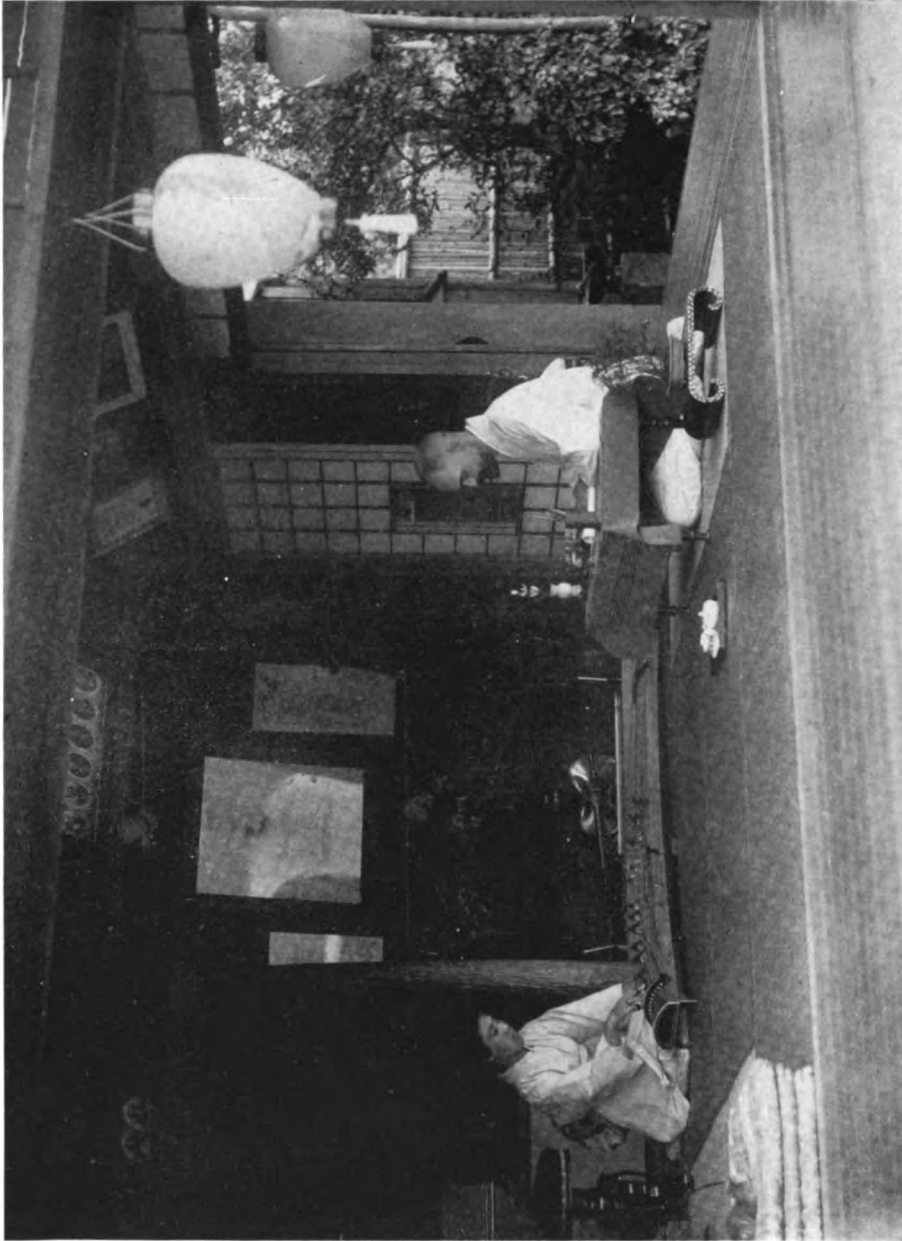
The great importance of the doctrine of reincarnation is that it raises us to a much higher plane of vision, from which we can take a far more comprehensive view of life, seeing life more as a whole; and thus we can solve many a problem which we have been unable to solve in the dim light of our previous conceptions. When seeking for a *proof* of reincarnation, students should bear in mind that this class of subjects is not susceptible of tangible proof in the strict scientific sense of the word, but that the real proof lies in the conviction of its truth which grows in the mind as we apply the teaching to the solution of our problems and thereby discover its efficacy. Moreover, as already said, we must study reincarnation in connexion with the general body of Theosophical teachings, with which it is in perfect harmony, and not try to force it into adaptation with any erroneous conventional beliefs or theories.

The author of the quotation at the head of this article regarded the doctrine of reincarnation as natural and obvious, until the sophistry of men's minds intervenes and confuses matters. And, believing as we do that it is a truth, and that there are faculties in man superior to the ordinary functions of the mind, which faculties are capable of recognising a truth when it is presented to them; we infer with confidence that the truth of reincarnation will commend itself to humanity, and we point to what has already been accomplished since the days of H. P. Blavatsky as evidence that this truth is actually so forcing itself upon the public mind.



GLIMPSE OF KAMAKURA, JAPAN: TYPICAL OF JAPANESE CITY LIFE

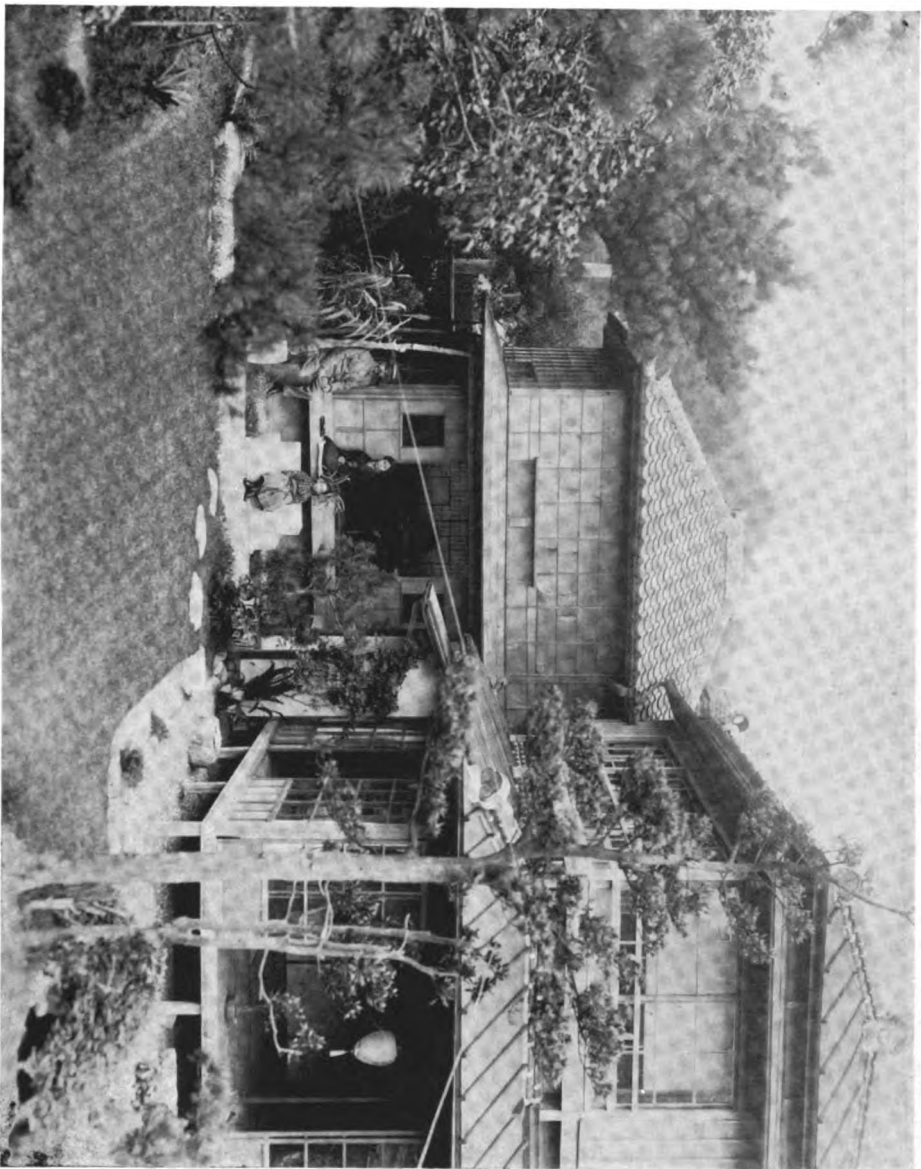
Lowland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

PROFESSOR AND MRS. EDWARD S. STEPHENSON IN THEIR HOME

Professor Stephenson is Professor of English at the Imperial Naval College, Yokosuka, Japan, and has for many years been a member of the Universal Brotherhood and Theosophical Society.



HOME LIFE IN BEAUTIFUL NIPPON

Lomeland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

(ABOVE) MOTOMACHI, A TYPICAL YOKOHAMA STREET SCENE
(BELOW) THE DOTOMBORI OF OSAKA


JAPANESE CITIES

OSVALD SIRÉN, Ph. D.

Professor of the History of Art, University of Stockholm, Sweden

ALONG THE STREETS IN OLD TOWNS

I

T was a vague impression, almost too fugitive to be intellectualized and put into words, yet deep and full of life like a sudden glance into another world, that I saw only as a play of passing shadows. Nevertheless, I remember it as distinctly as if every form had been drawn on a copper plate. The early spring night was clear and quiet. I was riding in a *jinrikisha* along the slowly rising upper part of one of the main streets in Kyoto. In the distance appeared the thickly wooded Higashiyama gradually growing darker and darker, forming a monumental curve on the horizon, while faint stars were beginning to appear in the deep blue sky over the forest. It must have been about dinner-time because very few persons were in the streets. I saw no children running along with babies on their backs, and heard scarcely any clatter of wooden clogs on the stone bridges. The murmuring voice of the Kamogawa sounded less like the ripple of a familiar river than like an echo from bygone ages when wealthy *Daimyos* held their revels in the tea-houses along its banks, and Buddhist monks were seen in brilliant processions along the streets that lead across the river.

My *kurumaya* jogged along at a comfortably slow pace, and for once I was glad that we did not go faster. It seemed that night that I could not perceive quickly and completely enough all that was going on around me. The street itself was dead and empty, but the small wooden houses began to live with a mysterious inner life. In one house after the other, the lights were turned on and I could see faintly through the paper shutters figures that moved like shadows or formed close groups around the glowing *hibashi*. I heard the tinkling sound of a *samisen*, followed by the monotonous singing of a sad and thin voice. It was hardly music, but it was the expression of a heart. Farther on, from the upper story of a little house that was made quite dark with wooden shutters, there came the deep voice of a priest reading aloud some Buddhist *sûtra*. Now and then he was interrupted by a chorus of voices repeating the sacred formula; evidently a memorial service was being held in honor of some family member who had passed away. And I heard some merry laughter from a native inn that was brightly illuminated, undoubtedly offering plenty of food and *sake* to its guests. I passed it all so near by that I almost

THE THEOSOPHICAL PATH

could have opened the shutters of the doors with my outstretched hand. Still it all was far away; mysterious and dreamlike. The people looked like wraiths and the voices were hollow, as if they had come from another world. The small plain houses with their paper shutters and their curving tent-like roofs seemed to be more impregnable than stone palaces. Yet some of them were hardly more than large paper lanterns, faintly illuminated, that had withstood both the snowstorms of the winter and the scorching sun of the Japanese summer. Often renewed but never altered in their essential form, they had offered shelter to many successive generations. And so it is with many things in Japan. They seem so frail and ephemeral, yet have a wonderful power of endurance.

To me there was something inexplicable and inconsistent in this world that made it appear unreal. It was alive with an inner life that I could hear and observe but could not understand, or enter into. And as I passed farther along the street, it gradually waned and faded away into the soft darkness of the spring night.

II

VERY different are the impressions of an old-fashioned street in a Japanese town in the daytime. The mysterious quietness and remoteness are changed into movement and life, floating merrily and easily, as if it all were a jolly fête. The crowd is often considerable in the most popular business or amusement streets of Kyoto, for instance. But as far as I could observe, there never was any real congestion in spite of the absence of traffic-regulating police. It seemed sometimes when large crowds were moving along these narrow thoroughfares, as if the people were led by some common subconsciousness. There was no such tendency toward individual differentiation or separation of contending interests as may easily be observed in the more restless crowds of Western cities. Traffic moves on quietly, merrily, and easily, and there are very few who do not fall into measure with the whole.

I never saw a more homogeneous crowd. The whole atmosphere is so different from the air which we associate with the common street-crowd — smell, sound, and color-effect. Everyone is clean, newly bathed and scrubbed, even if his kimono is soiled. There is no obtrusive mode of feminine attire and nothing of the monotonous rectangular coats which form the hustling processions along our streets, but softly floating long kimonos of silk or cotton with an innumerable variation of colors and patterns, from the striped gray or brown of the older people's garments to the gay and bold ornaments in red, green, violet, and blue of the kimonos of the young. The most attractive in the crowd, however, are the small children, who seem like some strange gigantic flowers in their

JAPANESE CITIES

multi-colored long kimonos, and the coolies who usually have their blue coats marked on the back with a large Chinese ideograph within a circle, a purely practical device denoting the firm or guild to which they belong, which, however, stands out as a superb decoration. All these people clatter along on their wooden *geta*, a practical footwear on muddy roads, but nerve-racking on a paved street. Frankly, there was little need of paving the streets in the old Japanese towns because horse-carriages are very rare and *jinrikishas* move more easily on the unpaved smooth roads. The *jinrikisha* men stride almost noiselessly on their soft *tabi*, and as nearly all of their carriages have rubber tires, they pass along merely with a soft thud. Their quick movement along the winding roads sometimes reminded me of the gondolas gliding on the canals of Venice — the likeness, of course, was simply a subjective impression caused by the ease and lightness of movement and transportation.

But how different is the material frame of an old Japanese street. It is not lined with palaces or stone buildings. There are hardly any façades because the small wooden structures which stand in uneven rows on both sides are not constructed with a view of offering an attractive decorative outer appearance. In fact, they are so simple that they probably do not attract any attention from the average tourist, except by their miraculously small size and that appearance of impermanency and fragility which is naturally connected with a thing made out of wood and paper. Often in the business streets the buildings stand very close together so that the roofs overlap. In other streets, the dwelling-houses are separated by *godowns*, storehouses built of baked clay with no ornamentation, or by picturesque large gates and high fences constructed of bamboo stems, or of artfully joined boards enclosing gardens.

There is little in the general outer appearance of the average Japanese house itself to arrest the attention. It seems rather as if the endeavor had been to make them as inconspicuous as possible. They are unpainted, gray wooden structures with little exterior ornamentation besides the geometrical arrangement of the paneling and the *shoji* before the windows. But if one looks closer, it is possible to detect some varieties of shapes and proportions in the design of the windows and balustrades, in gables and roofs. All the good old Japanese houses have some little distinction of their own. They are not manufactured according to a uniform design like the gabled boxes that fill many modern Western towns; but really constructed and created in accordance with the individual taste of the owner and with a wonderful ability of utilizing the natural quality and beauty of the wooden material itself. And as they show only slight deviations from the traditional form, and as none of them has ever been touched by the painter's brush, the effect is uniform and harmonious.

THE THEOSOPHICAL PATH

How soft and subdued in tone the Japanese street appears to one accustomed to the jarring colors and contending shapes along a modern residential street in the West. It offers an instructive illustration of the natural and harmonious beauty that can be created with little expense in a street, simply by avoiding extreme measures of modernization that offend against sound traditions of old craftsmanship and social town-life. Of course, it needs the homogeneous spirit of the Japanese to create and keep up such a uniform appearance of the streets.

III

THERE is, however, one element in the Japanese street, particularly if it happens to be a business thoroughfare, which to some extent breaks the monotony, and has the power of drawing the curious attention of the foreigner. I refer to the large sign-boards which are either carved or painted on wood, and are placed over the entrances to the shops; or if they are more temporary announcements, simply painted upon sheets of paper or cloth and hung in or outside of the shops, which have their open fronts on the street. These shop-signs are formed of Chinese ideographs drawn on a large scale and often with considerable artistic skill. I know of several such sign-boards the subjects of which were written or painted by famous calligraphists among professors or priests, and then enlarged to serve as shop-signs.

Whatever impression they make upon persons who have been accustomed to them and are able to interpret their mysterious meaning, to a foreigner who enjoys the Chinese hieroglyphs simply as ornamental paintings, they are full of life and beauty. Aesthetically the illiterate foreigner probably is at an advantage. His artistic enjoyment is not hampered by any purely practical considerations as to the price of salted fish or gilt Buddhas, or whatever may be advertised on these signs. He faces an incomprehensible mystery which, of course, makes these hieroglyphs still more fascinating. They are not like letters that can be spelled into words or used as equivalents for sounds. They are ensouled with living power which they may have retained since those ancient times when they were pictorial images of ideas and emotions. The pictorial image is no longer recognisable, but the weird ornamental form that gradually crystallizes out of the picture is still a potential vehicle of rhythm, movement, and aesthetic expression. But this vehicle must be handled in the right way in order to receive its full value. A poor writer who has no feeling for rhythm of line, or for the elastic touch of the brush, will not be able to infuse much life in the Chinese ideograph, but if the scribe is something of a creative artist who knows the truth of the old Chinese saying, "The Spirit lives at the point of the brush," then these

JAPANESE CITIES

hieroglyphs become the wonderful living symbols of thoughts and feelings.

They imply much more than simply an intellectual meaning which can be translated. They awake the sense of beauty in the beholder; they fascinate him as musical compositions which cannot be fully interpreted. The art of writing always was valued equally with the art of painting in old China and Japan, and high and important positions were never accorded to a man who was a poor calligraphist. Therefore, no one should be surprised that two or three lines of writing by some famous calligraphist are paid for by Japanese collectors nowadays at the same rate as paintings by the greatest masters. They are treasured and exhibited in the museums just as are other works of art. But, of course, the museums are prisons for such subtleties and it is a much greater enjoyment to see good writings displayed in their original places along the narrow winding streets in some old Japanese town. Naturally, among these samples of Chinese calligraphy there are many which do not reach a high artistic standard (although usually written or painted by specially-trained men), but the whole fits so wonderfully into an ensemble of picturesque variations and unexpected caprices of balustrades and doorways, that they become an essential element in creating that atmosphere of easy and merry life that I shall always associate with a Japanese street.

The Japanese shop or house is seldom entirely closed except on very cold or rainy days. When you pass through the business streets, you therefore cannot help seeing at least the front room of the interior, and need only a short step over the threshold to take you right into the little shop where you can look at the things which are displayed on the raised floor, or on the shelves all around. The shops are delightfully simple and open, and seemingly more easily accessible than if there were footmen to open the doors and pages to take one up in an elevator. Yet, as to the actual accessibility, opinions may differ, particularly among feminine shoppers, because if you do desire to step farther into the room and walk on the matted floor, you must take off your footwear and go through some ceremonial bowing before you can make your honorable entrance.

As for the Japanese house, it may be that the accessibility as well as the fragility of its construction are qualities more apparent than real, but nobody can deny that it is constructed in much closer conjunction with nature than any Western building. It opens so easily and completely that it almost can be turned into an open pavilion or tent, and the architectural composition always includes a garden which often is placed, so to speak, within the house. The garden seems just as essential as the living-rooms which surround it on two or three sides, and it frequently is hard to tell what is out and what is in, in an architectural composition where nature and art are so intimately blended. And if a fence is needed

THE THEOSOPHICAL PATH

to enclose a part of the garden, it is made of bamboo, or uncolored wood, as natural and apparently artless as if it had grown up from the soil.

IV

It does not need any large hill, or high tower, in order to get a good view of a Japanese city. You can see Kamakura splendidly, for instance, from the hill of Kwanondo; or large parts of Tokyo from one of those wooden towers which are hardly more than four or five stories high and are used by the fire guards. The towns are all low, stretching out over a vast expanse of ground, and there are few ups and downs in the silhouette; no church-towers or palaces; no sky-scrapers or big power-plants, only the endless number of small gray houses and between them patches of green gardens. The general view is more like that of a village with the expanse of a big city. It needs some familiarity with the place to be able to detect in this monotonous mass of wooden cottages the general thoroughfares, the bridges, streets, and open places. It is all so uniform and so hidden, and the extending roofs fall like a concealing sheath.

The right time to see such a city is when the air is bathed in that vaporous light which is so characteristically Japanese and which makes things look still more impermanent and transparent. Such a view is indeed a revelation to one who is accustomed to the sights of the old cities of Europe, or the newer business centers of America. Many of the well-preserved medieval towns of Europe, primarily, were fortified places, often built on heights and always surrounded by walls or waterways. When the wall was built, the area of the city was practically decided for all posterity; it was only in the great imperial cities where the sovereign could command labor in unlimited quantities that walls could be altered and successfully enlarged. In the smallest cities the wall-line marked the limits once for all, and within this everybody had to find room. The more the population increased, the more the houses had to be cramped in along the narrow streets and built up in height — a problem well known and still similarly solved in modern cities. But over the houses with their pointed roofs, their turrets and chimneys, rose the church-spires, ever so much higher than the tallest gables. They were built as the symbols of that whole civilization which created medieval Europe, and they are still the landmarks of the old cities, the dominating factors in their architectural compounds. A medieval town without church-spires is like a tree in springtime without flowers. How these have been crushed and far over-reached in modern American cities, where the business houses and manufacturing plants have grown high above the church-spires, is another story not less significant and illustrative of the general tendency

JAPANESE CITIES

of Western civilization during the last hundred years. To relate it fully would require a whole résumé of the development of modern American life which has required ever-growing material comforts and mechanical facilities, without a corresponding development of a higher form of beauty and a deeper harmony with the finer forces of nature.

The evolution of the Japanese city was never restrained by any surrounding walls. It has never had to defend itself against foreign invasion and, after all, as it was built only of wood and paper, there could never have been a reason for stone walls. True enough, Japanese cities often have been devastated by fire, but parts of them have been renewed over and over again, always according to the same principles and the same architectural style. The larger they grew, the more they expanded over neighboring country, and in most cases there was no city commission or authority to regulate their growth according to a definite plan. Thus Tokyo, for instance, is the most labyrinthine capital in the world, where even experienced residents or *jinrikisha* men have great difficulty in finding the less-known streets, which take unexpected turns like cow-paths in a forest. Indeed, the less central parts of Tokyo have the appearance of large villages. The streets are simply unpaved roads without sidewalks.

Kyoto, on the other hand, is more regularly planned according to the Chinese principles which were imported in the early *Fujiwara* times, and consequently it is easy enough to find general directions. But even here is a network of smaller streets which are far from drawn with ruler and compass. The character of Kyoto is decided less by the roads and thoroughfares than by the canals and rivers with their bridges, and by all those delightful gardens that here are hidden behind buildings, outwardly so extremely simple. It is the old classical garden-city of Japan, and one hardly needs to go outside of the city limits to be within the most enchanting nature. As a whole, Kyoto both in plan and general arrangement of the streets is so far superior to the other Japanese cities, thanks to the strict adherence to the Chinese principles, that it hardly can be quoted as a good example of the average city view.

Looking down upon Kamakura, or some other country town in Japan, I sometimes ask myself: Isn't this, after all, more like a large camp than a real city? Are not all those small buildings with widely curving and overhanging roofs simply large tents, temporary barracks which have been hastily put up to afford shelter and rest during a long journey? If we recall how often the Japanese cities have been renewed and removed, this impression of a temporary camp gains in strength. But why should the people of Japan build in this impermanent way? Because of the frequent earthquakes, somebody says. True enough. But earthquakes

THE THEOSOPHICAL PATH

are hardly less frequent in certain parts of Italy, for instance, where stone buildings are found. I do not think that this reason is adequate to explain the origin of the architectural forms and the particular mode of living in Japan. The abundance of fine wood materials and the relative scarcity of stone may be quoted as another good reason, but this is only of relative value because wooden structures need not necessarily be so small, so light and open, as the Japanese houses. And why could not brick architecture have been developed in Japan, just as well as elsewhere?

Evidently the people had no need or desire for it. They had no use for large and permanent structures that are meant to be a stronghold for man and his material possessions, or a more or less impenetrable protection against nature and other men. The medieval idea: 'My home is my castle,' and all that it implies of individual isolation and distrust of nature and neighbors, never enters the consciousness of the Japanese. Only a few great overlords and rulers of Japan built castles and those at a time when Western influence had been felt, at least in an indirect way. When we remember what a large percentage of the famous historical buildings in Europe were erected as strongholds of more or less habitable character, it is surprising, indeed, to find so few buildings of that time in a country like Japan. The warlike spirit of the Japanese nation which commanded the attention of a world blinded by social and political militarism, did not find much expression in the buildings or in the general aspects of Japanese cities. Their aspirations in molding the outer aspects of Japanese homes and communities must have been of greater consequence, and we hardly can go far wrong if we associate them with the numerous Shinto shrines and Buddhist temples which are found in every village, and so abundantly in the larger cities.

In the old capitals of Nara and Kyoto, the temples are (or were) the main buildings, and many of them have stood for centuries. There are temples 1200 years old, and if they had to be renewed it was done with strict adherence to the old plans and architectural forms. Thus it may be said that the temples represent the strongest feature of continuancy in the architectural aspect of the Japanese cities, although they do not dominate in the general view in the same way as do the churches in a medieval European town, except when they include pagodas which rise five or more stories high. But of such towers very few are left nowadays in the cities. The temple buildings also were not erected with a view to permanence or conspicuousness, but were hidden away in the midst of large trees and beautiful gardens that seem to shelter them from the curiosity and approach of the outer world. The largest and most important of the temples were not placed in the center of the cities but in the outskirts, or outside of the city limits, where they could be com-

JAPANESE CITIES

pletely imbedded in beautiful nature. Their purpose was never like that of a Roman Catholic or a Protestant church, but rather intended to offer a quiet place for study, meditation, and religious rites. Therefore the general tendency was to erect several smaller structures within the compound, rather than one huge dominating church. Their prominence in the general city view consequently is only relative and cannot be compared to that of the medieval European cathedrals. Of course they are larger than the dwelling houses, but are built according to similar principles with sliding walls and paper screens, just as open and light, and still more completely merged into natural surroundings.

The same spirit that seems to have inspired the common dwellings is indeed present in the temples. The old Japanese city as a whole is the most homogeneous architectural compound that can be found anywhere. It is so simple, so open, so free from all that is heavy and immovable. It is the same spirit that is expressed in the Buddhist teachings about freedom from material attachments. This material world is, according to Buddhism, after all only an illusion, and it is useless to try to build here permanent homes. Only the tombs should be built more permanently. Man should be free at any moment to leave his earthly abode and move into another existence, perhaps more real and beautiful than the present. The home of man is only a shelter for his personality and as this dissolves at death, so will his earthly belongings decay; but nature lives and renews itself eternally. Man is only a flower on the great tree of nature that sends out new blossoms every spring. He should not cling to life or seek permanency in the material world, but keep himself free and unattached, bringing joy and happiness to others while he lasts and then fade away with unsullied beauty — as does the cherry-blossom when spring is ending. Such is the Japanese spirit.




“It may be doubted whether the strangeness and improbability of this hypothesis (pre-existence) among ourselves arises after all from grounds on which our philosophy has reason to congratulate itself. It may be questioned whether, if we examine ourselves candidly, we shall not discover that the feeling of extravagance with which it affects us has its secret source in materialistic or semi-materialistic prejudices.”

— PROFESSOR WILLIAM ARCHER BUTLER'S *Lectures on Platonic Philosophy*

THE REINSTATEMENT OF RELIGION

MAGISTER ARTIUM

[Ammonius Saccas taught that] "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstitions and lies; that it ought therefore to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and the whole which Christ had in view was to reinstate and to restore to its primitive integrity the wisdom of the ancients; to reduce within bounds the universally-prevailing dominion of superstition; and in part to correct, and in part to exterminate, the various errors that had found their way into the different popular religions."— *Mosheim*.

 HIS quotation appears in *The Key to Theosophy*, and seems so important that we have decided to give it a wider publicity and make it the text for some comment. Christ is usually thought of as being a *founder* of religion, of a new religion, and as a supplanter of other religions. But here he appears as the restorer and reviver of older religions, or rather of Religion itself. In other words, he is recognised as one of those great Teachers who appear from time to time in the world's history, for the purpose of doing this same work — the resurrection of religion from its tomb, the purifier of religion that has grown corrupt.

For Religion itself is in fact perennial, as old as the human race. It assumes varying forms at different epochs and among different peoples; but these differences are external, and at its root it is one and the same always and everywhere. It may be defined as the compact between man and his own Divinity, the recognition of the bond between our material and our Spiritual nature. Thus it rests on the intuitive knowledge which man has in virtue of his Divine origin; and on the innate power which man possesses, in virtue of that same Divine origin, of drawing near to the Spiritual fount of all good and Wisdom. Religion is, in fact, founded on the Truth, and there can be but one Truth, however widely opinions may differ. Thus Christ was one of those great Teachers who, standing ahead of his contemporaries, had reached that point of human evolution when self-mastery and Knowledge are attained.

He is thought of especially as a Master of Compassion, an attribute which characterizes all great Teachers of Religion, and among whom Gautama the Buddha stands prominent. This shows that Religion is grounded in the Heart as well as in the Head.

But here it is advisable to state that, when we speak of the Heart, we do not mean emotionalism. Intellectual religion and emotional religion are both familiar enough; but neither one of these represents the true spirit of Religion. For the emotions include much that belongs

THE REINSTATEMENT OF RELIGION

to the lower nature — the man of clay; indeed the word 'emotions' is generally thought of as having this meaning. We know the excesses to which emotionalism in religion can run. The state of neurotic excitement, which at its first onset seems so exalted, runs quickly through the gamut of emotional states until it ends with something entirely different and not at all edifying. Such emotions are not only of a low grade, but they may control the will and the judgment instead of being themselves under control. And besides this violent kind of emotion, we have the weak sentimentalism, the attitude of negative goodness, the religious self-indulgence, as it were, that characterizes a good deal of what is called religion.

Passing to the consideration of intellectual religion — what we mean by this is theological controversy, metaphysical speculation, or even mystical contemplation, so long as these are divorced from action and remain purely intellectual pursuits not affecting the life that is led.

It is possible for the frailty of human nature to carry either of these attitudes into anything, even Theosophy; so that we may happen to come across emotional or purely speculative types of so-called Theosophy.

But the Heart is seated deeper in our nature than these emotions or than the speculative but unpractical mind. For it is the center whence issue conscience and high aspiration, desire for truth and right. Hence a Teacher whose work is to reinstate Religion, aims to place Religion on a basis of conscience. He inveighs against formalism, inertia, corruption, emotional types of religion, and everything that is opposed to true Religion. This is, of course, exactly what we find in the work of Jesus, as far as we have the records. It should be noted, however, that it is not so easy to discover any records of Christ's esoteric teachings, as given to his disciples in private. This appears to have been put aside when Christianity became sectarian, and unfortunate divisions arose between cults who studied the philosophical side of the teachings and those who insisted on the devotional and theological sides.

Such a subdivision or disintegration of Religion was particularly noticeable at the time when H. P. Blavatsky began her work; for religion and science were two opposing camps, such agreement as there might be between them being of the nature of an accommodation or compromise rather than a unity. Now the Truth is one, and there should not be any such divisions as that between religion and science. A reviver of Religion seeks to abrogate this distinction by showing that all Knowledge has one and the same source. The pursuit of science, if carried on in disregard of ethical motives, leads to sorrow for humanity, as we know; and on the other hand, devotion requires to be salted with knowledge, if it is to achieve its object and avoid the results of ignorance.

THE THEOSOPHICAL PATH

This knowledge must be a knowledge of human nature, a better understanding of it than is usual at present. The dual nature of man is never sufficiently regarded by people who write and speak about the problems of life and the nature of man, whether they speak as men of science, as men of religion, or what not. No distinction is made between the Individuality and the personality of man. Consequently they do not understand how it is possible to emphasize the Individuality while subordinating the personality. We have gospels of self-assertion and gospels of self-depreciation; at one time individualism is preached, at another time collectivism is advocated. And all the confusion comes from not distinguishing between the Individuality or real Self and the mere personality or lower self of man. Thus a better understanding of human nature is necessary.

Jesus taught the Divinity of man, as is shown by so many of his sayings. "The kingdom of God is within you." Paul taught it. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Jesus said to his special pupils: "Unto you is given to know the kingdom of God: but unto them that are without, all these things are done in parables." He upbraided the professed teachers of his day for having taken away the key of knowledge, for refusing to enter in themselves, and for hindering those who were trying to enter in. He told an inquirer, who applied to him privately for instruction, that a man who desires knowledge has to go through a second birth, a birth in the Spirit. He said that "the Son quickeneth whom he will." He promised that those who could follow his teachings should attain the same powers that he had attained.

All this is what Theosophy teaches today. It does not exalt the personality of man, for that would be destructive vanity; but it points to the essential Divinity within man as being his true Self. Theosophy bids man to rise to the dignity of his nature and to realize his responsibility. When we find people teaching, in the name of religion, that man does not possess this Divine power to save himself, but that he is helpless and hopelessly sinful, then it is time to say that religion needs reviving; for this is not what Christ taught.

In fact, the essential Divinity of man is the keynote of Religion. This is pre-eminently what H. P. Blavatsky teaches; and we have only to look around us to see what progress has been made by this idea since she was with us. But it needs safeguarding, for many are the possibilities of misconception and misapplication of the idea. As already said, the lack of a proper distinguishing between the Higher and lower self may cause people to exalt and magnify the personality instead of the real Self, thus creating a gospel of self-glorification, a gospel of personal

THE REINSTATEMENT OF RELIGION

might. The personal note in religion has in many cases been overdone: the idea of personal salvation or personal holiness has been emphasized. There have been times when people have cultivated this personal religion in entire disregard of the welfare of humanity in general. This sort of holiness may amount to little more than a carrying of selfishness on to a higher plane — a sort of refinement of selfishness: the person still wants things for himself, and has only exchanged one kind of personal desire for another.

This element of selfishness has to be purified out of religion; and indeed there does seem to be a reaction against the exclusive note in devotion nowadays. It is not so much a question of saving one's own soul as it used to be; the idea of benefiting the human race is more to the fore. This marks a trend towards regeneration in religion. All true religion is founded on Compassion. But what is Compassion?

Not merely charity. Charity (in the present sense of the word) implies a separation or gulf between the bestower and the recipient; hence the word has to a great extent come into bad odor because it seems to imply pride and superiority and condescension. To find the meaning of Compassion, we may safely go back to the derivation, from which we find that it means fellow-feeling, a feeling of unity with another or with others, a sharing of feeling, and entering into the feelings of another. To realize what is understood by the word Compassion when it is said to be the foundation of religion, we have to go beyond the ordinary ideas attached to it; it is something greater and grander. It means an actual realization of the spiritual unity of mankind. This spiritual unity is a fact, not a theory; and when it is realized, the atmosphere of Compassion arises in the heart in place of the feeling of self-interest.

The full attainment of such a state is a definite step in human evolution, and will be reached by all some day, though it may be in a future birth. No doubt the great Teachers, who reinstated Religion, had attained this state. It would seem, from Christ's words, that he had reached it and was anxious to have others reach it; and the same can be said of other teachers. But even though we may not yet be able to achieve such illumination and beatitude, we can all feel the glow of the inner light shining from behind the veil of thought and senses and inspiring us to better and nobler ideals. For it is an essential teaching of true Religion that man *is* a Soul, that the Soul is not something that comes only after death, but that it is always present in this life, though it is obscured by the mind and the senses.

The doctrine of the inner light is of course nothing new, even in comparatively recent times; but it has not been made practical enough. It has been too much limited to *personal* experience, too much associ-

THE THEOSOPHICAL PATH

ated with the idea of personal holiness. To become a force in the world, it must influence mankind in the mass rather than individually. But what is the actual state of the case? When representative people meet together to confer on the welfare of humanity, how much do we hear of the Soul and the Soul-life? It has been pointed out by some critics that neither religion nor God are mentioned on such occasions; but what can be expected when the conferees are of many diverse religions or of no religion at all? Is there not then sore need for the Universal Religion, so that all could join in an appeal to its aid and sanction?

Religion is one and universal, but it has been made many and sectarian. Hence a restoration of Religion means a restoration of its original unity and universality. This is a very different thing from trying to bring different religions together on a basis of mutual accommodation. We do not want to create an artificial unity but to recognise or reinstate an actually existing unity. To do that, we must go below the surface of human nature in search of that Spiritual quality which is inherent in all men and common to them all. Though it may not be feasible to appeal to a God or a creed, it is surely possible to appeal to the guidance of the Light that is in all men.

But there are so many influences tending to belittle man's estimation of his own nature. This lessens his self-respect, but it does not lessen his self-conceit; for vanity steps in where self-respect is lacking. History has been distorted in the interests of materialistic theories of human nature; and we have historians who try to explain history on the theory that men have always been moved by sordid motives, and not by noble purposes, which is contrary to fact and fails to explain history. In the name of science, the biological and animal side of human nature is thrown into brilliant relief, and nothing is said that will explain the origin and nature of those higher powers which man possesses.

It would seem as though neither religion nor science had the keys of knowledge.

Both need reconstituting; the existing state of affairs is due to our having split up our faculties into two halves, by which we seek the truth by two divergent roads. We need more conscience in our science and more knowledge in our religion.


Certain vital ideas, of tremendous importance and influence, and belonging to the ancient and universal Religion, have been reintroduced by Theosophy. Reincarnation is one, and with it the law of Karma, which latter cannot be understood without the former. To these must be added the clear light thrown on the dual nature of man by the teachings as to man's septenary nature. The idea of human perfectibility

THE DIVINITY OF MAN IN THE PULPIT

while on earth must not be omitted from this list of vital ideas. In a word, Hope is the watchword of Theosophy: Theosophy has resurrected for many the buried Religion from their hearts and given them new hope and an inner joy in the finding of new and strong purposes in life.

THE DIVINITY OF MAN IN THE PULPIT

T. HENRY, M. A.

EDISCOVERING our Fellow men' was the title of a sermon recently delivered in the First Congregational Church, San Diego, by the Rev. W. B. Thorp, who, as reported in the San Diego Union, said that the old view of man was that he was born under a curse, the object of the wrath of God, and with the fearful doom of eternal torment hanging over him. "It is almost incredible to us today that men should have taken such an idea seriously. . . If we ask what is found [in our fellow-men] the answer is just what Jesus indicated — children of light working their way up to the light through the soil of mother earth, revealing energies of knowledge, love, and creative achievement that bear the mark of their divine origin and destiny."

This fine declaration, which is but a sample of many, illustrates the extent to which broader interpretations of Christianity are finding their way into the pulpit. We call attention to some of the implications involved in these statements.

What of the doctrine of salvation and vicarious atonement? In its most familiar form it is consistent, not with the ideas put forth by this broad-minded clergyman, but with the ideas which he stigmatizes as outworn and untenable. Hence the familiar form of the doctrine must be modified, if only to render it thus consistent with these new teachings.

Jesus the man has been confused with Jesus as a representative of the Christos. Jesus the man was one of the world's great Teachers, who, having himself attained to light and liberation, came forth to point the way to other men and to restore religion in his day. But the Christos is the Divine Self in every man, manifested especially in Jesus (as in other great Teachers) because of his attainments, but capable of similar manifestation in other men, if they would follow in his footsteps, as he himself urged. Jesus the man was a Savior in the sense that he proclaimed to man the path of liberation. The Christos or Divine Self in man is

THE THEOSOPHICAL PATH

his Savior in the sense that, through its incarnation in the flesh, it undergoes a sacrifice, bears the sins of the carnal man, and finally redeems the human nature by raising it to the light. Jesus, like other Teachers, speaks in two voices: sometimes he speaks as a man; sometimes he speaks with the voice of the Christos, impersonally.

The important point is that man should realize that he is his own Savior, when he acknowledges the God within him and resolves to be true to his own higher nature. This is in contradistinction to the belief that we can do nothing of ourselves, but that we are excused from our guilt by a special intercession between ourselves and an angry and unjust deity.

Again, is not reincarnation implied in the above admissions? If not, what meaning are we to attach to the expression, "working their way up to the light"? How many of the people we see around us will work their way very far along that path before Death, the kindly physician, summons them to a period of rest and rejuvenation? Clearly a further field of opportunity is needed for continued progress; though it is possible that the preacher may have had in mind some other idea than that of reincarnation. If so, one would like to know what it was, and whether or not it was orthodox.

Yes, our fellow-man becomes an unimportant individual if we limit his existence to a single earth-life; there is no scope then for the love and creative power which we desire to recognise in him. It is therefore necessary to recognise that these finer graces do not proceed from or belong to the perishable lower nature, but pertain to the immortal part of man, which has infinite opportunity to progress toward the light. And having conceded to man a prolonged existence of opportunity and progress, it would seem to be inevitable that the old neglected truth of rebirth should be reinstated, since that is the only way out of the difficulty.

The term "divine origin" of man, which Mr. Thorp used, suggests that man existed as a spirit prior to his appearance in incarnate form. Or are we to suppose that each man is created anew at the time of his birth into the world? The doctrine of continued existence implies also pre-existence; if the present life is one of a series, it is not likely to be the first of that series. The idea of divine involution, as an accompaniment of biological evolution, is also suggested. While the animal forms were pursuing their upward path of evolution, what was occurring in the world of Mind and Soul? The ancient teaching is that man is the result of two lines of development, one downward from Spirit, the other upward from matter, which converge and unite so as to form the composite human nature. If the preachers can offset materialism in science by teaching the *Divine* evolution of man, they will be accomplishing a great work.

ASTRONOMICAL NOTES

C. J. RYAN

(Part I was published in the March issue)

PASSING on in our survey of modern advances in some fields of astronomy, we reach the planet Mars, a great bone of contention despite its comparative nearness and the ease with which we can see it when in opposition. There are the markings plainly enough; the conspicuous white polar caps, increasing in the Martian winter and disappearing in summer; the dark-blue regions close to the white caps — apparently seas produced by the melting ice; the great areas of light ruddy color, the continents; and the darker areas formerly supposed to be oceans; and, above all in interest, the so-called 'canals.'

While there may be some agreement about the larger features on Mars, though not much, the 'canals' have aroused a bitter controversy which seems interminable. At the Lowell Observatory, Flagstaff, Arizona, which is favored by an extremely dry and clear atmosphere, and which possesses two very powerful telescopes, the astronomers frequently report fresh discoveries that seem conclusively to demonstrate the existence of the 'canals,' the long, dark, straight lines, thirty to two hundred miles broad and varying in length from a few hundred to many thousand miles.

Professor Lowell, who died recently, was famous for his theory that Mars is undergoing a slow process of drying up and that the (supposed) inhabitants have been compelled to husband their scanty resources by constructing an elaborate series of waterways to carry the water from the diminutive oceans at the poles toward the equatorial regions to irrigate the arable country through which they pass. Dr. Slipher of Flagstaff and the defenders of the 'artificial' hypothesis consider its probability demonstrated by the striking geometrical regularity of the lines, and the characteristic manner in which they become visible by darkening in color at the poles in the springtime when the 'ice' is melting, and slowly darkening all the way down to the equator. They disappear in the reverse order. The dark lines are not supposed to be the actual waterways, but the wide, irrigated region colored by the growth of vegetation. It is claimed that the recent observations completely establish the fact that the northern 'canals' deepen in color and even become double in some cases at the time of the melting of the north pole, and that the southern do the same at the beginning of the southern summer.

THE THEOSOPHICAL PATH

In answer to the charge of illusion and self-deception which Dr. Lowell and his assistants and supporters have had to meet, in regard to the very existence of the dark lines, Dr. Slipher says it has been given careful consideration and that elaborate experiments made to test it have completely failed to shake the conviction of those who have watched the waxing and waning of the dark lines at their regular seasons. He hints that there is some insincerity or unfairness in the arguments of some of his critics, and to many dispassionate persons who have studied both sides of the case, he seems justified in his denunciation of their attitude.

The strongest argument against the existence of the 'canals' is that some observers have seen them in the form of discontinuous spots in rows, which "run into lines under inferior conditions of definition." But, even if true, this would not invalidate the possibility that such rows of spots were large areas of vegetation irrigated by the narrow and invisible (to us) waterways. However, the defenders of the 'canals' claim that the dark lines are seen to be unbroken at the moments of *best* definition, and that inferior atmospheric conditions break them up into spots.

As none of the astronomers who reject the 'canal' hypothesis possess telescopes situated in such a remarkably dry and steady atmosphere as that of Flagstaff their criticisms are weakened. Dr. Slipher remarks:

"Furthermore, an absolutely incontestible proof of the reality of the canals and oases" (round spots where the canals cross) "of Mars is furnished by the photographs of them. . . . Some of the double canals have also been photographed as such . . . the photographs also show the distinct changes in the intensity of these markings which occur from time to time. . . . There is nothing in terrestrial topography or the markings on other planets that is comparable to the markings on Mars."

Recent spectroscopic analyses by Professor Very and Dr. Slipher of the light reflected by Mars have confirmed the presence of oxygen and water-vapor in its atmosphere. There is greater humidity near the white polar caps at the times of their melting, which is strong evidence that they are snow or ice.

If the claims of the astronomers in favor of the 'canal' and irrigation hypothesis are established the idea of Mars having lands and seas, and being the seat of intelligent physical life will become probable, to say the least, but we must yet give some weight to the opinions of the critics, especially as such an authority as the Swedish Arrhenius has joined them.

Students of Theosophy will recollect that H. P. Blavatsky makes the point that it is not reasonable to suppose that intelligent beings — other humanities — on the planets are necessarily like ourselves in bodily frame or physical necessities, for, as the conditions on the planets differ so widely one from another, the forms of life must be adapted to

THE CREST-WAVE OF EVOLUTION

huntsmen they had been when Herodotus described them; and was ambitious that his Europeans should mix with them on equal terms and learn their virtues.

Where and when did this high tradition grow up? There was not time enough, I think, in that half cycle between the rise of Cyrus and Marathon. In truth we are to see in these regions vistas of empires receding back into the dimness, difficult to sort out and fix their chronology. Cyrus overthrew the Medes — all these figures, remember, can be but approximate — in 558. About half a cycle earlier — say in 625 — Cyaxares the Mede overthrew the Assyrian; from whose yoke his people had freed themselves some fifteen years or so before. The Medes had been rising since the earlier part of that seventh century; sometime then they brought the kindred race of Persians under their sway. Sometime then, too, I am inclined to think, lived the Teacher Zoroaster: about whose date there is more confusion than about that of any other World Reformer; authorities differ within a margin of 6000 years. But Taoism, Confucianism, Jainism, Buddhism, and Pythagoreanism all had their rise about this time: the age of religions began then; it was not a thing of chance, but marked a definite change in the spiritual climate of the world. The *Bundahish*, the Parsee account of it, says that he lived 258 years before Alexander; almost all scholars reject the figure — once more, “it is their nature to.” But you will note that 258 is about as much as to say 260, which is twice the cycle of thirteen decades: I think the probabilities are strong that the *Bundahish* is right. The chief grounds for putting him much earlier are these: Greek accounts say, six thousand years before the Greek time; and there are known to have been kings in those parts, long before Cyrus, by the name or title of Mazdaka,— which word is from Mazda, the name of the God-Principle in Zoroastrianism. The explanation is this: you shall find it in H. P. Blavatsky: there were many Zoroasters; this one we are speaking of was the last (as Gautama was the last of the Buddhas); and of course he invented nothing, taught no new truth; but simply organized as a religion ideas that had before belonged to the Mysteries. Where then did his predecessors teach? — Where Zal and Rustem thundered as they might; in the old Iran of the *Shah Nameh*, the land of Kaikobad the Great and Kaikhusru. Too remote for all scholars even to agree that it existed; set by those who do believe in it at about 1100 B. C.— we hear of a “Powerful empire in Bactria” — which is up towards Afghanistan; I take it that it was from this the Persian tradition came — to last down to, and through, the period of the Achaemenidae. What arts, what literature, these latter may have had, are lost; nothing is known of their creative and mental culture; but, to quote Mahaffy once more, it is exceedingly

THE THEOSOPHICAL PATH

unlikely they had none. Dio Chrysostom, in the first century B. C., says that "neither Homer nor Hesiod sang of the chariots and horses of Zeus so worthily as Zoroaster"; which may mean, perhaps, that a tradition still survived in his time of a great Achaemenian poetry. Why then is this culture lost, since if it existed, it was practically contemporary with that of the Greeks? Because contemporaneity is a most deceiving thing; there is nothing in it. Persia now is not contemporary with Japan; nor modern China with Europe or America. The Achaemenians are separated from us by two pralayas; while between us and the Greeks there is but one. When our present Europe has gone down, and a new barbarism and Middle Ages have passed over France, Britain, and Italy, and given place in turn to a new growth of civilization — what shall we know of this Paris, and Florence, and London? As much and as little as we know now of Greece and Rome. We shall dig them up and reconstruct them; found our culture on theirs, and think them very wonderful for mere centers of (Christian) paganism; we shall marvel at their genius, as shown in the fragments that go under the names of those totally mythological poets, Dante and Milton; and at their foul cruelty, as shown by their capital punishment and their wars. And what shall we know of ancient Athens and Rome? Our scholars will sneer at the superstition that they ever existed; our theologians will say the world was created somewhat later.

Or indeed, no; I think it will not be so. I think we shall have established an abiding perception of truth: Theosophy will have smashed the backbone of this foolish Kali-Yuga a little, before then.

So that Creasy is all out in his estimate of the importance of Marathon and the other victories. Wars are only straws to show which way the current flows; and they do that only indifferently. They are not the current themselves, and they do not direct it; and were men wise enough to avoid them, better than the best that was ever won out of war would be won by other means that the Law would provide. And yet the Human Spirit will win something out of all eventualities, even war, if Karma and the Cycles permit. In a non-political sense the Persian Wars bore huge harvests for Greece: the Law used them to that end. The great effort brought out all the latent resources of the Athenian mind: the successes heightened Greek racial feeling to a pitch. — What! we could stand against huge Persia? — then we are not unworthy of the men that fought at Ilion, our fathers; the race and spirit of *anax andron Agamemnon* is not dead! Ha, we can do anything; there are no victories we may not win! And here is this dead weight and terror of the war lifted from us; and there is no anxiety now to hold our minds. We may go forth conquering and to conquer; we may launch our triremes on immaterial seas,

ASTRONOMICAL NOTES

meet them. If we rise above our mental limitations for a moment we shall see that our specialized human structure cannot possibly be the ideal for the whole universe, but that other planets must be "peopled equally with beings created in *some other image* of God" (H. P. Blavatsky). From a passage in *The Secret Doctrine* (p. 164, Vol. I), "It is quite correct that Mars is in a state of obscurity at present. . .," some have imagined that Madame Blavatsky implied that the planet was totally devoid of life, but a page or two later this occurs: "the Jovians, Martians, and others can perceive our little world," and in a special article in *The Theosophist* (June 1883, p. 232), a magazine brought out by her in the early days of the Theosophical Society, she published a statement by a very advanced student, which throws some light upon the subject:

"It will not be easy to understand the doctrine under consideration completely until the nature of the Obscurements and the periods of the duration of the different races of the planets are clearly ascertained. Nevertheless, I can state here that a planet may be said to be in a state of Obscurity when a small portion of it is inhabited."

From this it does not look altogether impossible that Professor Lowell's hypothesis of intelligent beings struggling to irrigate limited parts of Mars in order to conserve every drop of water available may have some foundation. Perhaps the new giant telescope at Mount Wilson will clear up some of the difficulties, and settle the acrimonious controversies.

The more information we receive about Jupiter, the more we are puzzled by the strange problems it presents. To all appearance it has a cloudy envelope many hundreds or perhaps thousands of miles deep; we seem to see enormous masses of many-colored vapors moving in layers one above another, the equatorial belts rushing along at about two hundred and fifty miles an hour faster than those at high latitudes. The possibility of an atmosphere of enormous thickness which is generally believed to exist on Jupiter has been vigorously attacked, especially by Holmes, who argues correctly that the immense attractive power of the giant planet would condense such a mass of vapor into a density greater than that of platinum! He repudiates the popular idea that intense heat is the explanation of Jupiter's low density and thick envelope of vapor — the planet being presumably in an early state of condensation from a nebulous form — on the ground that there is no positive evidence in its favor and a good deal against it. For instance, it is unlikely, on any theory, that the four principal satellites of Jupiter are hot, for, owing to their small size, they would have radiated their heat, if they ever had any, into space long ago, and would have become solid and dense while Jupiter still remained partly vaporous. But they are in reality hardly denser than Jupiter on the average (the first satellite is actually less so) being only a little heavier than water, and so the argument that

THE THEOSOPHICAL PATH

heat is the cause of Jupiter's low density seems to be inconclusive. Yet if the lightness of the Jovian system in proportion to its size is not caused by fiery heat what can it be that prevents the solidification of the components? Magnetic forces? Or some force with which we are not familiar? Why are we compelled to accept any hypothesis based on our limited and merely *terrestrial* knowledge of physics?

The behavior of that singular object, the great Red Spot on Jupiter, is very curious and we have not solved the mystery. It drifts more slowly than its surroundings if at all, and rapid currents pass to the north and south of it, and occasionally *underneath*. It resembles nothing so much as a huge floating island. Flammarion suggests that it is the first condensation of a continental crust forming on a liquid surface, but there are serious difficulties to be faced before this can be admitted.

One of the most curious and inexplicable phenomena in the Solar System is the reported change of shape of Jupiter and its first and third satellites. The first satellite was noticed about 1873 and later to be elliptical; in 1892 and on other occasions it was perfectly round. It is supposed to rotate on its axis in twelve hours, but its weird changes of shape have not been explained. Ganymede, the third satellite, is always very elliptical. Its polar diameter is only 4300 miles while its equatorial diameter is 4700 miles, but the ellipticity does not always lie the same way! Ganymede is usually the brightest satellite but it is sometimes surpassed by Callisto, the fourth, which is much smaller. No law has been found to cover these and other anomalies, though the rather far-fetched suggestion has been made by Professor Pickering that the abnormally elliptical satellites are composed of swarms of meteorites and are not solid bodies at all! At rare intervals observers have reported sudden and startling changes in the outline of Jupiter such as a flattening of the polar and the equatorial regions, the "square-shouldered effect" as it is called. Similar peculiarities of outline have been reported on Saturn, but, as they mean convulsions of the most cataclysmic nature on a gigantic scale, more testimony is required before they can be established as firmly as the changes of shape in the satellites. Still, they ought not to be ignored, as they may be clues to some of the mysteries of Jupiter and Saturn; if real they support the hypothesis that those planets are in a gaseous state for a long way beneath the visible surface, and demonstrate the existence of forces working in unknown ways.

The reality of another singular phenomenon on Jupiter has been confirmed by recent observations. This is the periodic and alternate change of color from gray or brown to red of the northern and southern equatorial dark belts. The maximum redness of these belts occurs soon after the spring equinox of the particular hemisphere in which the belt exhibiting

ASTRONOMICAL NOTES

it is situated. As the inclination of Jupiter is only about three degrees it is surprising that such a slight difference should make any effect of seasons at the distance of four hundred and eighty millions of miles from the Sun. The great Red Spot has also a rhythm of its own, a color-deepening in about thirty-five years. We have, therefore, enough information to prove that very curious and unexpected phenomena are taking place in the Jovian system, and that they are subject to the great law of cycles that runs through all nature, but a humble attitude of mind and suspension of judgment is desirable in regard to its physical state and other possibilities. Madame Blavatsky definitely states that its substance and texture are much finer than, and superior to, that of the Earth.

Owing to its great distance Uranus has been rather neglected until lately, and little has been known about it except its approximate size and density and its four moons with their curious backward motion. If a human being were born on Uranus he would have to reach the age of eighty-four of our years before he would have celebrated his first birthday according to the reckoning of the Uranians, supposing there are any. We might say he would have begun his second childhood before he had completed his first! The axis of the planet is tipped up at a great angle, and for many years (owing to the slowness of its motion) one or other of the poles is directed toward us so that we only see the upper or lower hemisphere. Gradually, as the planet changes its position, we get a view at right-angles to the axis and are able to see the true outline and the whole surface as it revolves. Uranus is now in this position and the great modern telescopes are able to examine it under favorable circumstances.

The oval shape of the planet, long suspected, is confirmed, and it is proved that the four satellites move in the same plane as the equator of the planet. Titania, the largest moon, is variable in brightness. The existence of dark belts resembling those of Jupiter and Saturn has been definitely established, and also the fact that the light reflected from the four major planets, Jupiter, Saturn, Uranus, and Neptune, when analysed by the spectroscope, is almost of the same character, but very different from that of the inner planets. The four outer planets are also much alike in other respects, so it becomes more obvious that there is some great unfathomed mystery in this separation of the Solar System into two grand divisions, contrasted in size, appearance, density, and other characteristics.

To us it would seem a terrible thing to be banished to the outer realms of the Sun's kingdom, nearly two billion miles from the center. Uranus, at this inconceivable distance receives only as much sunlight as would

THE THEOSOPHICAL PATH

be given by three hundred full moons like ours. It would, however, be absurd to calculate the conditions of life upon such a planet by a consideration of our own needs, as so many unimaginative writers have done. For all we know the inhabitants of Uranus may have eyes for which the feeble amount of sunlight they receive may be a dazzling blaze, or they may be sensitive to ultra-violet or other rays invisible to us. Possibly the Uranians, inhabitants of a giant planet thirty-six thousand miles in diameter, would think it a terrible thing to be cramped in a tiny world like ours spinning round the Sun in the absurdly short time of three hundred and sixty-five *days* instead of eighty-four *years*, and to live in such close contiguity to the central blaze of the Sun that they would surely be burned to death in an instant! It is probable, however, that the Uranians, if there be any, do not consider us at all, for all the planets, except Neptune, Saturn, and perhaps Jupiter, are invisible to them, lost in the glare of the Sun.

Uranus can rarely be seen by the naked eye, and then only when its place is known, yet it is a curious fact that the Burmese mention eight planets, Mercury, Venus, Earth, Moon, Mars, Jupiter, Saturn and an *invisible* one. Neptune is not spoken of; it is quite invisible without optical aid. H. P. Blavatsky says in *The Secret Doctrine* that Eastern philosophy teaches that Neptune, and Uranus too in a certain measure, do not properly belong to the Solar System. It is worth noting in this connexion that while the spectral absorption lines of the four great outer planets have some peculiarities in common, those of Uranus and Neptune are conspicuously different from the others but resemble one another.

✽

“NONE sees the slow and upward sweep
By which the soul from life-depths deep
Ascends,— unless, mayhap, when free,
With each new death we backward see
The long perspective of our race
Our multitudinous past lives trace.”


— WILLIAM SHARP; *A Record*

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

*A Course of Lectures in History, Given to the Graduates' Class
in the Râja-Yoga College, Point Loma, in the College Year 1918-1919*

III: GREEKS AND PERSIANS

OW to consider what this Blind Maeonides did for Greece. Sometime last century a Black Potentate from Africa visited England, and was duly amazed at all he saw. Being a very important person indeed, he was invited to pay his respects to Queen Victoria. He told her of the many wonders he had seen; and took occasion to ask her, as the supreme authority, how such things came to be. What was the secret of England's greatness? — She rose to it magnificently, and did precisely what a large section of her subjects would have expected of her. She solemnly handed him a copy of the Bible, and told him he should find his answer in that. .

She was thinking, no doubt, of the influence of Christian teaching; if called on for the exact passage that had worked the wonder, very likely she would have turned to the Sermon on the Mount. Well; very few empires have founded their material greatness on such texts, as *The meek shall inherit the earth*. They take a shorter road to it. If a man ask of thee thy coat, and thou give him thy cloak also, thou dost not (generally) build thyself a world-wide commerce. When he smiteth thee on thy left cheek, and thou turnest to him thy right for the complementary buffet, thou dost not (as a rule) become shortly possessed of his territories. Queen Victoria lived in an age when people did not notice these little discrepancies; so did Mr. Podsnap. And yet there was much more truth in her answer than you might think.

King James's Bible is a monument of mighty literary style; and one that generations of Englishmen have regarded as divine, a message from the Ruler of the Stars. They have been reading it, and hearing it read in the churches, for three hundred years. Its language has been far more familiar to them than that of any other book whatsoever; more common quotations come from it, probably, than from all other sources combined. The Puritans of old, like the Nonconformists now, completely identified themselves with the folk it tells about: Cromwell's armies saw in the hands of their great captain "the sword of the Lord and of Gideon." When the Roundhead went into battle, or when the Revivalist goes to prayer-

THE THEOSOPHICAL PATH

meeting, he heard and hears the command of Jehovah to "go up to Ramoth Gilead and prosper"; to "smite Amalek hip and thigh." Phrases from the Old Testament are in the mouths of millions daily; and they are phrases couched in the grand literary style.

Now the grand style is the breathing of a sense of greatness. When it occurs you sense a mysterious importance lurking behind the words. It is the accent of the eternal thing in man, the Soul; and one of the many proofs of the Soul's existence. So you cannot help being reminded by it of the greatness of the Soul. There are periods when the Soul draws near its racial vehicle, and the veils grow thin between it and us: through all the utterances of such times one is apt to hear the thunder from beyond. Although the Soul have no word to say, or although its message suffer change in passing through the brain-mind, so that not high truth, but even a lie may emerge — it still comes, often, ringing with the grand accents. Such a period was that which gave us Shakespeare and Milton, and the Bible, and Browne, and Taylor, and all the mighty masters of English prose. Even when their thought is trivial or worse, you are reminded, by the march and mere order of their words, of the majesty of the Soul.

When Deborah sings of that treacherous murderess, Jael the wife of Heber the Kenite, that before she slew her guest and ally Sisera, "He asked water and she gave him milk; she brought forth butter in a lordly dish," — you are aware that, to the singer, no question of ethics was implied. Nothing common, nothing of this human daily world, inheres in it; but sacrosanct destinies were involved, and the martialled might of the Invisible. It was part of a tremendous drama, in which Omnipotence itself was protagonist. Little Israel rose against the mighty of this world; but the Unseen is mightier than the mighty; and the Unseen was with little Israel. The application is false, unethical, abominable — as coming through brain-minds of that kind. But you must go back behind the application, behind the brain-mind, to find the secret of the air of greatness that pervades it. It is a far-off reflexion of this eternal truth: that the Soul, though it speak through but one human being, can turn the destinies and overturn the arrogance of the world. When David sang, "Let God arise, and let his enemies be scattered; yea, let all his enemies be scattered!" he, poor brain-mind, was thinking of his triumphs over Philistines and the like; with whom he had better have been finding a way to peace; — but the Soul behind him was thinking of its victories over him and his passions and his treacheries. So such psalms and stories, though their substance be vile enough, do by their language yet remind us somehow of the grandeur of the Spirit. That is what style achieves.

Undoubtedly this grand language of the Bible, as that of Milton

THE CREST-WAVE OF EVOLUTION

and Shakespeare in a lesser degree — lesser in proportion as they have been less read — has fed in the English race an aptitude, an instinct, for action on a large imperial scale. It is not easy to explain the effects of a great literature; but without doubt it molds the race. Our subconsciousness is acted upon; we are unwittingly inspired. Now the ethic of the Old Testament, its moral import, is very mixed. There is much that is true and beautiful; much that is treacherous and savage. So that its moral and ethical effects have been very mixed too. But its style, a subtler thing than ethics, has nourished conceptions of a large and sweeping sort, to play through what ethical ideas they might find. The more spiritual is any influence — that is, the less visible and easy to trace — the more potent it is; so style in literature may be counted one of the most potent forces of all. Through it, great creative minds mold the destinies of nations. Let Theosophy have expression as noble as that of the Bible — as it will — and of that very impulse it will bite deep into the subconsciousness of the race, and be the nourishment of grand public action, immense conceptions, greater than any that have come of Bible reading, because pure and true. Our work is to purify the channels through which the Soul shall speak; the Teachers have devoted themselves to establishing the beginnings of this Movement in right thought and right life. But the great literary impulse will come, when we have learned and earned the right to use it.

Now, what the Bible became to the English, Homer became to the Greeks — and more also. They heard his grand manner, and were filled by it with echoes from the Supermundane. *Anax andron Agamemnon* — what Greek could hear a man so spoken of, and dream he was compounded of common clay? Never mind what this king of men did or failed to do; do but breathe his name and titles, and you have affirmed immortality and the splendor of the Human Soul! The *human* Soul? — “Tush!” said they, “the *Greek* Soul! he was a Greek as we are!” And so Tomides, Dickæon and Harryotatos, Athenian tinkers and cobblers, go swaggering back to their shops, and dream grand racial dreams. For this is a much more impressionable people than the English; any wind from the Spirit blows in upon their minds quickly and easily. Homer in Greece — once Solon, or Pisistratus, or Hipparchus, had edited and canonized him, and arranged for his orderly periodical public reading (as the Bible in the churches) — had an advantage even over the Bible in England. When Cromwell and his men grew mighty upon the deeds of the mighty men of Israel, they had to thrill to the grand rhythms until a sort of miracle had been accomplished, and they had come to see in themselves the successors and living representatives of Israel. But the Greek, rising on the swell of Homer’s roll and boom, had need of no

THE THEOSOPHICAL PATH

such transformation. The uplift was all for him; his by hereditary right; and no pilfering necessary, from alien creed or race. We have seen in Homer an inspired Race-patriot, a mighty poet saddened and embittered by the conditions he saw and his own impotence to change them. — Yes, he had heard the Golden-snooded sing; but Greeks were pygmies, compared with the giants who fought at Ilion! There was that eternal contrast between the glory he had within and the squalor he saw without. Yes, he could sing; he could launch great songs for love of the ancients and their magnificence. But what could a song do? Had it feet to travel Hellas; hands to flash a sword for her; a voice and kingly authority to command her sons into redemption? — Ah, poor blind old begging minstrel, it had vastly greater powers and organs than these!

Lycurgus, it is said, brought singers or manuscripts of your poems into Sparta; because, blind minstrel, he had a mind to make Sparta great-souled; and he knew that you were the man to do it, if done it could be. Then for about two hundred and sixty years, without much fuss to come into history, you were having your way with your Greeks. Your music was ringing in the ears of mothers; their unborn children were being molded to the long roll of your hexameters. There came to be manuscripts of you in every city: corrupt enough, many of them; forgeries, many of them; lays fudged up and fathered on you by venal Rhapsodoi, to chant in princely houses whose ancestors it was a good speculation to praise. You were everywhere in Greece: a great and vague tradition, a formless mass of literature: by the time Solon was making laws for Athens, and Pisistratus was laying the foundations of her stable government and greatness.

And then you were officially canonized. Solon, Pisistratus, or one of the Pisistratidae, determined that you should be, not a vague tradition and wandering songs any longer, but the Bible of the Hellenes. From an obscure writer of the Alexandrian period we get a tale of Pisistratus sending to all the cities of Greece for copies of Homeric poems, paying for them well; collating them, editing them out of a vast confusion; and producing at last out of the matter thus obtained, a single more or less articulate Iliad. From Plato and others we get hints leading to the supposition that an authorized state copy was prepared; that it was ordained that the whole poem should be recited at the Panathenaic Festivals by relays of Rhapsodoi; this state copy being in the hands of a prompter whose business it was to see there should be no transgression by the chanters.* — The wandering songs of the old blind minstrel

*For a detailed account of all this see De Quincey's essay *Homer and the Homeridae*.

THE CREST-WAVE OF EVOLUTION

have become the familiar Sacred Book of the brightest-minded people in Greece.

Some sixty years pass, and now look what happens. A mighty Power in Asia arranges a punitive expedition against turbulent islanders and coast-dwellers on its western border. But an old blind minstrel has been having his way with these; and the punitive expedition is to be of the kind not where you punish, but where you are punished: — has been suggesting to them, from the Olympus of his sacrosanct inspiration, the idea of great racial achievement, till it has become a familiar thing, ideally, in their hearts. — The huge armies and the fleets come on; Egypt has gone down; Lydia has gone down; the whole world must go down before them. But there is an old blind minstrel, long since grown Olympian in significance, and throned aloft beside Nephelegereta Zeus, chanting in every Greek ear and heart. Greeks rise in some sort to repel the Persian: Athens and Sparta, poles apart in every feeling and taste, find that under the urge of archaic hexameters and in the face of this common danger, they can co-operate after a fashion. The world is in a tumult and threatens to fall; but behind all the noise and ominous thunder, by heaven, you can hear the roll of hexameters, and an old blind sorrow-stricken bard chanting. The soul of a nation is rising, the beat of her wings keeping time to the music of olden proud resounding lines. There are battles: Marathon, Salamis, Plataea and the rest. Who led the Grecian fleet at Salamis? — Not Spartan Eurybiades, but an old blind man dead these centuries. Who led the victors at Marathon? Not sly Athenian Miltiades, but an old dead man who had only words for his wealth: blind Maeonides chanting; and with his chanting marshaling on the roll of his hexameters mightier heroes than ever a Persian eye could see: the host that fought at Ilion: the creatures of his brain: Polymechnos Odysseus, and Diomedes and Aias; Podargos Achilles; Anax andron Agamemnon.

The story of the Persian Wars comes to us only from the Greek side; so all succeeding ages have been enthusiastically Prohellene. We are to think that Europe since has been great and free and glorious, because free and cultured Greeks then held back a huge and barbarous Asian despotism. All of which is great nonsense. Europe since has not been great and free and glorious; very often she has been quite the reverse. She has, at odd times, been pottering around after ideal schemes of government; which Asia in large part satisfied herself that she had found long ago. As for culture and glory, the trumps have now been with the one, now with the other. And the Persians were not barbarians by any means. And when you talk of Asia, remember that it is as far a cry from Persia to China, as from Persia to England. Let us have no more of this preoccupation with externals, and blind eyes to the Spirit of Man.

THE THEOSOPHICAL PATH

I suppose ballot-boxes and referenda and recalls and the like were specified, when it was said *Of such is the kingdom of Heaven?* . . .

— But Persia would not have flowed out over Europe, if Marathon, Salamis, and Plataea had gone the other way. Empires wax and wane like the moon; they ebb and flow like the tides; and are governed by natural law as these are; and as little depend, ultimately, upon battle, murder, and sudden death: which are but effects that wisdom would evitate; we are wrong in taking them for causes. Two things you can posit about any empire: it will expand to its maximum; then ebb and fall away. Though the daily sun sets not on its boundaries, the sun of time will set on its decay; because all things born in time will die; and no elixir of life has been found, nor ever will be. There is an impulse from the inner planes; it strikes into the heart of a people; rises there, and carries them forward upon an outward sweep; then recedes, and leaves them to their fall. Its cycle may perhaps be longer or shorter; but in the main its story is always the same, and bound to be so; you cannot vote down the cycles of time. What hindered Rome from mastery of Europe: absolute mastery: and keeping it forever? Nothing — but the eternal Cyclic Law. So Persia.

She was the last phase of that West Asian manvantara which began in 1890 and was due to end in 590 B. C. As such a phase, a splendor-day of thirteen decades should have been hers; that, we find, being always about the length of a national illumination. She began under Cyrus in 558; flowed out under Cambyzes and Darius to her maximum growth — for half the thirteen decades expanding steadily. Then she touched Greece, where a younger cycle was rising, and recoiled. She should have been at high tide precisely three years before Marathon — a half-cycle after the accession of Cyrus, or in 493; — and was. Then the Law pronounced its *Thus far and no further*; and enforced it with Homer's songs, and Greek valor, and Darius' death, and Xerxes' fickle childishness (he smacked the Hellespont because it was naughty). These things together brought to naught the might and ambition and bravery of Iran; but had they been lacking, the Law would have found other means. Though Xerxes and Themistocles had both sat at home doing nothing, Alexander would still have marched east in his time, and Rome conquered the world. So discount all talk of Greece's having saved Europe, which was never in danger. But you may say Persia saved Greece: that her impact kindled the fires — was used by the Law for that purpose — which so brilliantly have illumined Europe since.

Persia rose in the evening of that West Asian manvantara; the empires of its morning and noon, as Assyria chiefly, had been slower of growth, longer of life, smaller of expanse; and for her one, had had several periods

THE CREST-WAVE OF EVOLUTION

of glory. A long habit of empire-building had been formed there, which carried Persia rapidly and easily to her far limits. Assyria, the *pièce de résistance* of the whole manvantara, with huge and long effort had created, so to say, an astral mold; of which Persia availed herself, and overflowed its boundaries, conquering regions east and west Assyria never knew. But if she found the mold and the habit there to aid her, she came too late for the initial energies of the morning, or the full forces of the manvantaric noon. Those had been wielded by the great Tiglath Pileasers and Assurbanipals of earlier centuries: fierce conquerors, splendid builders, ruthless patrons of the arts. What was left for the evening and Persia could not carry her outward her full thirteen decades, but only half of them: sixty-five years her tides were rising, and then she touched Greece. Thenceforward she remained stationary within her borders, not much troubled internally, until the four-twenties. To a modern eye, she seems on the decline since Marathon; to a Persian of the time, probably, that failure on the Greek frontier looked a small matter enough. A Pancho Villa to chase; if you failed to catch him, pooh, it was nothing! Xerxes is no Darius, true; Artaxerxes I, no Cyrus, nor nothing like. But through both their reigns there is in the main good government in most of the provinces; excellent law and order; and a belief still in the high civilizing mission of the Persians. Peace, instead of the old wars of conquest; but you would have seen no great falling off. Hystaspes himself had been less conqueror than consolidator: the Augustus of the Achaemenids, greater at peace than at war; — though great at that too, but not from land-hunger or vulgar thirst of victory. He had fought to round off the frontiers; and indeed, had had ample provocation, as those things go, for his punitive expedition that failed. For the rest, he had strewn the coast with fine harbors, and reclaimed vast deserts with reservoirs and dikes; had explored the Indus and the ocean, and linked Egypt and Persia by a canal from the Red Sea to the Nile. Well; and Xerxes carried it on; he too played the great Achaemenid game; did he not send ships to sail round Africa? If there was no more conquering, it was because there was really nothing left to conquer; who would bother about that Greece? — Darius Hystaspes was the last strong king, yes; but Darius Nothus was the first gloomy tyrant, or at least his queen, bloodthirsty Parysatis, was; which was not till 424. So that Persia too had her good thirteen decades of comfortable, even glorious, years.

Whereafter we see her wobbling under conflicting cyclic impulses down to her final fall. For lack of another to take her place, she was still in many ways the foremost power; albeit here and there obstreperous satraps were always making trouble. When Lysander laid Athens low in 404, it was Persian financial backing enabled him to do it; but Cyrus might march

THE THEOSOPHICAL PATH

in to her heart, and Xenophon out again, but two years later, and none to say them effectually nay. Had there been some other West Asian power, risen in 520 or thereabouts, to outlast Persia and finish its day with the end of the great cycle in 390, one supposes the Achaemenids would have fallen in the four-twenties, and left that other supreme during the remaining years. But there was none. The remains of Nineveh and Babylon slept securely in the Persian central provinces; there was nothing there to rise; they had had their many days long since. Egypt would have done something, if she could; would have liked to; — but her own cycles were against her. She had had the last of her cyclic days under the XXVIth Dynasty. In 655 Psamtik I reunited and resurrected her while his overlord Assurbanipal was wrecking his — Assurbanipal's — empire elsewhere; thirteen decades afterwards, in 525, she fell before Cambyses. Thirteen decades, nearly, of Persian rule followed, with interruptions of revolt, before she regained her independence in 404; — stealing, you may say, the nine years short from the weakness of Persia. Then she was free for another half-cycle, less one year: a weak precarious freedom at best, lost to Artaxerxes Ochus in 340. All but the first fourteen years of it fell beyond the limits of the manvantara: the West Asian forces were spent. Egypt was merely waiting till the Greek cycle should have sunk low enough and on to the military plane; and had not long to wait. She paid back most of her nine years to Persia; then hailed Alexander as her savior; and was brought by him, to some extent, under the influence of European cycles; to share then in what uninteresting twilight remained to Greece, and presently in the pomps and crimsons of Rome.

Persia, too, was waiting for that Greek military cycle; until it should rise, however, something had to be going on in West Asia. The Athenian first half-cycle — sixty-five years from the inception of the hegemony — ended in 413, when the Peloponnesian War entered its last, and for Athens, disastrous, phase. Another half-cycle brings us to the rise of Philip; who about that time became dominant in Greece. But not yet had a power consolidated, which could contest with Persia the hegemony of the world. Having enabled Sparta to put down Athens, the western satraps turned their attention to finding those who should put down Sparta. Corinth, Thebes, Argos and Athens were willing; and Pharnabazus financed them for war in 395. A year after, he and Conon destroyed the Spartan fleet. In 387 came the Peace of Antalcidas, by which Persia won what Xerxes had fought for of old: the suzerainty of Greece. But she was not strong; her cycle was long past; she stood upon the wealth and prestige of her better days, and the weakness of her contemporaries. Internally she was falling to pieces until Artaxerxes Ochus, between 362

THE CREST-WAVE OF EVOLUTION

and 338, wading through blood and cruelty, restored her unity, wore out her resources, and left her apparently as great as under Xerxes, but really ready to fall at a touch. He prepared the way for Alexander.

So ended an impulse that began, who knows when? on a high spiritual plane in the pure religion of the Teacher we call Zoroaster: a high system of ethics expressed in long generations of clean and noble lives. From that spirituality the impulse descending reached the planes of intellect and culture; with results we cannot measure now; nothing remains but the splendor of a few ruins in the wilderness — the courts the lion and the lizard keep. It reached the plane of military power, and flowed over all the lands between the Indus and the Nile; covering them with a well-ordered, highly civilized, and wisely governed empire. Then it began to ebb; meeting a counter-impulse arising in Eastern Europe.

Which, too, had its source on spiritual planes: in the heart and on the lyre of blind Maeonides: and worked downward and outward, till it had wrought on this plane a stable firmness in Sparta, an alertness in Athens. It contacted then the crest of the Persian wave, and received from the impact huge accessions of vigor. It blossomed in the Age of Pericles on the plane of mind and creative imagination. It came down presently on to the plane of militarism, and swelled out under Alexander as far as to the eastern limits of the Persian Empire he overthrew. Where it met a tide beginning to rise in India; and receded or remained stationary before that. And at last it was spent, and itself overthrown by a new impulse arisen in Italy; which took on impetus from contact with Greece, as Greece had done from contact with Persia.

The Greeks of Homer's and Hesiod's time, before the European manvantara, elsewhere begun, had reached or quickened them, were uncouth and barbarous enough: they may have stood, to their great West Asian neighbors, as the Moors of today to the nations of Europe; they may have stood, in things cultural, to the unknown nations of the north or west already at that time awakened, as the Chinese now and recently to the Japanese. Like Moors, like Chinese, they had behind them traditions of an ancient greatness; but pralaya, fall, adversity, squalor, had done their work on them, developing the plebeian qualities. Now that they have emerged into modern history, as then when they were emerging into ancient, we find them with many like characteristics: a turn for democracy, for example; the which they assuredly had not when they were passing into pralaya under the Byzantine Empire. A turn for democracy; plebeian qualities; these are the things one would expect after pralaya, if that pralaya had been at all disastrous. With the ancient Greeks, the plebeian qualities were not all virtues by any means; they retained through their great age many of the vices of plebeianism. They

THE THEOSOPHICAL PATH

won their successes for the most part on sporadic impulses of heroism; shone by an extraordinary intellectual and artistic acumen. But taking them by and large, they were too apt to ineffectualize those successes, in the fields of national and political life, by extraordinary venality and instability of character. I shall draw here deeply on Professor Mahaffy, who very wisely sets out to restore the balance as between Greeks and Persians, and burst bubble-notions commonly held. Greek culture was extremely varied, and therein lay its strength: you can find all sorts of types there; and there are outstanding figures of the noblest. But on the whole, says Mahaffy — I think rightly — there was something sordid, grasping and calculating: *noblesse oblige* made little appeal to them; was rather foreign to their nature. Patricianism did exist; in Sparta; perhaps in Thebes. Of the two Thebans we know best, Pindar was decidedly a patrician poet, and Epaminondas was a very great gentleman; now Thebes, certainly, must have been mighty in foregone manvantaras, as witness her five cycles of myths, the richest in Greece. In her isolation she had doubtless carried something of that old life down; and then, too, she had Pindar. Nor was Sparta any upstart; — of her we have only heard Athenians speak. But outside of these two, you hardly find a Greek *gentleman* in public life; hardly that combination of personal honor, contempt of commerce, class-pride, leisured and cultured living; — with, very often, ultra-conservatism, narrowness of outlook, political ineptitude, and selfishness. The Spartans had many of these instincts, good and bad. They reached their cultural zenith in the seventh century or earlier: probably Lycurgus had an eye to holding off that degeneration which follows on super-refinement; and hence the severe life he brought in. My authority makes much of the adoration the other Greeks accorded them; who might hate and fight with Sparta, but took infinite pride in her nonetheless. Thus they told those tales of the Spartan mothers, and the Spartan boy the fox nibbled; thus their philosophers, painting an Utopia, took always most of its features from Lacedaemon.

All of which I quote for the light's sake it throws on the past of Greece: the past of her past, and the ages before her history. Or really, on the whole history of the human race; for I think it is what you shall find always, or almost always. I spoke of the Celtic qualities as having been of old patrician; they are plebeian nowadays, after the long pralaya and renewal. As a pebble is worn smooth by the sea, so the patrician type, with its refinements and culture, is wrought out by the strong life currents that play through a race during its manvantaric periods. Pralaya comes, with conquest, the overturning of civilization, mixture of blood: all the precious results obtained hurled back into the vortex; — and then to be cast up anew with the new manvantara, a new uncouth formless form,

THE CREST-WAVE OF EVOLUTION

to be played on, shaped and infused by the life-currents again. In Greece an old manvantara had evolved patricianism and culture; which the pralaya following swept all away, except some relics perhaps in Thebes the isolated and conservative, certainly in Sparta. Lycurgus was wise in his generation when he sought by a rigid system to impose the plebeian virtues on Spartan patricianism.

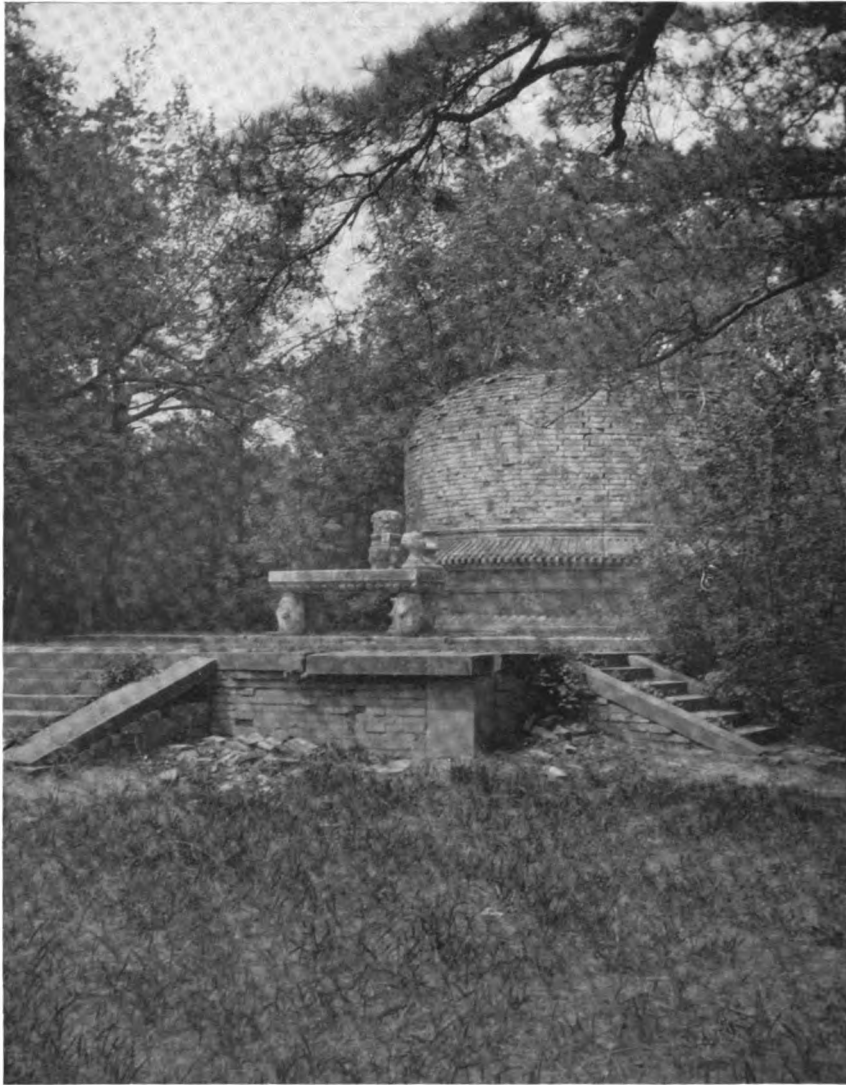
Wise in his generation, yes; but he could work no miracle. Spartan greatness, too, was ineffectual; there is that about pouring new wine into old bottles. Sparta was old and conservative; covered her patrician virtues with a rude uncultural exterior; was inept politically — as old aristocracies so commonly are; she shunned that love of the beautiful and the things of the mind which is the grace, as Bushido — to use the best name there is for it — is the virtue, of the patrician. You may say she was selfish and short-sighted; true; and yet she began the Peloponnesian War not without an eye to freeing the cities and islands from the soulless tyranny an Athenian democracy had imposed on them: when there is a war, some men will always be found, who go in with unselfish high motives. — Being the patrician state, and the admired of all, it was she naturally who assumed the hegemony when the Persian came. But she had foregone the graces of her position, and her wits, through lack of culture, were something dull. She lost that leadership presently to a young democratic Athens endowed with mental acumen and potential genius; who, too, gained immeasurably from Sparta, because she knew how to turn everything to the quickening of her wits — this having at her doors so contrasting a neighbor, for example. — Young? Well, yes: I suspect if there had ever been an Athenian glory before, it was ages before Troy fell. She plays no great part in the legends of the former manvantara; Homer has little to say about her. She had paid tribute at one time to Minos, king of Crete; her greatness belonged not to the past, but to the future.

As all Greeks admired the Spartans — what we call a 'sneaking' admiration — so too they admired the Persians; who were gentlemen in a great sense, and in most moral qualities their betters. Who was *Ho Basileus*, *The King* par excellence? Always 'the Great King, the King of the Persians.' Others were mere kings of Sparta, or where it might be. And this Great King was a far-away, tremendous, golden figure, moving in a splendor as of fairy tales; palaced marvelously, so travelers told, in cities compared with which even Athens seemed mean. Greek drama sought its subjects naturally in the remote and grandiose; always in the myths of prehistory, save once — when Aeschylus found a kindred atmosphere, and the material he wanted, in the palace of the Great King. To whom, as a matter of history, not unrecorded by Herodotus, his

THE THEOSOPHICAL PATH

great chivalrous barons accorded a splendid loyalty — and loyalty is always a thing that lies very near the heart of Bushido. Most Greeks would cheerfully sell their native city upon an impulse of chagrin, revenge, or the like. Xerxes' ships were overladen, and there was a storm; the Persian lords gaily jumped into the sea to lighten them. Such Samurai action might not have been impossible to Greeks — Spartans especially; but in the main their eyes did not wander far from the main chance. You will think of many exceptions; but this comes as near truth, probably, as a generalization may. We should understand their temperament: quick and sensitive, capable of inspiration to high deeds; but, *en masse*, rarely founded on enduring principles. That jumping into the sea was nothing to the Persians: they were not sung to it; it was not done in defense of home, or upon a motive of sudden passion, as hate or the like: but permanent elements in their character moved them to it quietly, as to the natural thing to do. But if Greeks had done it, with what kudos, like Thermopylae, it would have come down!

They were great magnificoes, very lordly gentlemen, those Persian nobles; *hijosdalgo*, as they say in Spain; men of large lives, splendor and leisure, scorning trade; mighty huntsmen before the Lord. Of the Greeks, only the Spartans were sportsmen; but where the Spartans hunted foxes and such-like small fry, the Persians followed your true dangerous wild-fowl: lions, leopards, and tigers. A great satrap could buy up Greece almost at any time: could put the Greeks to war amongst themselves, and finance his favorite side out of his own pocket. On such a scale they lived; and travelers and mercenaries brought home news of it to Greece; and Greeks whose wealth might be fabulous strove to emulate the splendor they heard of. The Greeks made better heavy armor — one cause of their victories; but for the most part the Persian crafts and manufactures outshone the Greek by far. All these things I take from Mahaffy, who speaks of their culture as "an ancestral dignity far superior to, and different from, the somewhat mercantile refinement of the Greeks." The secret of the difference is this: the West Asian manvantara, to which the Persians belonged, was more than a thousand years older than the European manvantara, to which the Greeks belonged; so the latter, beside the former, had an air of *parvenu*. The Greeks dwelt on the Persian's borders; and fought him when they must; intrigued with or against him when they might; called him barbarian for self-respect's sake — and admired and envied him always. Had he been really a barbarian, in contact with their superior civilization, he would have become degraded by the contact; in such cases it always happens that the inferior sops up the vices only of his betters. But Alexander found the Persians much the same courtly-mannered, lordly-living, mighty



Lomaland Photo & Engraving Dept.

TOMB OF ONE OF THE MING EMPERORS OF CHINA



Lomaland Photo & Engraving Dept.

MEMORIAL ARCH, PEKIN, IN FRONT OF THE CONFUCIAN TEMPLE, AND ADJACENT TO
THE PIH-YUNG KUNG, THE 'HALL OF CLASSICS'



Lomaland Photo & Engraving Dept.

ANOTHER VIEW OF THE SAME ARCH



Lomaland Photo & Engraving Dept.

A TYPE OF CHINESE TOMB

SONNET

and subdue unknown empires of the spirit! — And here is Athens the quick-witted, hegemon of Greece; her ships everywhere on the wine-dark seas; her citizens everywhere; her natural genius swelled by an enormous sense of achievement; her soul, grown great under a great stress, now freed from the stress and at leisure to explore; — in contact with opposite-minded Sparta; in contact with conservative and somewhat luxuriously-living slow Thebes; — with a hundred other cities; — in contact with proud Persia; with Egypt, fallen, but retaining a measure of her old profound sense of the Mysteries and the reality of the Unseen: — from all these contacts and sources a spirit is born in Athens that is to astonish and illumine the world. And Egypt is now in revolt from the Persian; and intercourse with her is easier than ever before in historical times; and the triremes, besides what spiritual cargoes they may be bringing in from her, are bringing in cargoes of honest material papyrus to tempt men to write down their thoughts. — So the flowering of Greece became inevitable; the Law intended it, and brought about all the conditions.

SONNET

H. T. PATTERSON


*"Unless thou hear'st, thou canst not see.
Unless thou seest, thou canst not hear.
To hear and see, this is the second stage."*

WHEN from the womb the soul comes forth on earth,
Although the new born child has eyes and ears,
It cannot use them, knoweth not the worth
Or the intent of what it sees and hears.
But as the days, and weeks, and months go by,
It learneth to interpret it, in part —
The eye informs the ear, the ear the eye,
The brain is nourished by the pulsing heart.

A second birth the soul must have to live,
Its eyes and ears upon an inner plane
Be made to act, each to the other give
What it has gained in its secured domain.
There, as below, the eye must teach the ear,
The ear tell to the eye all it may hear.

JUSTICE

AN ADDRESS AT ISIS THEATER, SAN DIEGO, BY MR. REGINALD MACHELL

 SUPPOSE that there is no subject that has given rise to more trouble, more talk, more fighting, than justice; and there is not an easier occupation to be found for a man who has a small scattering of mind and intelligence and a certain amount of observation than that of denouncing the injustice in life. Everybody can see the injustice; and many people have come to the conclusion that there really is no such thing as justice; which is ridiculous; because if justice does not exist, whence do we get the idea of injustice? One implies the other. We all object to injustice — why? Simply because we have in us a conviction that there is justice and that justice is right.

Now when we come to analyse our complaints against the injustice of the world, we shall find ourselves driven back to the position of having to say what we would consider just. Then we find that we have very various ideas of what would be right, and that they all are based upon the assumption of justice as a fact in nature; upon our belief that there is somewhere such a thing as justice.

What then do we mean by justice? What is it? That question is not easy to answer; and yet probably there is not an individual of any kind, no matter how small his mind may be, who has not a conviction that he knows what is right, and that he knows what justice is, and that he very positively knows what injustice is. That sort of conviction is almost universal, except perhaps among the more thoughtful, who are careful as to their statements on such matters; yet even they seldom abandon the conviction that they each know definitely what justice is, and what is right or wrong.

Now, injustice, being the most common thing in the world apparently and the cause of so much complaint and so much trouble, implies a constant violation of some principle of justice inherent in life: and when we come to look into that a little, we shall find that the ideas of justice that are being violated are nearly always based upon conceptions of individual rights. When we try to discover upon what individual rights rest, then we find nothing as a rule to go upon other than a personal belief or feeling that an individual has some natural right or another.

Now, without going into an analysis of the value of these different ideals of right and justice, I think one may take it that the fact that we all have this inherent perception, this conviction of justice, is in itself an indication that there is in nature and in man a principle of justice;

JUSTICE

and that by justice we mean the principle of right; and that, further, we may say that there is a conviction — I do not say in the minds, but in the heart, in the inner nature of individuals — that the essence of things *is* right, the essential laws of life *are* right; and that law, justice, and order, are all different ways of expressing this right of things, which has been well described, I think, as the inherent fitness of things.

If you try to think of things, of anything, you will find yourself forced back to the conviction that everything that exists is a manifestation of some inherent principle, and that it exists in that form because of its inherent nature, and that further it is an expression, as far as possible under the circumstances, of its own nature; that is to say, that the whole of life is controlled by its own inherent nature, and that that control is the law of justice, the law of existence.

You will find nearly always that complaints of injustice in the world are made against the interference of some outside influence disturbing what the complainants believe to be inherently right and proper. That is to say, we see at every turn that we have — no matter how pessimistic our minds may be, no matter how much we may doubt the existence of law in the universe, — that we have inside, behind the mind, a conviction that there is justice in life, though we are unable to get it.

Of course, when we try to grasp an inherent principle, we are attempting something that is pretty difficult to do. The whole of life is an attempt of the soul of things, the inherent principle of things, to show itself in a proper and fitting form; and of course the attempt is not always successful; it cannot be; in fact, one might say that it never will be fully successful until the final expression of the universe is achieved.

The universe, existing by its own nature, by its own laws, is inherently governed by a principle of right; and, as it is always trying to express itself in the material world, it is constantly failing, failing to achieve complete expression. The whole of life then becomes a series of experiments and developments; and when we talk about progress, we recognise that fact: we recognise that we are moving, and that we want to move forward; and therefore we demand progress, progress towards some ideal; and I believe it is unavoidable that that ideal should be justice — I do not think we can imagine any other ideal than right and justice.

The religions of the world have not succeeded in convincing mankind that the nature of life itself is right, that nature is working along lines of justice, that the life of man is full of justice. On the contrary, they have taught him just the opposite, and have invented and introduced means of tempering the injustice of the world and the injustice of life, by creating a God of mercy.

Now mercy is unnecessary if we have justice, absolute justice. We

THE THEOSOPHICAL PATH

cannot have more, because anything more than justice would be a disturbance of the harmony. Mercy therefore implies the absence of justice. When we have got rid of justice, then we can modify the degree of the injustice by introducing mercy. The laws of man being always more or less fickle and experimental, are full of injustice; therefore the principle of equity and the principle of mercy are introduced to modify them and to make a temporary compromise.

The idea that justice is the root of life is a very old idea; but it has been by degrees lost sight of and interfered with by those who did not find it convenient. The various hierarchies and powers that have tried to rule the world, being in themselves exemplifications of injustice or of interference with the natural order of things, have presented ideas of injustice as the law of life, teaching that life was evil, and that the only thing to do was to discover a means of getting satisfactorily out of it, a scheme of salvation. Such things have been offered as remedies for evils that have been invented by man; because it is the mind of man that invents all the discord and then devises remedies for it: it is the mind that is the disturber, not the heart of man.

Theosophy is based upon the idea that man *is a soul*, (not a mind alone, or a body alone): that he *has* a mind, and that he has a body, but that he *is* a soul. He is a spiritual being, who is a radiation from the spiritual center of the universe, existing by right of his own inherent nature. The essence of right and justice is in man, it is the inner self of man, and all he has to do is to accomplish the perfect expression of his own real or inner nature.

There are people who talk about expressing their nature, when they mean expressing only their animal nature. Giving way to their animal propensities, their lower nature, they say, is 'going back to nature,' living according to nature. You can live according to nature as a pig does, or as a bird does; or you can live according to nature as a man should do, which is neither as a pig nor a bird, but as a man.

When you try to know what the real nature of man is, you will find that all the old religions and philosophies had the same idea, that man is a soul, that all souls are like rays from one light, that they are not separate in their essence, though they are separated in their forms. In our bodies we are all separate; inside we are all one.

As a matter of fact, you will find that each man thinks of himself as 'I', not in any other way; and we all have the same 'I.' Directly we get back into the inner self, we are all alike, one essence, one 'I.' We cannot get back of that. When we try to think behind that we cannot do it, because that is our inner self, our inner nature. Or, to use an illustration, the serpent may bite its own tail, but it cannot swallow itself.

JUSTICE

If we can get away from those things that disturb us, from passion, from anger, from ideas and theories of our legal rights, and get back into our inner consciousness, we shall find that we have a pretty sure sense of justice. When we come to apply it in any particular case, we may get all mixed up in the details, but behind the confusion we do certainly have this idea of justice, and every now and then that sense of justice gets through the veils and expresses itself; and it is something fine; everybody recognises that it is fine and great, because in every individual there is the spark of right and justice.

What it wants is a chance to express itself. This is from the heart of man — the heart and the soul, to use the terms vaguely, to distinguish them from the mind, which thinks and reasons and argues. When we begin thinking and reasoning and arguing, we can go on indefinitely, multiplying schemes of right and wrong, and remedies for this and that; but we are getting away all the time from the inherent right of things.

Some of the religions of the world are horribly crude in their sense of right. The old idea of retributive justice, 'an eye for an eye, and a tooth for a tooth,' is the very narrowest and most distorted reflexion of a sense of justice. It is simply revenge.

Bacon says in his essays that revenge is a sort of wild justice. It appears so to some people. A man has done a wrong: they say he must suffer a similar wrong. That is to say, one wrong has been done, therefore another wrong must be done, and perforce another must follow, and yet another: naturally there is no end to it; that is to say, that a wrong done has to be multiplied, not canceled, nor balanced, because another wrong goes by right into the same scale, and it simply doubles the original, it does not balance it. What is needed is something different from the wrong, something that may be put into the other scale, something which shall be the opposite of that wrong; and that is where the noble teaching of mercy came in, as a counterweight. What is meant is simply this: that the law of life is harmony; disharmony or discord is a disturbance of the natural order of things; the readjustment of that is not attained by the perpetuation of disharmony, but by adopting such means as we *know* are fit to re-establish harmony.

Now in this world, as we are at present constituted, we may have to take stern means to re-establish order; and if the means are adopted with the sole view of establishing order, that may be the best we can do at the time. But if violence is done with the idea of compensating a wrong, we are simply committing another wrong; for the purpose that is behind an act counts more in the evolution of the race than the act itself, because it breeds other acts to follow. It is true that "As a man thinks, so will he act"; therefore his purposes are more forceful than his acts.

THE THEOSOPHICAL PATH

Now the idea of justice is inherent in Theosophy, and is expressed in the law of Karma, and it is made intelligible by the law of reincarnation. The old idea was that a man came from nowhere, against his own will was thrown into this world, lived, suffered, died, and then was judged worthy of an eternity of suffering or an eternity of bliss. The whole scheme seems utterly impossible to any rational man, and it offends the sense of justice; indeed it is unthinkable.

But, once freed from this old superstition, the mind protests against such an idea as unnatural. One feels that man does not come unwillingly into the universe, into life; but that he is born because of his inherent desire to exist; that the desire for existence is what brings him into life — otherwise he would not live — the desire for existence is what keeps us alive; we go on living and suffering, because we desire to live. We bring ourselves into this condition, and we go on living from life to life for the same reason, because the desire to live is in our own nature, and our own nature, expressing itself, produces these natural results according to a perfect law of absolute justice.

When I say, perfect law and absolute justice, I mean perfect in nature and principle: in operation the most perfect principle may be interfered with. The law of gravity is very perfect and simple: a body will fall, unless interfered with; but the law of gravity is not altered, though the falling of a body may be interfered with. In the same way the law of justice is not destroyed by obstacles that come in the way of the working out of its principles.

What we have to do is to realize in ourselves the feeling of justice in our own hearts, that it is there and that it is the root of our own lives and the cause of our own being. That heart of law and order is in the universe, and we are part of it. When we get that idea, we begin to see that there is system in life, and that the misfortunes that are coming to us in one life are not the result of blind chance; but that they are the results of things that have happened in the past, they are the results of our errors in other lives, of seeds sown; and that what is to come in future lives will be the same. Then when we get this idea, we shall look differently upon the people who do wrong; we shall not be so anxious to make them suffer punishment, because if we could see a little farther, we should see that they *will* suffer for what they have done: it is inevitable; we have not to take charge of that; our task is justly and mercifully to re-establish the harmony which they have disturbed.

To re-establish harmony — this is justice; and we shall find that the best law of the best legislator is aimed in this direction; and the greatest minds are free entirely from that old idea of retaliation and revenge, and the 'eye for an eye and a tooth for a tooth' doctrine: it is too crude,

JUSTICE

too raw altogether, for an age which claims such enlightenment as ours.

The practical working out of any principle naturally has to be adapted to the conditions in which the work is carried on, to a certain class of people, a certain race, or nation. Certain laws and customs are good, because they are suited to the condition of the people; obviously they are different in different races, and we shall find that the ideas of justice of one nation appear very crude to another. If we take some of the so-called savage tribes, we may feel rather shocked at their customs, until we find that they also are horribly shocked by ours. I heard of a chief in one of those islands where they are given to eating missionaries — a curious taste — who was horribly shocked at the whites for killing people, except for this one good purpose of eating. What did they want to kill them for, if they were not hungry? He was shocked at the idea.

And so we have to realize that all the people in the world, all races, are in different stages of evolution and development, and that we all have different ideas of right and wrong, and therefore what is necessary is to establish the conviction in the minds of people that there is law and order in the heart of things; and to do all that we can to get this inherent principle worked out into satisfactory laws and customs on the outer plane, and not to be surprised to find that they are not perfect when they are done, and then not to denounce immediately the makers of laws as criminals because they have made laws that are not perfect. We cannot expect that they will be perfect.

But if we have the idea that there is no such thing as justice in the universe, then our progress is going to be backwards, because we have no ideal to lead us forward.

Theosophy is no new thing in the world; and yet every time that a Theosophical teacher comes and speaks the truth of Theosophy, which is the truth of life, to the world, it is a new revelation of eternal principles. Truth is eternal, it is not new or old, it is eternal, and these things are new every time that they get a new expression, but they yet are eternal as the universe — we cannot get away from them — and the heart of the universe is justice. Justice must therefore rule; and when we complain of the injustice in the world, we are simply recognising that life is evolving, and that we are in a state of progression, in which imperfection is natural; and that if we wish to progress, we have to get out of that condition of mind of arguing and reasoning and thinking simply on the outside plane, and get into our inner self, into our own heart, and find there that justice which is at the heart of the universe.


The soul of man is full of love and justice and beauty, and it will express itself, if we will give it a chance. Theosophy is a constant appeal to the soul of man, not for an emotional, sentimental feeling of brother-

THE THEOSOPHICAL PATH

hood, but for a recognition of the fact that we are all of one family. When this is recognised, then the rest will follow naturally and simply. First we have to find justice in our own nature; and by doing that, we shall find that we have established in our own heart a peace that we did not dream of before; and from that peace and in that peace we can find wisdom, which will enable us to solve every problem as it comes up. We shall no longer be pessimistic, because we shall know that justice is the inherent fitness of things, and it is itself in everything; it is law itself.

TRUTH, JUSTICE, SILENCE

LYDIA ROSS, M. D.

 HE Soul and its human body — long at odds with each other — had fought out the field again, as in many a bygone life. Now the prostrate animal self lay panting and helpless, filled with deadly nausea and a cruel burden of pain. The man himself, feeling strangely apart from both his body and soul, was yet more conscious than ever of both, in a new way. He felt neither dead nor alive, neither on familiar earth nor freed from its hold. All the usual sensations of body and limbs — long nurtured into a vital sense of creature-comfort — were submerged in an alien tide of misery. Some inner upheaval had changed his relations to everything; and despite a nightmare of depression, he felt an awareness of reality that made his everyday life seem like a vague and restless dream. His old thoughts and impulses and ways seemed foreign and aimless, as if he had forgotten his purpose in living and had lost sight of the goal. Though loosened from all moorings, he was sounding strange depths, only to feel the pull of unseen chains that still bound, instead of anchoring him in the storm.

The brain, as if released at last from a busy treadmill of confused and conflicting issues, was inert and benumbed. Lying thus wounded from the fray, the man knew he was something other than body or soul, and yet was both. He knew well that he was not delirious. He knew that he was strangely self-challenged to come out of securely-entrenched folly and failure, and to fight out the embattled field upon the middle ground of duality — the never-neutral No-Man's-Land of consciousness. For once, in both body and brain, the old insistent cries of doubt and desire were stilled. Instead, beyond the protesting nausea, he was filled with a penetrating and inarticulate knowledge of what his starved and outraged soul had endured throughout long, weary years. It was a judgment-day, when he must weigh himself in the balance and reckon with the great unerring law of adjustments. He must read his own record, stand-

TRUTH, JUSTICE, SILENCE

ing naked and alone, facing the blazing light and awful beauty of Truth.

The overshadowing victor-soul held at bay both the subtle brain-mind and the body of blind earth that long had enslaved the mind for its own use. The animal self cowered and drew up, away from the scorching light, vainly turning for ease and shelter, and groaning for mercy. Every cell in the troubled blood stream and every fiber were vaguely conscious of suffering senses, finer and deeper than those of quivering nerves. The whole being was vibrating upon a level where clear, keen, and enlarged senses were protesting against the respectably sordid and selfishly narrow line of thought and feeling which long had belittled and tortured the intuitive desire for light and liberation. The man knew, somehow, that the old level upon which he had lived *had* to be broken down, shaken to the very foundation, ere his physical self would loosen its hold and let him see the larger issues. He felt the death-pang of letting go of old things, while the merciful law still gave him another chance to make all things new for himself, even in this life.

The sick man was a judge, with an enviable place in society. Men respected him as one with a naturally good mind, who had made his own way. If he had not kept faith with the ideals of his youth, — well, he was no worse than the rest of his reputable set of men of affairs, not as bad as many, perhaps. He was a capable and public-spirited citizen, who was optimistic about the 'social conscience,' active in civic betterment. Now it was borne in upon him that individual conscience was the unit of all real betterment. While his body writhed and panted and begged for mercy, he recognised his symptoms as symbols of invisible conditions, symbolic of suffering wrongs at the very mainsprings of his nature.

As the judge overheard the grave talk of the nurse and the doctor about his case, it struck him as trivial and remote. They sounded like children, at a distance, playing at grown-up tragedies and prattling of heart-breaking events with the same tone and meaning they gave to their invocation of "eenie, meenie, miney, mo." He wanted to cry out to them that his symptoms were only superficial signs of disordered inner forces, just as the shaken house-tops tell of a shattering earthquake's unseen power. But he was sure that no mere words could carry the truth to those who saw things as he had seen them but yesterday. He realized how the Truth was a *living* thing: to know it each one, in his turn, *must be it*, must live out the experience.

How could one ever be well, or command even the physical strength of Nature's finer forces, unless body, mind, and soul were in equipoise? Somehow the pain was stabbing the truth into him. But beyond the wretched nausea and heaviness was an aching desire for the power of completeness and balance, that he might make things right. It was

THE THEOSOPHICAL PATH

a more profound craving than any his indulged body had ever felt. It seemed like the primeval and cosmic sense of wholeness and justice and equilibrium and power, of which his fatuous personal desires were mere mocking echoes. It was a moment of choice for him, with his days of drifting gone, and never again could he plead ignorance. He made his choice then, and accepted the soul's terms to live henceforth with the awakening sword of pain ever impending — lest he forget.

The eminent consultants said that the judge was suffering from pneumonia, following influenza. No one questioned but that theirs was the last word as to causes and conditions, for they spoke the tongue of learned men, forsooth. Some of them knew him well, being drawn to him by that strangely strong tie of friendship that is the loyal echo of comradeship in other lives. He felt the close grasp of their hands now, and heard their hopeful greetings. He was pitifully certain that they could not understand how indifferent he was merely about his chances of recovery. Nor could they know that it grew more imperative, with every labored breath and aching heart-beat, that, dead or alive, here or beyond, he must make things right with himself. There was no escape or ending for that something within which was knowledge itself. He must find the realm of the real law, for, "The knowledge of It is a divine silence and a rest of all the senses."

After the doctors' friendly greetings, they laid skilled fingers on his flesh, being trained in all the resources of ultra-scientific technique to examine intelligent animals, for to them a man was his body — a handful of sentient, animated earth. It was their custom to leave no stone unturned of this physical matter to find the ultimate cause of its disturbed forces which appeared as disease. They knew how most cleverly to measure and weigh and assay and analyse this human dust. They considered the chemistry of the body's solids and fluids and its microscopic changes, and they knew intimately the various families of tiny bacterial lives that upbuild and anon tear down the healthy and diseased tissues — knew them on sight, and called them familiarly by their given names. No one knew much about the mysterious part these little lives were playing in the deadlier drama of epidemic disease that came in the aftermath of the most deadly war. Possibly the great medical fraternity around the world failed to get light upon the subject because all eyes were fixed upon the mere earth-matter in the cases. Surely, the judge's up-to-date doctors, knowing the profession at large to be confessedly at sea about it, felt justified in knowing no less. So they went on over the familiar diagnostic ground, listening to the lungs that felt as if stifling with murky air inside. And they proceeded to time the weak and weary pulse, rapidly running away, as it seemed, from this life where the

TRUTH, JUSTICE, SILENCE

sacred rights of the heart had no place in the sorry scheme of things.

The diagnosis ignored all influence of the soul upon the body, of course, for neither microscope nor test-tube had yet detected the reaction of the nobler sentiments or of the finer forces. Consistently with this, the treatment displaced Nature's healing remedies with artificial potencies of virus from sick men, attenuated in the blood-stream of lower animals — vileness sublimated and dehumanized. The judge had not questioned the treatment in vogue, before, but now he saw the idea in a new light that brought a chill shrinking and foreboding of ill.


In the eyes of the higher law, what had unclean and unnatural mixtures of the essence of human disease with the sub-human force of irresponsible animals to do with essential justice and cleanliness and the beneficent power of conscious wholeness? In the searchlight of Truth, who could claim that the end results of a formula of human contagions with the unnatural infection of brutes, did not take more hold on the elements of harm than on those of healing? Was not the very delicate balance of natural forces and the right relation of creatures disturbed at such attempts to steal health from animals who live and evolve under Nature's laws, while men, with generations of inbred disease, and imperfect in their human type, thus seek to evade the broken laws of life?

As the doctors left the room, the judge's pet dog looked in at the open door, and crossed over to the bedside, with lightly-poised body and velvety footfall. Gently the moist tongue licked the loved master's hand, the limp fingers straying over the sensitive nose and stroking the silken ears — more smoothly perfect to the touch than my lady's skin. The creature's beautiful head bent beneath the caress, as if weighted with happiness. Then it nosed its way along, ever so softly, under the arm, and came to rest over the suffering heart, the faithful brown eyes looking up into the face of the superior being, who was as a god to the adoring brute. A warm and tender glow of comfort ran through the sick man's veins. His eyes filled with refreshing tears at the exquisite feeling and sympathetic tenderness of touch that the doctor's trained fingers and friendly words had not expressed.

This, then, was the way to make things right. The dog's unselfish devotion and unquestioning trust were the formula for the longed-for elixir that human life had all but lost sight of. True to Nature, the creature's simple, natural, spontaneous love was yet great enough to discount time and space, and easily to wing its way through the aether of fine feeling, across the aeon-wide gulf of growth between conscious animal and self-conscious master. Here was the silent, unselfish devotion as the living symbol of the sacred unity of all life, that sublime harmony which in man is the mystic at-one-ment with his own higher nature.

HARMONIOUS DEVELOPMENT

H. TRAVERS, M. A.

HEN truths are proclaimed they have to meet two kinds of opposition: denial and perversion. Just as the poor invalid is offered quack nostrums which trade upon the merits of real medicines and thus cheat the victim by foisting upon him a spurious imitation, so the truths of Theosophy may be perverted, and hungry souls be fubbed off with sorry substitutes that not only do no good but even work harm.

Theosophy teaches self-culture, but there are schools and cults of a spurious self-culture that appeal to wrong motives and hence cannot avail to help. These appeal to personal self-interest; and by doing so, they concentrate the attention on the personal self, thus intensifying the very evil they propose to overcome. For, selfishness being the root of woe, liberation and happiness is only to be found in escaping from the thralldom of selfishness; whereas these systems teach a more intense concentration of the mind and will upon the idea of self-advantage.

This is obviously the wrong way. Read the announcements of some of these cults, and see for yourself. You are to be shown how to tap a reservoir of power within yourself, so that you may gain health, overcome nervousness and worry, succeed in business, and have a magnetic influence over other people. In short, concentration on the personal self and on personal gain is the whole program. This is exactly the same mistake as is made by other things besides this aspect of 'new thought.' For instance, one reads that the returning soldiers are supposed to be feeling disgust over the old-fashioned personal note in religion — which makes the constant effort to achieve one's own personal salvation the keynote of one's whole endeavor. These soldiers, it is said, have learned through intense practical experience that such a ceaseless preoccupation with the interests of one's own soul is a thing of horror and meanness; they have learned the blessedness of forgetting self in the interests of others or of a cause. They do not look forward to a return to the idea of mere individual holiness and soul-salvation.

This is materialism in religion, just as the other is materialism in Theosophy. Similarly we may find materialism in science or in politics or anything else.

"Altruism is an integral part of self-development."

"Nature gives up her innermost secrets and imparts true wisdom only to him who seeks

HARMONIOUS DEVELOPMENT

truth for its own sake and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality."

"There is no happiness for one who is ever thinking of self and forgetting all other selves."

These quotations from H. P. Blavatsky show what she thought on the matter. And it would seem obvious that there can be no other way of true self-development consistent with the teachings of Theosophy. For *self-development means the attainment of wisdom and liberation through union of the human soul with the Spiritual Soul*, whereby the animal soul is subdued and put into its proper place. Study *The Seven Principles of Man*. There it is seen that Kâma, the principle of desire, which in the animals prompts the instincts necessary to their life, becomes in man linked with the intellect, and thus is converted into a powerful engine of selfishness. This is what has to be overcome in self-development. Now the cults above mentioned actually appeal to this desire-principle in us; and it is the same selfish personal desire, however much it may be decked out by fine language and whatever objects it may propose to itself. By cultivating this, we merely raise new obstacles in our path.

H. P. Blavatsky declares many times that there are *Spiritual* powers in all men, and that the duty of a Theosophist is to cultivate them and to make himself a center for the radiation of such powers to humanity. But this is a very different thing from personal magnetism, radiating out in order to overmaster other people and bring advantage to the possessor. Such powers cannot be acquired by the method of ambition and desire. They can only be won by subordinating the personal self, and thus permitting the true Self to shine forth and manifest itself. It is almost a commonplace that real happiness is only found in self-forgetfulness, and many quotations could be made from a variety of sources having no connexion with Theosophy; for all great thinkers and writers recognise and give utterance to this truth at times. Yet there is constant need of reminder. Is it conceivable that self-forgetfulness can be achieved by practising methods of concentration and meditation in solitude, having for their object the attainment of personal powers? Must not this, on the contrary, have the effect of inducing a more intense form of self-absorption, more refined and more difficult to eradicate than the ordinary forms?

Warnings like this are voiced by Theosophists merely to save people from wasting time and incurring much affliction by wandering heedlessly into wrong paths; and to assure people that Theosophy has a genuine message of hope and help by which we can straighten out our lives and find an anchor for our faith. And when Theosophy declares that altruism and duty are the watchwords and indispensable requisites to all real

THE THEOSOPHICAL PATH

progress, it is but uttering a truth — a fact in nature. For the various afflictions, of doubt, ignorance, or what not, from which we suffer, are all due to our having at some time or other followed selfishness and thus fallen into by-paths of error. Perhaps we have been taught from earliest childhood to think of self first; and then, though this habit afterwards becomes covered up by the outer forms of politeness and hypocrisy, yet it clings to us and has become the keynote of all our doings, so that every advance which we make in knowledge, or even in fancied holiness, is tinged with the same fault. Ultimately, when we find that there is no peace along such a path, we may realize that the mere overcoming of this elementary but deep-seated fault is our real work in life.

The word "self-culture," as W. Q. Judge has pointed out in his *Culture of Concentration*, is not a very fortunate word, because, if we mean the lower or personal self, then this should not be cultivated; whereas, if the true Self is meant, this cannot be cultivated, it can only be invoked and allowed to manifest its power and light. But, as he says, we have to use the nearest expressions we can find in the language. The point is, that we have to cultivate ourself impersonally, as though it were a garden we were tilling, because it is our duty; and not for the purpose of running after a goal — which ever eludes us and our career is cut short by death.

We often find that people who have spent the first part of their life in trying to satisfy ambition and the lower desires, afterwards turn round and spend the last part in an intense piety, which, after all, is as personal and exclusive as their former state. Thus it is necessary to take care that, in seeking to give up selfishness, we do not merely retain it in another form. What we have to do is rather to strive to be natural — or to *let ourselves* be natural. That is, we have to eliminate a large accumulation of unwholesome self-centeredness and self-consciousness, and step out into a larger and more social life. We should try to influence circumstances by our attitude of mind, rather than let circumstances act upon us, so that our moods will be self-created instead of induced by circumstances or the changes in our health and spirits. Thus we act from within instead of being acted on from without.

All true development proceeds harmoniously, equably, and without excitement. Fanaticism, emotionalism, and neurotic conditions indicate partial and unequal development, which leads to reaction and failure. But harmonious development must not be confounded with mediocrity. The avoidance of extremes does not mean that we are to try and preserve an inactive attitude blowing neither hot nor cold. In a word, it is not indifference that is here advocated, but balanced progress. The familiar threefold division of human nature affords a convenient way of putting


THE GOOD OF ONE MAY MAKE ANOTHER GOOD

the matter: the needs of body, mind, and soul should be considered; a sound mind in a sound body. It goes without saying that an undue attention to any one of these, to the neglect of the others, produces uneven development and defeats itself. A person who pays too much attention to the body and neglects the mind and soul becomes gross. Too much attention paid to the intellectual side of Theosophy, to the ignoring of its teachings as to the soul-life, leads to vanity and uselessness, and does not even achieve what it aims at. And it is even possible for a devotee to become so absorbed in what he conceives to be the interests of his soul as to forget that he is embodied and on earth, where he expected to make use of his opportunities.

As for a school of instruction in self-culture — life itself is a school; and if we assume the right attitude towards the circumstances in which we find ourselves placed, we shall obtain all the instruction we need. The attitude of self-absorption is counteracted by the feeling of solidarity — that we are one of a body of fellow-disciples. The adjustment of our personality to those of others provides ample practice in self-development. The object of Theosophy is to create a body of workers, rather than to minister to individual interests; it has in view the interests of humanity considered collectively, not those of any portion of humanity.

THE GOOD OF ONE MAY MAKE ANOTHER GOOD

EMMETTE SMALL: A JUNIOR RÂJA-YOGA STUDENT

 HIS sounds like some preacher's subject for a Sunday sermon in church. And well it may, for it has so often been talked from empty hearts; but observe it, try it, and apply it, and you will see how true it is. You are here in this world, and the two paths stretch before you — the right and the wrong. You may do good and make another good, or you may do evil and make another evil. The choice is your own — no one else makes it for you; others may point to the way but none but you can push you along the right path, none but you along the wrong. Your future is in your own hands. Shall it be woe or happiness, sunshine or darkness? You are the master, you hold the reins of your destiny.

While out in the garden the other day a very good example of the two natures flashed before me — pictures, you might say.

A man was standing near; he had been unsatisfied with the world

THE THEOSOPHICAL PATH

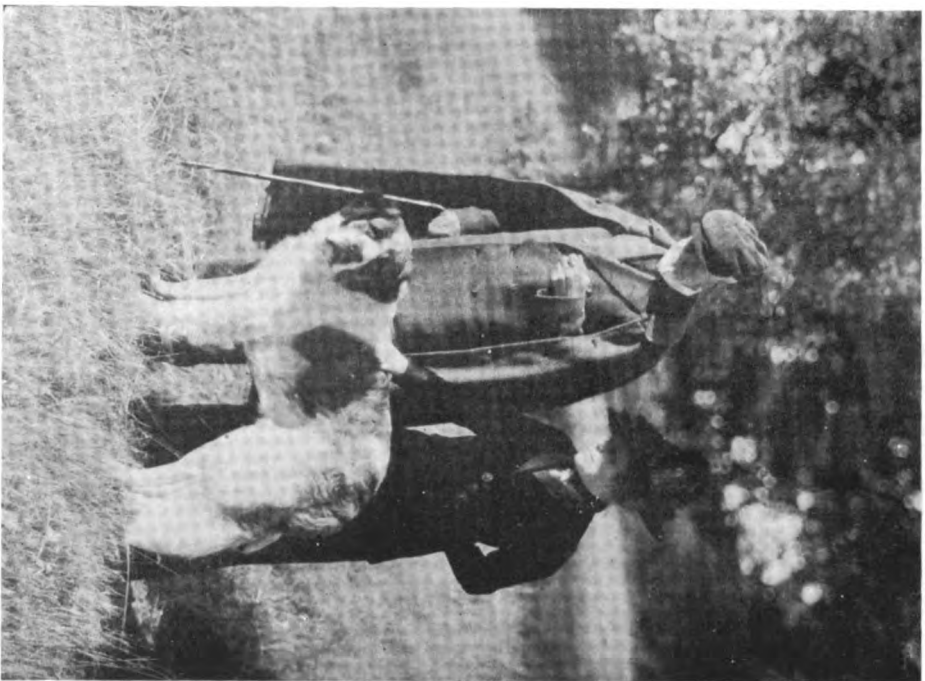
and its ways and had settled down in a quiet spot. There, a new light seemed to fill every corner; he found it and knowing it true, he was filled with this wonderful knowledge; he was bubbling over with it; he could hardly keep it in, all his words were sparkling with it — all about these beautiful ancient truths.

Those around him wondered. Seeing him overflowing like a fountain fed by fresh spring water, they, with curiosity, tasted a few drops that slipped over the side. They seemed good to have. Others crowded around him now, not for curiosity's sake but from a wish to learn, and soon a ring was formed. And as every drop that fell was carefully cherished, a glow, a reflexion of that good man's joy lit up the faces of those people. There were men with poor clothes, but properly and cleanly dressed; they had good-looking refined faces despite their poorness. Some had been ill, but seemed revived with new light and love. There were princely faces in that ring — minds that needed but the spark to be applied to them in order to see and to understand the new truths. Soon these eager pilgrims had received from the fountain a little spout of their own — a spout of knowledge, of love, and of kindness. And others crowded around, each one receiving his fill of happiness, and they with their fountains, small now but soon to grow larger, went afar off and others learned from them. And then this learning, that was really so old, prospered, and a people flourished over the world who were brothers to one another, who were kind and loving, who lived with Nature, and learned her simple secrets — who were 'Râja-Yogas.'

There was also the other side — the fountain of evil. This fountain (fountain seems too good a name, but we'll have to use it) was flat and low. The water, muddy and murky, trickled over the sides and escaped at the bottom in little streams of oozing slime. There were those who gathered round it also — miserable, narrow-minded, fallen wretches who groveled on the ground and sucked up the odious waters of evil. They became imbued with wrong and their perverse natures saw no light. They were dead to good, blind to light. They never could feel joy as long as they hugged that fountain and its evil contents.

It is a sad sight — too sad to go on with and watch these fallen men and women stain the good in others.

When we remember that every bad thought and every evil desire sends a flow of deadening wrong into that low fountain, and that every pure and beautiful thought keeps the fountain of knowledge clear and sparkling, should we not then strive to make every moment of our lives a glorious effort for right, that the good of one may make others good?



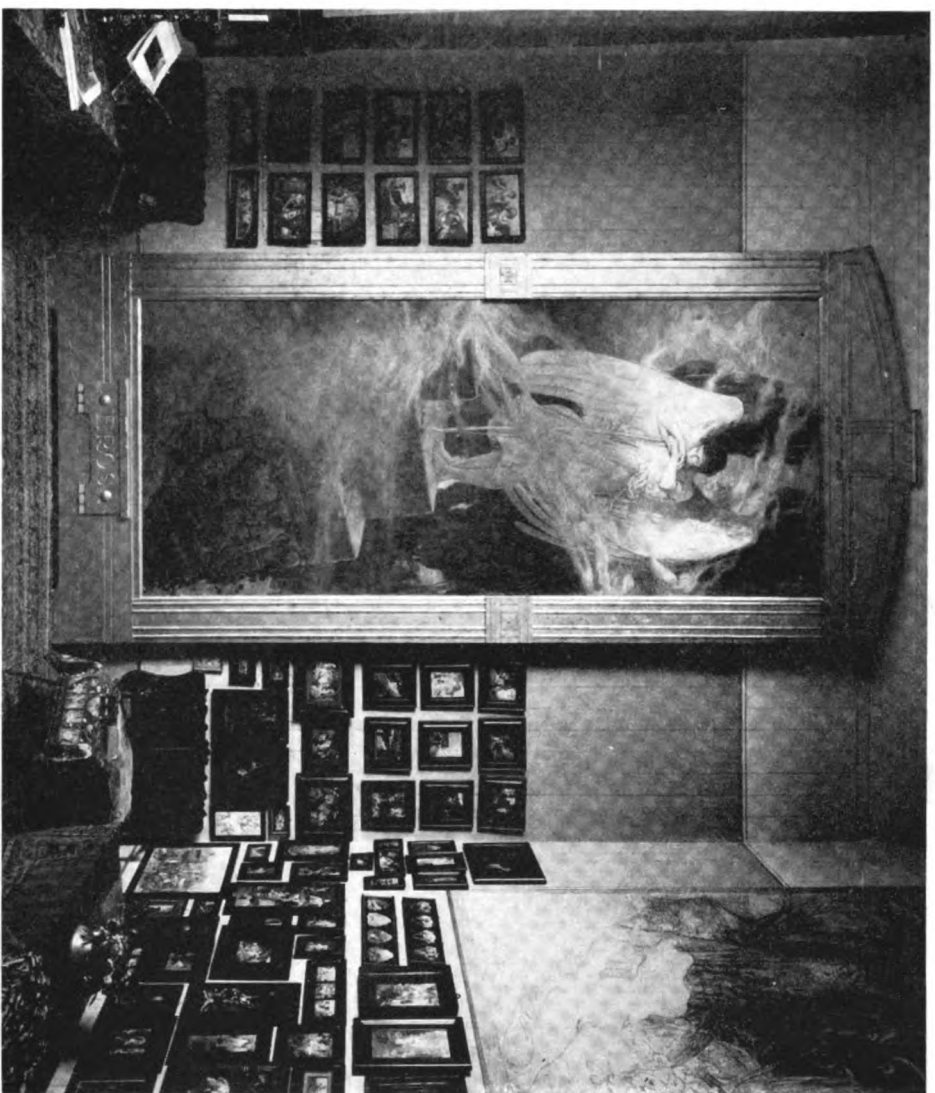
PROFESSOR AND MRS. JULIUS KRONBERG AT THEIR COUNTRY HOME, 'LILLA SKUGGAN', VÄRTAN, SWEDEN

Lomaland Photo & Engraving Dept.



Lomeland Photo & Engraving Dept.

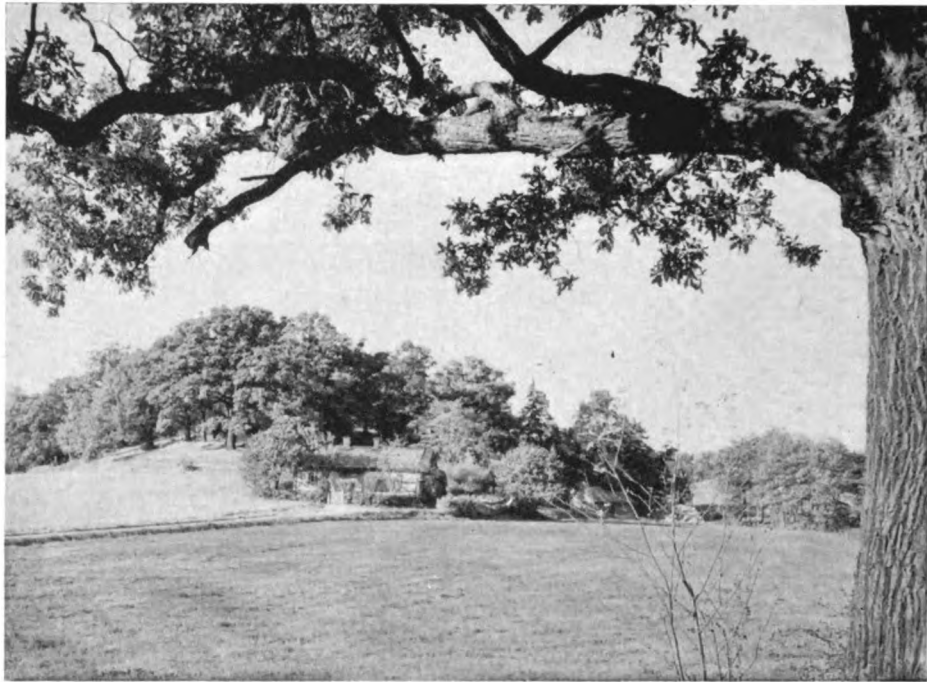
DINING-ROOM AT 'LILLA SKUGGAN'



**CORNER OF THE VISINGSÖ STUDIO, WITH 'EROS' AND OTHER
STUDIES BY PROFESSOR KRONBERG**

Lomaland Photo & Engraving Dept.

In 1913 Professor Kronsberg presented this picture and all the contents of his Stockholm art collection to Katherine Tingley for the nucleus of an Art Gallery and Museum of the future Rāja-Yoga College at Visingsö, Sweden.



Lomaland Photo & Engraving Dept.

(ABOVE) OAK TREES SURROUNDING 'LILLA SKUGGAN'
The Studio is on a terrace behind.

(BELOW) EXTERIOR OF STUDIO AT 'LILLA SKUGGAN'

THE SECRET MOUNTAIN

AUBREY TYNDALL BLOGGSLEIGH



ARGLON FFLAMLAS, that was a slave in Babylon, dreamed a dream. Three dreams, indeed, it were better to say; since they came on three several nights, and each with a different story to tell. Or three chapters of one story; for the quality of it was always the same; and that was such as to make the things of waking life — his fellow-slaves; the taskmaster; the courtyard, streets, and palaces; the well from which he, yoked and blindfolded and going wearily round and round in a circle, drew water — seem as unreal as they were uninteresting.

The first night, then, he found himself in the midst of great splendors, but having a splendor within greater than that without. He knew that up and down the world the sound of his name was going, and that men were praising him everywhere, and that no poet had fame like his fame, from Camelot to Xanadu, from the Mountain Kaf to the bottom of the world. Nor did his honors lack foundation: his mind was all a wonder and extraordinary flame. He beheld the day sky traversed by beautiful deities and dragons, and the night on fire with the living palaces of the Gods; for him the sea was visibly the abode of hoary Thrones and Virtues; the earth could not hide her magical inward continents and starry-peopled promontories; men and women seemed to him great Spirits under a thin disguise.

He had come to his prime, he was aware, and his powers were growing yearly; and now he had made one supreme poem which should be chanted by bards to come, certainly, as long as there were courts of kings and cities of men, and singers to keep them sweet with song. And this poem he was now to chant before the King of kings in Babylon. There sat the king — with the face of one of his fellow-slaves, in whom he had never before noticed kingly qualities; — there the king's daughter, whose hand should be the reward of his singing; there, all the familiar faces of the courtiers and great officials; — and he himself, he knew, the central and important figure on whom all eyes were set. He rose to begin, and felt the grand surge of inspiration upon him: heard the rushing of the wings of the Spirit, as they are heard when a man's mind is to be borne up to the splendid heights. And then a stranger came out from the crowd, and stood before him, and whispered something; and he faltered, and could not give his mind to the chanting, for visions that came to him of a Mountain afar in the forest, asserting a pearly whiteness, thrown up high

THE THEOSOPHICAL PATH

above the billowing tree-tops, against the intense blue of heaven. And he was filled with longing for that Mountain; so that applause, and riches, and fame, seemed nothing to him; and if the king's daughter's hand had been held out to him, he would not have reached forth his to take it. And his great poem — went through after a sort, to the end; and before that came, the king yawned, and began talking — in whispers certainly — to those who stood by his throne; and at the finish he received conventional compliments, and the precise conventional reward; and all talk of the king's daughter's hand was tacitly dropped. And he went forth from the court to search the world for the Secret Mountain; and lived long wandering, but died before ever he came by news of it. — In the morning he looked on the faces of his fellow-slaves, and knew them for the faces of the great ones he had seen in his dream.

The day passed, and the night came; and no sooner had he lain down on his straw in the courtyard, and wrapped his leather cloak about him, than he was a great lord of battles among his hosts in the midst of a plain. His generals and captains were about him; his veterans that he had led to the conquest of many nations, in their chariots drawn up, a numberless multitude; and out in front an embattled people, against whom neither he nor any man had achieved victory since the world began. They were proud, gigantic, inordinate; they came up out of the far seas with a boast and a challenge; empire by empire had fallen before them, even to the borders of the empires that had fallen before great Babylon itself. Now they were to be overthrown, and their conquests added to Babylon, and their princes to be the slaves of the King of kings. And for himself, this victory would mean —

He gave the signal; the trumpets sounded, and all his men surged forward, chariots and horsemen and footmen; and he himself at the head of them. He felt the wind blow in his face; saw the fluttering of banners; had great relish of the shock when it came. And in the midst of the battle there was a sudden lull and hush, even when it was fiercest; and perhaps the arresting call of silver horns or fifes; and then he, crouched forward in his car, spear at drive and all tense for slaughter, dropped his spear-head forward, and looked to right and left; his horses reared and stopped; and he saw that on neither side was any weapon at work, but that all heads and eyes were turned where, the giant ranks opening, One that was not of the giants at all, neither warrior nor herald, came unhurried and unharmed towards himself. Then he was filled with overmastering wonder who this man should be, and what his mission; and (as the two hosts had done) forgot the war until he knew. So this stranger came up, and stood by his chariot, and looked in his eyes, and said something; and with that, again, there was a billowing of world-hiding treetops before his mind's eye,

THE SECRET MOUNTAIN

and soaring up out of the treetops, the faint colors and creamy snows of the Secret Mountain; and the memory of the world and of Babylon drifted away from him, and the war became a thing that concerned him not: a meaningless tumult now; and with spear dropped and awed eyes he bade his charioteer drive on, for he would go in search of the mountain. And at that moment he saw the white quiet lightning-flash of arrows, the wind-driven terrible snow of arrows; and the dream was done. — Waking, he considered this: that in that dream he had had no memory of the other: that it had taken place — that he had fought in that battle — a thousand years before he had failed with that song; and yet in both — in the second not less than in the first — the face of the stranger had seemed familiar to him, and the words spoken, could he but remember them, were words he had been wont to hear of old. And in the morning, again, he saw his generals and captains, and they were his fellow-slaves; but there was none of them like the stranger that had come to him on the battlefield. . . . And that day he began to search the faces of the passers-by in the streets; for the man, thought he, would be living, somewhere.

The third night he dreamed: and now he was the King of kings in Babylon, with splendor incalculable encompassing him at his goings forth and comings in; and they that waited upon him, and that prostrated themselves day and night at the foot of his throne, were tributary kings and the rulers of empires of their own. So once he held court in his palace, and gave judgment, and received tribute, and was at the full moon of his greatness. And there came one into the court, at whose entry all voices were hushed. He made no obeisance, but came forward to the throne; and when he had spoken a word to the king, turned, and went his ways.

Then he, Varglon Fflamlas the king, remembered the Secret Mountain of the Gods, and that it was his own original home. He sat there upon his throne, and spoke nothing, and the whole hall was silent while he gave himself up to memories of old. — He had once been a prince or some very high lord among the Gods that dwell on that mountain; and what such lordship implied, he remembered: it was power, unusual, and not like any wielded among men. How came he to have left those regions of the Immortals, to take this paltry kingship, a man in the world of men? Had he heard a sound of Babylon in those days: of the great plain strewn nightly with a twinkle and glimmer that made heaven ashamed of its array of stars; of the gardens built up high into the blueness of noon, colonnade on colonnade, terrace on sculptured terrace with many groves and fountains; of the might of world-conquering kings and the spells of enchanters; of the ships laden with the merchandise of Ophir and India: spices and sandalwood, nard and cassia, pearls and apes and pea-

THE THEOSOPHICAL PATH

cocks and ivory: — had he heard of all these things and coveted them? or—

He awoke in the courtyard of the slaves, homesick, and resolute to return home. Was not this great Babylon, then, his birthplace? Were not these the streets, quays, shops, palaces, and warehouses that he had always known? — They seemed now foreign to him; utterly distasteful and antipathetic. He was not accustomed (after all his thirty years of this life in it, and how many other lives of old, who could say?) to the everlasting roar and drone and pounding and tinkle; to the yelling of the criers and vendors; to the whole business of city life. Up there, where the large stars drooped over the temple roofs, till it seemed you might almost light your taper at the flame of Rigel or Betelgeux; there where the windows of the high palaces caught the glory of the Chaldaean sunsets and dawns; where the slim moon, and Venus, haunted the topmost storeys of the Hanging Gardens: there, Babylon, you were a queen; but you hid your splendors from the slaves, and in the courtyards and hot street-gullies of the downtrodden and the ghouls of vice, your seeming was no more lovely than other cities'. Varglon Fflamlas, treading your paved ways wistfully, searched all faces for a glimpse of one face, and had no more interest in your beauty or your vileness than what the possibility of that discovery might lend. But always, night and day, that vast sea of treetops flickered and whispered before his inner sense, and from it as an island rose the Secret Mountain, a white plume in the sky, a creamy faintness or a glitter hung in mid-heaven. And sometimes he was near to remembering those who had been his companions there, and what manner of work it had been theirs to perform.

All the world was Babylon's; there was no fear of a slave escaping. The penalties of failure were too great; the chances of success too small. The man that owned this Varglon Fflamlas desired a message taken to the slave-master at one of his country-houses; and it fell to the lot of Varglon Fflamlas to take it. So he set out; with no intent or framed desire to escape, but with the proud vision of the mountain continually before his inward eye.

He delivered himself of his charge, but was not delivered from his obsessing idea. Escape? No; he had no relish for a crucifixion. So he turned to go back to the city. In the dusk of the evening he fell in with a man, whose face, surely, he knew . . . and walked beside him a mile, talking absently. Then the man left him, saying: "You are on the right road; go forward!" He went on until moonrise; then stopped, and cried out: "It was the one that came to me in the dreams!" He looked about him, and saw that the way he had taken was not the way he had come by in the morning; yet considering who had led him into it, went on. The truth is he had struck on the Old Road between Camelot and Babylon,

THE SECRET MOUNTAIN

where no man comes. (It is true Saint Cilian came there ages afterwards.) Traveling on, he knew that he was safe; or might have known it, had his thoughts run that way. What he did know was this: that always the air grew sweeter and more divinely familiar; that somewhere ahead the Mountain rose, like a white finger in heaven beckoning him to come.

So presently he was going southward, and here on his right hand the tree-clad hills of Nanrossa, and there on his left the pools shining, the delicate reeds and grasses dew-hung, the morning sun-kissed mists of wide Elfinmere. He would not yet strike into the forest, but would follow the causeway the giants built of old for Arthur. So presently, again, he turned westward through the Gap of Nanrossa, and under the Tower that was to be Saint Cilian's. A great flood of delight poured up from his inmost being, for now he was in the forest itself.

Down into Nanrossa Bottom, just beyond the Gap; and now which way should he turn: up and leftward to the dark hill where Ffenit Fire-heart keeps guard among his pines; or where the green drive, flagged with the giants' huge stones a foot or two beneath the sward, leads by a gentle ascent to the right through the oakwoods of Darron Hên? — He would keep to the Old Road. — And there among the hundred-branched oaks of Darron the Aged, he felt certain he was on the right way. It all tallied with the memories of his third and greatest dream. He was breathing the air of his home; his soul burgeoned within him into singing, into surprising knowledge, into a greatness he could not have believed in before. These trees were the things he knew, and that belonged to him; the rustle of their leaves laved away Babylon from his mind. Tush! the porticoes and gardened terraces, the quays and courtyards, the squalor and splendor: they had no real being: they were but the aftermath, haunting the outskirts of memory, from some ugly drug-begotten nightmare. But the trees were ancient and friendly acquaintances: participants with him, aforetime, in some delicate elder wisdom. Inner and inner selves awoke in him, responding to their large unlabored invitation. . . .

All that wood which covers the northern slope of the valley, after you have passed through the Gap: where each oak has its own spacious domain or holding, and leave to cover what extent of ground it will, and to throw out what huge, low-sweeping boughs it will: seemed to him suffused or pregnant with a consciousness not unakin to his own, but quiet, golden, un-world-weary, expectant, withholding secrets. Only just withholding them. It was but to bide here a little while, he thought, to have his mind so stilled and his memory so cleared and settled that the right word would come to him, the right language; and he would call forth answering speech with it from these leafy titans that quivered so friendly

THE THEOSOPHICAL PATH

through their pendent greenness above and about him. Then he would inquire of them as to the road to the Secret Mountain; and they would not fail to tell him.

As he stood there brooding and partaking of the peace, and watching the sunlight westward on the gold-green tremulance of the tree-tops, and the deep leaf-walled ravine between the trees, and the drive in its emerald and dew-silver at the bottom, where it ran down, edged with bracken, into a glimpse of sunbright mystery beyond that could be seen between trunks and beneath low branches — something definite of memory did indeed come to him. He pictured a person appropriate to this solitude, and remembered a name out of lives and lives foregone. "Darron Hên!" he said; "yes; it was this place was haunted by Darron the Aged." The likeness that went with the name was that of an old man; druid-like; white-bearded and oakleaf-crowned; very straight and beautiful to see; eyes exceedingly bright and deep and wise and kindly. Yes; he remembered the Oak-God well; and knew that he had been one of his kinsmen on the Secret Mountain, when the Gods foregathered in that their arcane capital. And he remembered a chant of invocation, such as they had been wont to use, to call to each other in the forest; it came to him word by word, phrase by phrase, dropping into his mind with golden ripples; and he sang it there among Darron's trees, and waited with confidence for that bright ancient to glimmer into visibility. But no shining form appeared, nor even could he come by hearing an answer; though it seemed to him that the leafage trembled as if with a remembered delight, and blushed into more luminous green at hearing him. He sat down on a fallen trunk, and gave himself over to happy ponderings. "Yes, yes," thought he; "we used to ride through the air . . . over the unsolid green leagues . . . our passaging was like a shooting or a streaming of flame, the burning voyage of a meteor or a dragon through the sky. We were not men, like the people in Babylon." So he brooded, gathering up the threads of ancient memories; and with hardly a shadow of unease on him that he could get no news of Darron Hên.

He left the oakwood, and went down through the leaf-walled gully; he would search the green wild forest through, but he would find the Mountain of his dreams. All that Spring he wandered on; highly hopeful for the most part; making songs as he went, often; it was not so wonderful that, after all these thousands of years, he should have some difficulty in finding the way. He heard the cuckoo calling as she flew, beyond his vision, between the blue and the green; it seemed to him a voice from an elder age; remote, friendly, of happy omen. He heard the minstrelsy of the blackbird in the birchwoods; the misselthrush making bardism among the high beeches. The like of these you should not find in Babylon:

THE SECRET MOUNTAIN

cymbal and sackbut, shawm, dulcimer, and psaltery: the king's musicians were not comparable to these. Again and again he came on places he would have said he had known of old. In the lonely reaches of the forest: in valleys bright with gorse and heather; where the mosses glowed gold and dusky and green; where the bog-cotton lifted its lonely grace, and the air was sweet with bog-myrtle: it was strange how the knowledge of his old divinity came dropping and stealing into his mind. In the pillared somberness of the high beeches his imaginings grew in augustness; in the sun-soaked green places where lizards lightened, what dross of mortality remained on him slipped away. The great revelation seemed always trembling on the verge of his memory; but there were absences he could not understand. The places were there, and the beauty; but those that had been the soul and essence of them were gone. — In a glade where dewdrops sparkled on the ferns, and the green of the turf was misted over with morning silver, a fire-shape delicately beautiful came to his mind, and he remembered distinctly the being and name of Taimaz the Dew-Queen; but he might invoke her with the song she would answer of old, and gain nothing by his invocation.

He went on through the summer: when July, dark blue and proud and beautiful, July with the Egyptian eyes, brooded in the heavens; when silence pondered in the palaces of leaves, and no birds sang. August came, light-footed over the beech-tops, diffusing a fine remote gold through the air. In the purple of dusk he passed through the pinewoods, and saw the sky flame in the spaces between the dark needle-tufts and the ruddy trunks and boughs. He thought of Ffenit Fire-heart, whose shadowy ruby-dark mantle had often made a glow of twilight among the pines. But where was Ffenit, that one might get no news of him now? Ah, where were the forms of flame and light that had been wont to burn so beautifully, once, across the beautiful burning of the sky? There was a solitude in the forest, that bore no correspondence to his memories and his dreams. — He made for all high places, and scanned the world from any eminence where a break in the trees gave freedom to his vision. And there were green and lofty hills to be seen often; and sometimes the purple grandeur of a mountain; but never that one pearl-white plume, that tall sky-reaching beauty faint in its snows, that shone so clearly before his inner eye.

Often he came on the Fairy hosts riding the moors of heather under the stars; and would have questioned them — but that they had no eyes that could see him, it seemed, at that time; and no ears that could hear his voice. So in growing loneliness he went on, right through the heart of the forest; through golden days and gray; through the haste of the little Rain-Gods — but they were always hurrying away quietly,

THE THEOSOPHICAL PATH

and had no words to say to him. He remembered that his life of old had not been idle wandering. The beauty and secrecy of the forest more and more eluded him, now that he had no high office to perform.

He journeyed westward through the autumn; through the flaming of the leaves, and their waning; through their silent falling and drifting down. His joy was dimmed into quietude, his hope into gray resolution; he sang no more as he wandered. When the storms of winter were riding over the naked trees — when the beech-tops were sullenly purple, and the low skies grape-dark above them — he came to the edge of the forest and the wild wrathfulness of the sea; and still he had caught no glimpse of the Mountain of his home, nor seen anything of his ancient companions. Sadness overmastered him; great longings took him; at times he thought with dread of Babylon — of the flaunting scarlet and golden glory; of the wasted life, the empty days; the riot and desperate gloom.

He turned back from the sea, and into the forest again, and all that year wandered seeking. With the spring the great life flowed back to him, and he was less an exile in his home. He came to remember the language of the wild bees and the swallows; the speech of the fairies and the little Rain-Gods; how to address the blackbird, that he might not take offense; what words to say to the misselthrush in April; what to the cuckoo; what to the great white owl in the twilight of August under the pines; what to the waterwagtail by the stream; what to the kingfisher flashing green and blue in the woodland silence by still waters. — In the open glades, then, he would come upon the moonlight dancers; and they would gather around him, awestruck at the presence of a god; but silent with pity and sorrow to see the paleness of the flame-plume over his head, and his eyes with their longing and sadness. — Did they know the way to the Secret Mountain? — At that they vanished away, sighing; there was something terrible, inexplicable, in such as he putting that question to them. They were sensible, I suppose, of the presence of tragedy; and it cut into their lives, and made them aware of that dreaded thing pain. They had no help for him. — “I sing of it always,” said Bard Blackbird; “can you not hear me? How can I tell you more than is in my song?” (there was always a dash of tart gaiety in his bardism). — “Hush!” said the kingfisher; and dived after some gliding streak in the wood-brown lights and shadows of the water. — “*Mi un, mi un!* — I know, I know!” cooed the wood-pigeon, as she always does; but would vouchsafe no information. — So continually disappointed he wandered on.

In midwinter he came back to Nanrossa. To Ffenit Fire-heart’s pinewood, with one faint whipped-up hope in him. But the snow lay inches thick on the branches and needle-tufts, and the place was cold

THE SECRET MOUNTAIN

and lonely and ghostly, and Ffenit Fire-heart was not there. To Darron's oakwood; and the bare trees seemed to him as to a returning wanderer the ruined walls that once were his home. To Nanrossa Tower above the Gap, and to looking out over snow-covered Elfinmere under the gray indefinite skies, and under the howling of the wolfish wind. He thought of Borion of the Golden Flame: how he used to come riding up at dawn over the marsh; he thought of Gwernlas the Lady of the Alders, and of all that by wood and glade and mere were the kindling flame and inward sweetness of the beauty of the forest. — "Where are they?" he said; and again, "alas, where are they?" Not in the forest now, he knew; nor in the mute white waste of Elfinmere. And the Secret Mountain? — Of this only he could be sure: that he should never find it, wandering in those deserted regions; that he had lost the clue, or that his present eyes were unsuited for the vision. Then he thought of Babylon: of them that danced before the king, clad in soft scarlet, and them that crawled the kennels, leprous or mutilated; of the loud brazen music of trumpets and shawms; of the flaunting splendor and the hidden agony; the golden and crimson pageantry, the squalid places of filth and shame. Was he a God, and doing nothing?

He went down, and took the Old Road from Camelot to Babylon, and journeyed forward.

Hourly as he went, new memories came crowding upon him. He was aware of the things the Gods know: their pride and their compassion ensouled him. What would he do? — Wage their wars in Babylon! He remembered their eternal project; and how they wait upon times and cycles, and are intent to conquer the world at last. He was one of them, and their warfare also was his own; even though for thousands of years he had taken no hand in it. But he would make some campaign of it now, there in the great city. The Gods' war is unlike any other: it calls not for cohorts and battalions; one man may be a puissant army; he is not lonely, who single-handed holds a planet for the Gods. A planet — or his own heart, for that matter. There were high adventures for a God — for a slave — to undertake in Babylon.

He was within a day's journey of the city, and near the place where he had turned off from the populous ways, to take the Old Road to Nanrossa and the forest. There, at nightfall, from a high eminence, he looked forth, and saw the plain all about, and the sky above the plain, lit as it were with the watch-fires of a grand encampment: the far horizons seemed twinkling with great luminous rainbow-colored pavilions. A man overtook him as he stood there, and greeted him; he knew afterwards that it was the one that had come to him in his dreams, but did not recognise him then. — "What is it?" said Varglon Fflamlas, pointing to the

THE THEOSOPHICAL PATH

unusual splendor of fires. — “These years,” said the other, “the Gods lay siege to Babylon; they await the one who shall open the gates to them.” In a moment the sun had set; the vision was gone; and the man who had been standing at his side. No saying but Varglon Fflamlas had dreamed.

He came into the city; he made three days journey through Babylon, proclaiming the things the Gods know. He saw the dancers in their soft scarlet; the brazen-coated soldiers; the merchants, the thieves, the rich men and the fallen. They all seemed to him Gods obscured, angels banished, souls hidden under oblivion, the pilgrims of a thousand lives. Crowds listened to him on the quays, in all the public places. Then said one: “Is not this Varglon Fflamlas, the slave that escaped?” News of his coming reached his former master; he was taken before the judges presently, and condemned.

At dawn punishment was meted out to him according to the law. Towards evening, looking up from his cross, he saw in the midst of the blue sky, far above the huge porticoes, the brickbuilt pillars and palaces, far above the Hanging Gardens of the king, a drifting together of clouds, and the likeness in them of a white plumelike mountain, faint in its creamy and pearly snows. At nightfall there was an end of such bodily pain as he suffered.

And in the night the city gates were opened from within, and the Gods entered Babylon; there to reign, it is said, for a thousand years or more.

THE SCREEN OF TIME MIRROR OF THE MOVEMENT

SUNDAY MORNING SERVICES IN ISIS THEATER

THE Theosophical services at Isis Theater on April 13th were conducted by Divinity Students of the School of Antiquity at Point Loma, of which Madame Katherine Tingley is President. The speakers were Mrs. Susan Payson Hamilton, Misses Margaret Hanson and Karin Nyström, and Mr. Montague Machell. They spoke extemporaneously upon the subject of the morning, ‘Which Path Will Humanity Choose?’ and among the sentiments expressed were the following:

Addresses by “The true path is the path of the divine self, the self
Divinity Students which is eternal and immortal and which lives through
life after life. And as there are two paths before
humanity today, that of the higher self and that of the lower, so there are
always manifest in human life two forces, one good and one evil. And in

MIRROR OF THE MOVEMENT

distinguishing between good and evil it must be borne in mind that matter pure and simple is not evil in essence, but it becomes so when man's intelligence is mingled with it and sinks down with it to gratification of the senses. This creates a destructive and evil force, and will, if allowed to control, turn the man into a demon. But let a man once realize that his mind is the most exquisite tool of his soul, the link between the higher and lower natures, between the animal and the god within, do you think that he will deliberately allow the mind to be defiled? Once having felt the joy of close union with his divine nature he could never be satisfied with the lower, as one who has felt the breezes of the mountain-top sweep through his soul could never be content to sink down into the mire. And man can rise out of his selfishness to the mountain-heights of peace and truth if he will. It all depends upon which path he will choose. The danger is not all in choosing the wrong path, but so many are eternally wobbling. As Katherine Tingley has said, 'What we need today is men and women of choice, strong enough to choose the right path and then to stick to it.' Amid the questionings, unrest and dissatisfaction of the present time, Theosophy strikes a note of positive knowledge, for it gives to man the truth about himself."

Mme Katherine Tingley spoke on 'The Message of Eastertide' at the Isis Theater on April 20th at the services of the Universal Brotherhood and Theosophical Society. The stage was a bower of foliage and lilies; the front being banked with daisies and Watsonias, in celebration of a day held in special sacredness by all Theosophists.

The discourse appeared under the heading 'Theosophical Keynotes' in the May issue of THE THEOSOPHICAL PATH.

Dr. Gertrude van Pelt, Superintendent of the International Lotus Home for Children at Point Loma and one of the Directors of the Râja-Yoga College, spoke at Isis Theater on April 27th on 'Theosophy, the Law of Right Living.' She said in part:

The Great Law "Nothing is so vital to us as a knowledge of the law
 of of right living. To be guided by this law means
Compassion joy and peace; to ignore it means constant suffering
 and friction. Theosophy has named it the Law of
Compassion. The earth, the sea and the air do nothing but proclaim it, each in its own language, but the world has lost the key to translate it. The Rosetta Stone of life is in the hands of the few. There is a saying which has come down through the ages, protected by the majesty of truth. As its background, there is the philosophy now again given to the world, reaching into the very roots of being — Theosophy. It is saturated with compassion and volumes could not reveal its full import.

"But the untrammelled soul, with unlimited vision, sees it stretching into every corner of the world, and reads: BROTHERHOOD IS A FACT IN NATURE.

THE THEOSOPHICAL PATH

And just because of this fact, compassion is the underlying law. It means that all existing things and beings are not only similar, but in essence identical; that separateness is the illusion, and unity the reality; that subtle inner currents bind together in a wonderful web of destiny every atom of life. In 1889 Madame Blavatsky wrote: 'Our century must be saved from itself before the last hour strikes. This is the moment for all those to act who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of the neighbor; now is the time for them to devote all their energies, all their courage, to the great intellectual reform. This reform can only be accomplished by Theosophy, we say. . . . The paths that lead to it are many; but the wisdom is one. Artistic souls foresee it; those who suffer dream of it, the pure in heart know it.'

Preceding the address Mr. J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke briefly in regard to the observance of Humane Sunday, saying that this met with the heartiest co-operation of Mme Tingley and all Theosophists:

"There is a far closer connexion," he said, "between man and the lower kingdoms than is ordinarily supposed. It is one of the teachings of Theosophy that all creatures below man depend to a great degree upon him for their evolution, and that in a real sense they give back to him what he gives to them. Hence the vital necessity of humane, kind and merciful treatment of all living things. Gentleness, kindness, humanity to all creatures, are marks of the normal man or woman — the opposite marks the abnormal."

Dr. Lydia Ross, a member of the Literary Staff of the International Theosophical Headquarters at Point Loma, gave an address on May 4th at the services of the Universal Brotherhood and Theosophical Society at Isis Theater on 'The Great Adventure — The Quest of the Self.' Said the

**The Quest
of the
True Self**

speaker: "The Great Adventure — The Quest of the true self, of the eternal man. Self-conquest was, and is, the final task for all men and for all times, and it is a struggle of ages. To find the real self, in the silence and darkness of the inner life, will ever be the supreme achievement. It is a long cry from the modern conception of life back to the ancient knowledge that the great adventure is the quest of the real self. Life today has become an adventurous whirl around material levels. We have become lost in a mental and physical maze of selfish ambitions and sensations.

"Undeniably the restless brain-mind is producing marvels of achievement, but if humanity's fragrant, natural heart-life had been cultivated with a fraction of the same care, the nations, instead of coming together in war, would have been united in devotion to the common welfare. Would not an adventure into a new era of human solidarity be a most unique and splendid attainment? It would be a miracle to most minds, for the world has been so long out

MIRROR OF THE MOVEMENT

of tune with itself that it is psychologized with discord, and has forgotten that harmony is the natural, healthy, condition of civilized humanity.

"It is a crucial time, when every move counts for either light or darkness. The brain-mind has been found wanting; only the heart can light the way to the safe path. It is the opportunity of the ages to go forward and help others. H. P. Blavatsky wrote in 1889: 'We are face to face with the glorious possibilities of the future . . . The spirit of truth is passing over the face of the waters, and in dividing them, is compelling them to disgorge their spiritual treasures. This is a force that can neither be hindered nor stopped.'"

Mr. and Mrs. Yasata Kanda of Tokyo, Japan, were among the guests entertained by Mme Tingley at the International Theosophical Headquarters on the afternoon of April 12th. Mr. Kanda is the son of Baron Kanda, one of the members of the Japanese Commercial Commission which visited America in 1909, spending a day at Point Loma on their return trip. Baron Kanda, who is connected with educational work in Japan, expressed the hope while here that Râja-Yoga Schools would be established in his country in the near future, as there was general endorsement of unsectarian education, particularly along these lines, among Japanese statesmen and educators.

BENEFIT PLAY IS GREATLY ENJOYED

SIMPLICITY, the real core of all art, made *A Midsummer Night's Dream*, Shakespeare's superb fairyland comedy, a delightful success when it was presented at matinee and evening performances yesterday, in the Isis Theater by the students of the Isis League of Music and Drama, under the personal direction of Mme Katherine Tingley.

Seldom does San Diego have an opportunity to see the old simple plays so excellently interpreted and so well produced in such wonderful sets, and color effects, and still a great many seats, that should have been filled, were empty.

The proceeds of the two performances yesterday were divided equally between the Helping Hand Home, the San Diego Society for the Study and Prevention of Tuberculosis, the Boy's and Girl's Aid Society, and the department for the free education of children at the Râja-Yoga School at Point Loma.

Quite a little sum was netted for these organizations, and the students and children who took part demonstrated that a wonderful school of dramatic expression is conducted at San Diego's gateway over there on Point Loma.

The music by the Râja-Yoga College theater orchestra, under the direction of Prof. W. A. Dunn, gave the finishing touch to the fairy scenes

THE THEOSOPHICAL PATH

and lovers' fantasies between Theseus, Duke of Athens, and Hyppolyta, queen of the Amazons.

Those who took the principal parts are: Theseus, Iverson L. Harris Jr.; Egeus, Reginald Machell; Lysander, Hubert Dunn; Demetrius, Sidney Hamilton; Philostrate, Miguel Domínguez; Quince, Hildor Barton; Snug, Isidore H. Lewis; Bottom, Montague Machell; Flute, Frederic McAlpin; Snout, Máximo Ferro; Starveling, Robert B. Good; Hyppolyta, Susan P. Hamilton; Hermia, Hazel Oetzel Minot; Helena, Emily Young Dunn; Oberon, William Henry Voigt; Titania, Frances Hanson; Puck, Lilah Roberts.

— *The San Diego Sun*, Apr. 25, 1919.

“TELL ME WHERE IS FANCY BRED,
OR IN THE HEART OR IN THE HEAD?”

“MY old friends the Râja-Yoga Players of Point Loma have once more essayed the rôle of fantasy in Master Shakespeare's always delightful *Midsummer Night's Dream*. They played it well, not only because they are actors whose knowledge of their art is inspired by love of it, but also because they love the thing that was wrought by the genius of 'myriad-minded Shakespeare.' I would only spoil the excellencies of this admirable presentation of a wonderful creation if I should attempt to catalogue them. I must speak of the offering in generalities — and these by no means 'brilliant.' The comedy was exquisite, the poesy was 'of imagination all compact,' the fragrance of it was as a breath of summer night wafting from a bank where the wild thyme blows. I reveled in the beauty of it, and as the poetry of it flowed in upon me rippling on the cadences of softest music to attending ears, the cares of life fell from me as an outworn garment, and I was young again — as young as the spirit of the play, as young as the players. Such is the wonderworking power of the creator of this elusive fancy when interpreted by the talent of youth; and it should always be so interpreted. It is a fairy tale, and fairy tales should be enacted by those who are not yet so far removed from the illusion that they cannot return. Only those who almost believe in the fairies can convey their faith to those who have long since learned to doubt the existence of fairies. Youth is the quality of the Râja-Yoga Players; they can look over into the realm of Titania and Oberon with a sense of citizenship with Robin Goodfellow and Cobweb and Peaseblossom and Moth and Mustardseed — exiled, it is true, by the tyranny of the years that bring Knowledge, but still yearning to go back to the Land where Dreams come true. This is the spirit in which these joyous Children of Lomaland played Fairy Godfather Shakespeare's *Dream of a Midsummer Night* — and this is the spirit that descended upon the Children of the Outer World who came to live again the *Dream of Youth* — eternal in the glorious glow of Memory's Morning before the sad awakening.”

— 'Yorick' in *San Diego Evening Tribune*, Apr. 26, 1919.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either at 'large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters,
Point Loma, California.

Râja-Yoga Meteorological Station, Point Loma, California
Summary for April 1919

TEMPERATURE		SUNSHINE	
Mean highest	63.33	Number hours actual sunshine	244.40
Mean lowest	52.27	Number hours possible	390.00
Mean	57.80	Percentage of possible	63.00
Highest	67.00	Average number hours per day	8.15
Lowest	47.00		
Greatest daily range	16.00	WIND	
PRECIPITATION		Movement in miles	3530.00
Inches	0.25	Average hourly velocity	4.90
Total from July 1, 1918	8.86	Maximum velocity	18.00



The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California



What NEWSPAPERDOM says:

“THE SAN DIEGO UNION, the acknowledged family newspaper of its home town, covers that city and surrounding territory more thoroughly than is done by any other newspaper in the West. It charges more than twice as much in subscriptions than any of its contemporaries — and has a larger circulation than any of them.” ∴ ∴

DAILY, 75c. per Month; SUNDAY, \$2 per Year; WEEKLY, \$1.50 per Year

Please mention The Theosophical Path

The Theosophical Path

KATHERINE TINGLEY, EDITOR



Rd. 586798

Copyright by Katherine Tingley, 1910

VOL. XVI NO. 1

POINT LOMA, CALIFORNIA, U. S. A.

JANUARY 1919

SINGLE COPY Domestic 30c. Foreign 35c. or 1s. 6d. SUBSCRIPTION \$3.00; Canadian postage \$0.25; Foreign \$0.50

THE RAJA-YOGA COLLEGE

Point Loma, California

(Unsectarian-Humanitarian)

KATHERINE TINGLEY, Foundress and General Directress

The Râja-Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja-Yoga is an ancient term: etymologically it means the 'Royal Union.' This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

The Pupils

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Râja-Yoga College comprises two general departments of instruction: (1) The Râja-Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, with special emphasis laid on the following: Literature, Ancient and Modern Languages, Mathematics, Philosophy, Law, the Fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, and Domestic Economy. Degrees are conferred at the completion of the requisite studies in the courses of Arts, Literature, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

DIRECTRESS

GERTRUDE W. VAN PELT, M. D.

ASSISTANT DIRECTORS

PROFESSOR W. A. DUNN

MRS. W. A. DUNN

Headmaster of the Boys' Dept.

H. T. EDGE, B. A. (Cantab.), M. A.

Head Teacher of the Girls' Dept.

MRS. W. A. DUNN

For information address

THE SECRETARY

The Râja-Yoga College, Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



Rd. 586799

Copyright by Katherine Tingley, 1910

VOL. XVI NO. 4

POINT LOMA, CALIFORNIA, U. S. A.

APRIL 1919

SINGLE COPY Domestic 30c. Foreign 35c. or 1s. 6d. SUBSCRIPTION \$3.00; Canadian postage \$0.35; Foreign \$0.50