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Edited by Katherine Tingley



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KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the ways that lead thereto must vary with the pilgrim."

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The Theosophical Path

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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

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The philosopher's school, ye men, is a surgery: you ought not to go out of it with pleasure but with pain. For you are not in sound health when you enter: one has dislocated his shoulder, another has an abcess, a third a fistula, and a fourth a headache. Then do I sit and utter to you little thoughts and exclamations, that you may praise me and go away, one with his shoulder the same as when he entered, another with his head still aching, a third with his fistula or his abcess just as they were? . . . Did Socrates do this, or Zeno, or Cleanthes?—*Epictetus*

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WILLIAM QUAN JUDGE

**CO-FOUNDER WITH H. P. BLAVATSKY OF THE THEOSOPHICAL
SOCIETY IN 1875, AND HER SUCCESSOR AS SECOND LEADER
OF THE THEOSOPHICAL MOVEMENT THROUGHOUT
THE WORLD**

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXI NO. 1

JULY 1921

AMONG many ideas brought forward through the Theosophical Movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.


The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity — those who have reached up to what perfection this period of evolution and this solar system will allow — are living veritable facts, and not abstractions cold and distant. They are, as our old H. P. Blavatsky so often said, *living men*. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.— WILLIAM Q. JUDGE

SPIRITUAL VALUES IN LIFE

H. T. EDGE, M. A.

HE Sources of Power in Human Life' is the title of a paper by Evelyn Underhill in the *Hibbert Journal* for April, in which the writer remarks the cloud under which the civilized world is at present living. She compares the world to a neurotic man, laboring under an indefinable sickness, impotent, uncertain of aim, now seeking violent changes, now relapsing into apathy. But, for an improvement, we must first discover the nature of the disease. This the author finds, not in the social body but in the individuals composing it. These individuals "are not living with the whole of their lives." They have allowed one whole aspect of their being, and that the most important, to atrophy.

"We are in fact fitted for active correspondence with a wider, richer world, a more real order than that in which we suppose ourselves to dwell."

This third and most vital factor which we are starving the author speaks

THE THEOSOPHICAL PATH

of as the soul. "The soul's innate spiritual craving" is ignored. "We are being starved at the source." And another of her phrases is "a full and balanced life."

This has a familiar sound to Theosophists and all readers of THE THEOSOPHICAL PATH; for the importance and the reality of Soul-life, and the importance of a culture that is full, even, and harmonious, are constant themes; as they are also in the writings and addresses of Katherine Tingley. This all shows how Theosophical ideas are leavening the thoughts of the world and influencing writers.

In every religion, continues the author, we see the soul seeking for its own life and for a new birth into the atmosphere of reality; and he thus finds the common factor in all religions — another frequent Theosophical topic. Here we must note specially what he quotes from Boehme:

"'When I see a *right* man, there I see three worlds standing.' These three worlds are the 'dark' physical world of conflict and pain — mere nature, as it is when it is left to itself; the 'fire-world' of energetic creative life that inspires it; and the 'light-world' of spiritual energy, beauty, and truth."

Here students will recognise the three 'qualities' of the *Bhagavad-Gîtâ*: *tamas*, darkness, heedlessness, sloth; *rajas*, passion, ambition; and *sattva*, light, purity. It is satisfactory to know that Boehme arrived at the same result; also that a Frenchman named Dr. Geley, whom the author cites, has lately declared that life has three elements: basal substance, vital dynamism, and psychic principle. The triad is an inevitable formula for defining things. It is composed of a duality and a unity. The duality is the alternation between energy and reaction in our conduct; the contrast between enthusiasm and indifference, which enables us to classify men into the doers and the mere existers, and to map out our own life into moods of aspiration and quiescence. This duality is seen in nature in the contrast between those two poles called force and inertia or mass and motion. But superior to this duality and constant change, we must recognise a unity that resolves the dissonance, a state of beatitude and attainment that knows no such extremes and is as far removed from restless ambition as from deadly inertia.

Mysticism, says our author, has as aim to introduce into our consciousness the third world; its aim is to arouse the spiritual principle. Other aspects of life are real too, but only a part of the whole reality. We must not withdraw from the stream of ordinary life, *we must plunge more deeply into it* — understand it more fully. Another eminently Theosophical teaching.

To continue with our quotations. The effort to attain a spiritual life is the first step in social reform; in place of theological dogmas we need the conviction of the mystics — that there is a life possible of realization

SPIRITUAL VALUES IN LIFE

here and now, which can "transform the furnace of the world into a garden of flowers."

Feeling that we cannot rest satisfied with a mere diagnosis, the writer passes on to prescription. First, instead of trying to restore the past, we must adapt our aims to existing conditions — to the world as changed by modern developments. We must have *vision*; we must form a conception of what is meant by the "kingdom of heaven," which, for the early Christians, meant a state attainable on earth. "Knock, and it shall be opened to you," she calls a scientific statement. From vision we must proceed to *discipline*. We must turn our energies upward. Boehme is quoted again, to the effect that the art of living is to "harness our fiery energies to the service of the light." This teaching of Boehme's will be familiar to Theosophists as that which tells us that strong aspiration is the only force that can lift us; and that this strong aspiration is the will freed from the attraction of selfish desires.

Finally Miss Underhill suggests the formation of groups, analagous to those of the early Christians, for community in the spiritual life.

"Psychologists tell us that as members of a flock or crowd our sensitiveness to the impressions of our fellow-members, our 'collective suggestibility,' is enormously increased. This law, of which all religious bodies take full advantage, holds good even on the highest levels of spiritual life. Therefore, since most of us are weaklings, if we wish to further our latent capacity for that life, we should draw together; obtaining from our incorporation the herd-advantages of corporate enthusiasm, unity of aim, mutual protection, and forming a nucleus to which others can adhere."

Our review of this article has been extremely brief, but we trust that, though passing over the details, we have done justice to the essentials. The dangers of the group-idea will be obvious to many minds; indeed they are indicated in the very words, 'herd,' 'suggestibility,' used by the author. One knows only too well what bodies of people under strong religious influence may do. Unfortunately, the lower impulses in man also derive advantage from the power of union and numbers. This acts both psychically and mentally; psychically by contagion, and mentally by suggestion and the force of imitation. What one person alone would not do, he will do when he sees others doing it. The phenomena of crowd-psychology, the magical work of a spell-binder upon a body of emotional people, in producing alleged repentance and conversion — such happenings are familiar. The group-mind is apt to be of a lower order than individual minds composing it. One fails to see in the groups suggested any power or quality sufficient to prevent them from acting like other groups or societies, splitting up into factions, degenerating.

People communing with their higher nature, striving towards higher ideals, actually do form a union on the higher plane; but they are not aware of it in their ordinary mentality. If the ordinary mentality could

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get in, it would interfere and spoil the result. To form and maintain a useful union of people outwardly and consciously is the work of a very superior character — a real Leader and Teacher. The writer seems to have overlooked the fact that all organizations must have heads. The groups of early Christians may have kept sound so long as they were small and full of devotion; but they soon split on the rock of leadership and organization. The attempt to form unions in this artificial way, guided by ordinary human 'wisdom,' would result in coteries, cults, and sects, with all their usual accompaniments of rancor.

We do not hear of Socrates forming any groups; yet his personal influence was colossal and is still felt. We do not hear of Jesus forming any body; he had a small group of immediate disciples, that was all. It was after he was gone that the churches began to be formed, and there were enough different kinds of them in all conscience! Lincoln is far greater than any Lincoln society could be; Browning would not have much use for Browning societies. We must do the writer the justice to admit that she does emphasize the value of individual culture; and so do we. We believe that the wisdom of the ordinary mind is not adequate to the formation of groups; and that there is actually a communion between the higher selves of people who are all working towards the Light. But this union has to remain unknown to the lower mind, for the lower mind would interfere and ruin it. By individual self-culture we may so purify our natures as to rise to a consciousness of this spiritual communion; but we must always beware of the dangers of self-delusion. It would seem, then, that those whose intuition shows them the real path should silently work towards the realization in conduct of their ideals; and, as for influence, they will find that increasing to the extent of their heart's desire, in proportion as their own real worthiness grows.

As to the Universal Brotherhood and Theosophical Society, it has always had consummate Leadership.

It is extremely gratifying to see the way in which ideas so long cherished and promulgated by the Theosophical Society are gaining ground. It is indeed a far cry from the self-satisfaction of last century to the self-examination of this. If the sense of the importance of higher values in life continues to grow at this rate, it will not be long before people will gravitate together in unions natural and not forced; and this is the true way of uniting.

The kingdom of heaven may be nearer to some people than they imagine; for surely a man may enter its portals by a mere act of thought. The contemplation of his life, with its unworthiness and littleness — such contemplation places him at once outside of it, in a measure. Such initiations take place continually in us; and at any time we may gain

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sufficient conviction to carry us beyond the life of ordinary ideals and to set our footsteps at the beginning of a path leading to regions where other ideals prevail. Rather than attempt the formation of new societies, to add to the already overwhelming number, it may be that we should each strive to win entrance to some actually existing state. By rising to the spiritual life we shall avoid the risks attaching to an attempt to bring it down to our own level. The path to liberation from self and delusion lies open before every man; but the snares are many. Safety lies in purity of motive, which protects the aspirant against ambition and vanity.

WILD ICE-PLANT GLADE

KENNETH MORRIS

OVER this floor of jewel-green,
Most private to the pines and skies,
The Fairies' Envoys pass, unseen
By any eyes but fairy eyes.

They are the secret beauty and grace
That thrill this sparkling sunlight through,
And this green-silver velvet space
Of ice-plant, and the o'er-arching blue.

I see them not, but have of them
The sapphire glow, the beryl sheen,
The sense that Earth is mostly a flame
Remote, elixiral, serene.

They see not me, but have from me,
What? — blown through their drifting winging
Some human heart-hope,— that maybe
Can thrill them like a Seraph singing.

*International Theosophical Headquarters,
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WHAT IS THE MEASURE OF MAN?

R. MACHELL

BY what shall a man be measured, who himself is the measure of all that exists? By which of his deeds or his attributes? By which of his virtues or vices? Shall we measure him by his success in acquiring goods for himself; by his wealth or his fame? Shall we praise his ambition; or count him as great by reason of self-abnegation? Shall we say that his works are his measure, "for a tree is known by its fruit"; or shall we take note of his aims and esteem him superior because of his high aspirations? By what shall we measure a man, we who are human ourselves?

All things on the earth are measured by man with standards of measurement based on the body and mind of a man. An object is great or is small with reference to a man's body: it is conscious or unconscious by comparison with man's mind and emotions. It is near or far off in proportion to his power to grasp it or see it or hear it or taste it or smell it. The measure of distance is based on the size of a man's own body or on the average size of the men of his race, and by the time it requires for his body to travel the distance. Our inches and feet and our yards and cubits are all based on the size of some part of the body or motion of limbs. There are few standards of measurement that have not originally some reference to the human body. Man is the standard of measurement to man for all that exists. But what is the measure of man?

What is a man? and who is to measure his greatness? or who shall despise him and call him a worm of the earth? What God or what giant is he who shall say that a man is a mere speck of dust? Is it man who belittles himself, in his pride, speaking scorn of mankind? Is man then so great he can tower on high and look down from the summit of his own self-esteem on the rest of his fellows and count them as naught? Or will he grovel in self-contempt and speak scorn of himself? By what does he measure his worth if not by the measure of man? And how shall he count himself worthless if he knows of no standard of worth that is human?

The thing that is measured cannot be the measure. Yet MAN is the measure of man — and there is the mystery. What is a man? By what shall we measure a man? Few men are so vain as to think themselves perfect and there must be few who would venture to think that they know what perfection would be in a man. And yet we presume to measure

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each other and to judge and condemn or admire and praise. By what standard of measurement then are we guided?

To judge by the fame or ill-fame meted out to the leaders of men we must think that the standards of human perfection are strangely at variance one with another. So much so that sometimes it seems as if each one of the judges has a type of perfection for his own particular use adapted to the requirements of his own temperamental peculiarities, a kind of perfection that can be modified so as not to press too hard on the tender places of the owner's personal character. But however elastic the standard of perfection may be it evidently exists as an ideal in the minds of those who do judge and condemn or praise their fellows and themselves. Man cannot revile mankind without implying the existence of perfected man in reference to whose perfection the ordinary man may be considered vile. Is man then graded down from perfection to abortion, from the divine to the demoniac?

To judge by the eulogies lavished on some and the vilification of other individuals, or sometimes of the same, we must believe that such is the generally accepted belief. The misfortune lies in the fact that so few of these estimates are at all sincere. Men seldom believe in the perfectibility of man on the one hand or realize the depth of his degradation on the other. The standards by which man may be measured have been corrupted or debased, because Theosophy has been so long banished from the civilization of the white races.

The world has forgotten what kind of a being is man the divine, man the ideal, the god-man. The occidental races have lost their ideals, they have forgotten the Gods, and have no longer a standard of worth by which they can measure a man. It may be that in the enthusiasm of religious fanaticism they set their man-god so high and man the worshiper so low that the gulf between them could not be spanned and so the extremes parted company and there now remains but an impossible god floating in a haze of emotion above, and below an animal man trying to imagine himself sufficient unto himself. The link was broken, and man on earth has no relation to God in heaven. The one cannot be the measure of the other, being essentially different. To such a pass the thought of the world had come with the spread of materialism.

Then came H. P. Blavatsky and reminded the world that Theosophy was not extinct even if it was for a time forgotten: and she reminded mankind of its divine origin and of its essentially spiritual nature. She told of the complex nature of man and of the various lines of evolution along which the different elements of this complex being had been traveling since the commencement of man's appearance on this globe. She showed that the progress of evolution was in the direction of the perfected

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man and thus taught us that the measure of man's development is the measure of his realization of his own inherent divinity, by which alone he can come to perfection.

The gods of past races have sometimes been pure spirits; at other times they were elemental demons; powers of light or powers of darkness, according to the state of evolution or of retrogression, of elevation or of degradation, of the people who did homage to such deities.

In times of spiritual enlightenment men distinguished between these minor gods and the great spirits whom they regarded as perfected men, god-men, not gods degraded to the level of men, but men evolved to oneness with the divine ideal, men conscious of the unity of the universe and of the brotherhood of man.

It was such beings as these that were then the standards by which a man measured the standing of men and by which he was measured in turn. How far had he gone on the path of enlightenment? Did he feel in his heart the fire of the gods and divine compassion for men? Was he worthy to stand as a Leader of men and able to sit in the company of the gods? How far had he gone on the path of perfection? How much of a man was he?

There have been rises and falls in the past in the story of man's evolution. The record of civilization is one of extremes as well as of gradual growth. There have been times when the great ones incarnate on earth were known for what they were truly, men far in advance of their fellows who came back to teach to the younger generations the path by which they had climbed from the shadows of ignorance up to the region of light, where the nature of man is made clear and the purpose of life is revealed.

Then there were dark ages when the great souls could not find an opening in the clouds through which to pass: and the races and nations sank back into ignorance of all that makes life beautiful. It seems that the day and the night have their reflexion in the long years of human history and that the golden age and the iron age, the time of true civilization and the days of darkness and degradation, succeed one another with the same regularity that marks the return of the seasons.

So Theosophy was lost for a time periodically and in due course was re-found, for its light never dies from the earth, nor is all the earth dark at any time permanently. It may be that the phenomenon of the eclipse of the sun is also repeated in the history of civilization and then there would be a period of extreme darkness and degradation over the whole earth. The light of the sun may be hidden but it does not go out till the cycle of life of the whole solar system is run. Nor is Theosophy lost to mankind for more than a measurable period and even then not entirely concealed. The teachings of man's complex nature, and of his divine origin, and of his ultimate perfectibility through experience, are never

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wholly lost from among the races of men however hidden and obscured. And so the true standards of measurement for man are not wholly destroyed however perverted and debased they may have become.

In the dark ages men measure the greatness of man by his wealth, counting wealth as possession of gold and the things that gold buys. But at other times the conception of wealth is possession of treasures of wisdom and intellect, knowledge, and science, and art. And then comes an age when greatness is measured by what a man IS, and not counted in terms of possession at all. But such times are only when civilization is highest or lowest, when at the height of enlightenment men can perceive in the great ones the light of the soul shining out through the body of flesh: or again when the race has declined and become as the barbarous tribes who respect nothing but physical strength and the cunning that still is superior to animal instinct, being human even then in the hour of its deep degradation. For man cannot cease to be man. But there is a wide range from the highest known man to the lowest, and between the highest of men on the earth to the perfect man is perhaps a gap even wider and harder to span. But the ideal of man revealed in Theosophy is a being high above the miserable gods that were worshiped by degraded humanity in its dark ages.

It has been said that man makes his gods in his own image, and certainly the study of comparative religions will show that past races have attributed to their gods the qualities that they themselves most valued. So that we might well say that their gods were the measure of their ideal men.

But in this age and in our present civilization the gods play no part. Monotheistic religions have put their deity out of reach of man with an impassable gulf betwixt them. And so we may see the god credited with such attributes as hate, anger, revenge, and jealousy, while men pretend to cultivate love and gentleness, forgiveness and self-denial, as the highest virtues. It is evident that such men cannot aspire to become such gods, and it is hard to reconcile their conception of their god with their ideal of humanity. How then can they measure a man? How do they measure man, if not by his wealth, by his power to gratify greed, or his passion for power? Do not the masses respect the men who show little compassion for men, but skill in exploiting the follies of others, and power to rule without scruple? Is not success accepted as the test of merit and the seal of authority without regard to honor or truth, or the good of the world, or the progress of man to a higher level of spiritual enlightenment? What is the test of success? Is it the attainment of a desired object, the accomplishment of some endeavor alone? Certainly this must be counted success. Thus a criminal who gets away with his plunder and escapes

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detection must be counted a successful criminal: but is he to be esteemed as a successful man? Is success of such a kind admirable? The answer must depend upon the standard by which we measure success: for if progress toward perfection is the aim of evolution and if criminality is a digression from the path, as seems probable, then a successful criminal would be a failure of a man: his progress in successful crime would be retrogression on the path of human evolution.

The measure of a man's success in life must be the standard or ideal of what a man should be. That which is most desirable for man then must be progress towards perfection, towards a complete realization of man's latent possibilities. The criminal whether he be successful or unsuccessful is off the track of progress or is trying to travel backwards.

It is often said that the majority of mankind have no purpose in life except to live. But if they have no well-defined aim yet surely they all have unsatisfied desires which collectively may be considered as a craving for happiness of some kind. This in itself is an object to be continually striven after, or longed for, if never attained.

The pursuit of happiness leads to the struggle for wealth, power, and fame, as being supposedly necessary to happiness. It leads to the devising of get-rich-quick schemes, and necessarily also to criminality, as the supposedly direct route to the desired end. This kind of happiness is merely personal self-indulgence and is not happiness at all in reality. It is a delusion: and this path of human endeavor is against the tide of human evolution; it is a backward move, and success in such attempts means failure in real human progress. Most people learn this lesson if they live long enough and if they have intelligence enough to learn by experience. But many and many a respectable citizen is following this delusive path to certain ruin, which is most certain to the one who seems most successful.

What then is the test of success? The only test we can apply is that of our highest conception of man in his perfection. These ideals must vary with the stage of evolution that each one has attained. And yet they all must be drawn from the one source of human consciousness in its entirety; for men are not ultimately separate.

The great delusion of the dark ages is what has been well called the heresy of separateness. The coming on of the dark age is marked by disintegration and an intensification of selfishness. The law of the lower world gains credit and men cry 'Each for himself,' in the general scramble for the prizes they most desire.

This is what happens in the body when the soul passes out. The particles of the body become intensely active as separators and the body as a whole disintegrates, ceasing to be of any value as a man and soon

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becoming a danger to living men by reason of its corruption, though there may be great activity among the countless cells that composed the once living body now called dead.

The selfish ideal 'Each for himself' is opposed to the law of life in the human kingdom, and when it becomes the guiding principle in the life of the people the fall of that civilization has begun, and an age of barbarism is at hand.

The most essential fact in human society is the law of brotherhood which is a living principle in human life and not a mere theory or a vague ideal.

The laws of nature are different from the laws of man: the former are the natural expression of forces, or tendencies, inherent in creatures or things: while the latter are rules of conduct imposed arbitrarily by men upon their fellows. Natural laws act spontaneously according to the nature of things: human laws attempt to control the acts of men according to the ideas of other men. The theories formulated by scientists as to the action of natural forces are not laws but merely attempts to formulate rules in accordance with some part of those laws.

So when it is said that brotherhood is a law, or a fact, in nature, it is meant that the principle of brotherhood or of mutual interdependence is inherent in nature.

Theosophy teaches the spiritual unity of the Universe, and the brotherhood of man springs naturally from the spiritual origin of the human race. When selfishness became the rule of human life the true law of life was disregarded and human society was disintegrated by the spread of the great passion for self-aggrandisement. So when we would measure the value of a man's life and work we might do well to consider how far his activities tended to re-establish on earth the spiritual ideal of universal brotherhood.

There are many profound thinkers who maintain that a man's first duty is to attend to his own spiritual evolution, but they are in danger of forgetting that a man is not spiritually separate from his fellows and can make but very little progress if he cuts himself off from his responsibilities to the human race. Some think that knowledge is the only thing to live for: but we read in the ancient 'Book of the Golden Precepts' that "even ignorance is better than head-learning with no soul-wisdom to illuminate and guide it."

The measure of man is not merely intellectual. The perfect man is sevenfold, and the three higher principles are purely spiritual. There may be more important powers in man than the power to acquire knowledge. I think that sympathy is one. By sympathy I do not mean sentiment and surely not sentimentality which is mere self-indulgence

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in a pleasing emotion: but the power to forget one's own personality and to feel with others. "Compassion is the Law of laws" we are told; "compassion is no attribute."

Compassion is a great power, an enormous power, for it means the merging of the individual consciousness in the general consciousness of others, which when perfected would make the individual coequal with the universal. "Compassion is the Law of laws."

The first step in that direction may be the awakening of the power of sympathy in the heart; for this power is necessary to the exercise of true understanding, without which knowledge is a dead thing. Knowledge is the fruit of experience and fruit is food; but it must be eaten to become a source of life: the eating of this fruit is the process of understanding, which converts knowledge into power; and understanding is dependent upon sympathy which is the human aspect of the divine power of compassion, that "Law of laws."

It would seem then that the measure of man is the degree to which he has evolved his power of compassion. For if compassion is the keynote of his spiritual nature the absence of it would indicate that he is still unevolved, still undeveloped, still only potentially man. Man the animal has no use for compassion and knows nothing of the power of sympathy. He is at best but a barbarian, however much wealth or knowledge he may have accumulated. He is in fact not yet fully human: he has not yet awakened to the realization of his inherent divinity which is the seal of his manhood. He is not worthy to be called man in the full sense of the word.

In Theosophy man holds a high place: but that man who is sometimes alluded to as being the mind of the universe is humanity at its highest. And in the Theosophic scheme of evolution it is evident that there are on the earth races of men that are in very different stages of their development. This of course is recognised by every man of ordinary intelligence and education: but the ordinary man is apt to imagine that he is at the apex or very near it, while all the other races and most of his fellows are below him in the scale of evolution. Whereas if he had begun to rise out of the state of what one might call potential man he would realize that there must be human beings at least as much superior to himself as he is to the most degraded of mortals.

Realizing this he will begin to understand that there may be in the world men of the most advanced type who are qualified to lead and to teach; who are not gods to be worshiped but elder brothers of humanity to be imitated in their devotion to the interests of the human family. Understanding then his own shortcomings he will be less arrogant to those who are still further from the degree of enlightenment desired and ulti-

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mately attainable by all. For with enlightenment comes also understanding of the great mystery of brotherhood.

“Compassion is no attribute: it is the Law of laws,” and brotherhood is no sentiment: it is a fact in nature.

This then is the answer to the question: “What is the measure of man?” The test of his manhood is seen in his power of compassion. The ultimate measure of man is brotherhood put into practise.

THE PHILOSOPHY OF BEAUTY

H. TRAVERS, M. A.

HAVING seen recently a review of some books on Sûfism, one gets a fair general idea of what it is; and though one's information comes through the reviewer, one sees behind him and detects points which he has failed to understand. The Supreme is often defined by the trinity of Goodness, Truth, and Beauty; and to the first of these we might assign such books as the *Bhagavad-Gîtâ*; to the second, the Hindû philosophical treatises; while Sûfism seems to regard the Supreme under the aspect of Beauty, with which word are associated Love and Poetry.

But this implies no short cut, no easier path. For we find the same self-abnegation, the same patient endurance of all fortunes, the same valiant self-conquest, as in all the other ways to attainment. It is stated often and emphatically that there is in man a certain quality variously translated as ‘separate personality,’ ‘egoism,’ etc., which is clearly the Sanskrit *ahamkâra*, the quality which produces in man the notion of being a separate personality, apart from others; and that this quality is incompatible with the enjoyment of bliss. One of the Sûfi poets describes how he lost himself and dwindled to utter nothingness, and lo, he found he was the All. Yet the abandonment of this quality of separate personality does not imply the loss of another quality which we will call Individuality. This, however, the reviewer does not see, and so accuses the poet of inconsistency. The reviewer is not familiar with the distinction drawn in such philosophies between personality and Individuality — familiar to students of Theosophy.

The prospect of having to relinquish personality in order to enjoy bliss, strikes some people with repugnance, naturally enough; yet it is clear that such must be the case. The personality is actually the source of a chain of feelings inimical to happiness. We may have had dreams

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by night wherein we enjoyed for the time perfect happiness; and felt, on waking and reviewing those experiences, that the sole condition of their possibility was the temporary absence of all self-consciousness. Nay, it was very likely the unwelcome intrusion of self-consciousness that brought the dream to an end. No such experience, we know, would be possible in our waking state: the inevitable thought, 'how happy I am,' would instantly destroy the bliss.

This seems to prove the truth of the saying that personality is incompatible with bliss and that its abandonment is a condition of the desired attainment. The practical question is how to still this intrusive importunate destructive voice without having to resort to the uncertain narcotization of sleep for rare and fleeting experiences of unalloyed happiness. Is it possible in normal waking life to rid oneself of the self-consciousness, vanity, fear, anxiety, etc., which destroy all satisfaction, save in the briefest moments of complete absorption in things external to our own mind, when we are for a moment conscious objectively but not self-conscious?

This shows that all the great philosophies which teach roads to attainment are not arbitrary, not severe, but merely heartfelt and kindly endeavors to smooth the path for wistful aspirants. The difficulties which loom are those of the path itself, not artificial barriers erected by the teacher. But the goal is worthy the effort; nay, can we ever still the longing of our own Soul to reach that goal, be the difficulties what they may? And will not the very difficulties bring forth the choicest gifts of the Soul: valor, endurance, dauntlessness? Are not these difficulties needed for such a result?

It is the reading of literary reviews, too, that has brought to notice another difficulty experienced by many critics: namely that, in writing on art, they seem at a loss where to place, or how to classify, aesthetic appreciation. Is it a thing apart from actual life? What relation, if any, has it to conduct? What is its relation to religion, to philosophy? Views various and vague one meets on this question. But our trinity of Goodness, Truth, and Beauty may supply an answer, in the suggestion that aesthetic appreciation comes under the third head and is therefore an essential part of life, being exactly one-third thereof.

We see also that Beauty cannot be realized short of the usual exacting conditions that call for valor and self-denial; that the elements imported into our consciousness by the sense of personality are fatal to the realization of Beauty, as they are to the perception of Truth, or the achievement of Goodness; and that our failures to seize the fleeting presence, to capture the jealous Goddess, are due solely to our failure to observe the conditions, and to the fact that she will not submit to be captured.

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The word 'Love,' too, implies something that is customarily found alloyed with much dross, which is all too often the only thing that remains in our hands after we have grasped the alloy and suffered the pure metal to escape us. In Love there is sometimes much that is base and needs to be purged; and at best there is that which should be regarded as stepping-stones. Be it the task of the lover to retain what is true and pure, advancing from stepping-stone to stepping-stone, until, personalism left behind, he achieves the true realization.

There are so many philosophies in the world, that people are often led to suppose that there is no knowledge of the truth among men, but only doubt and speculation. But a closer study shows that these philosophies are essentially the same, that there is one main road to knowledge and liberation, and that it has been known to a few in all ages and every land. *Opinions* are numerous and various as the minds and characters of men; the guises under which truth is presented vary with the needs and aptitudes of the times. But in proportion as opinion yields to knowledge, and in proportion as we probe beneath the outer forms to the spirit within, so do we approach to uniformity everywhere. Whether it is the Vedânta or the Yoga philosophy of India, or the Tao philosophy of China, or this Persian Sûfism, always the main path to knowledge and freedom is the same; for human nature remains the same, and what is this path but a fulfilment of the destiny and evolution of man? Thou shalt study thine own nature and accomplish therein the alchemy that separates the gold from the dross; and whether thou pursuest truth or goodness or beauty — whatever thou mayst call the object of thy quest — to the same goal shalt thou tend; for these several are but the names whereby we try to conceive the one supreme.

It is desire that impels us forward; for desire contains a spark of the universal energy. Desire is misdirected; it coalesces with a thousand images of the imagination, whereby a sort of act of procreation takes place and man engenders for himself threads of destiny. We are surrounded by the fate we have created with our past desires, and in our ignorance we blame all sorts of supernal powers for this. Let us try to understand that man is gifted with freewill and the power of choice; wherefore any power that might be supposed to govern him must necessarily leave his freewill unfettered or else destroy what is essential in human nature. Let us also bear in mind that the same faculties which have led man into difficulties can also extricate him; for, as he has created his present, so can he create his future. By fixing his desires on impersonal objects, he can escape the web spun around him by personal desires. This is the gist of all the great practical philosophies of life.

“By his origin and destiny man belongs to an order of things which is

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above and beyond the earth," says Curtius the historian of Greece, in writing on Plato. Theosophy, in its interpretation of history and mythical allegory, shows that Teachers have in all ages visited mankind in order to keep men in remembrance of their divine origin and destiny. These teachers and their disciples have instituted schools of the Mysteries, wherein were taught the real laws of life and the path to knowledge was shown. Such teachings are ever liable to subsequent degradation, a fact which is expressed in many of the mythical allegories; as, for instance, where Orpheus is slain by frenzied Bacchanals, and his consort Eurydice is torn to pieces by sensual monsters. How this allegory was illustrated in history we all know by the degradation of Dionysiac or Bacchic worship, and its association with debauchery. Dionysus or Bacchus is originally a divine Teacher of the true path to knowledge and liberation, but the sensual passions of men degraded his name and his mysteries to mere profligacy. Thus it is easy to understand how teachings upholding the quest of Love and Beauty can be corrupted into mere hedonism. But whenever we probe to the origin of such teachings we always find that the rule 'discipline must precede knowledge' is scrupulously insisted on. No Teacher who should neglect to insist on that rule would be faithful to his mission, for there can be no more essential condition for the attainment of what is worth attaining. All around us we see the heaven-born fire of genius perverted and prematurely quenched by its association with a weak physique and an unstable character. Truth does not force herself upon us, but has to be won, for "none but the brave deserves the fair."



"IF we had money we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties, and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We would aim at creating *free* men and women — free intellectually, free morally; unprejudiced in all respects and above all things, *unselfish*. And we believe that much, if not all, of this could be obtained by *proper and truly Theosophical* education."

— H. P. BLAVATSKY in *The Key to Theosophy*, pp. 266-7



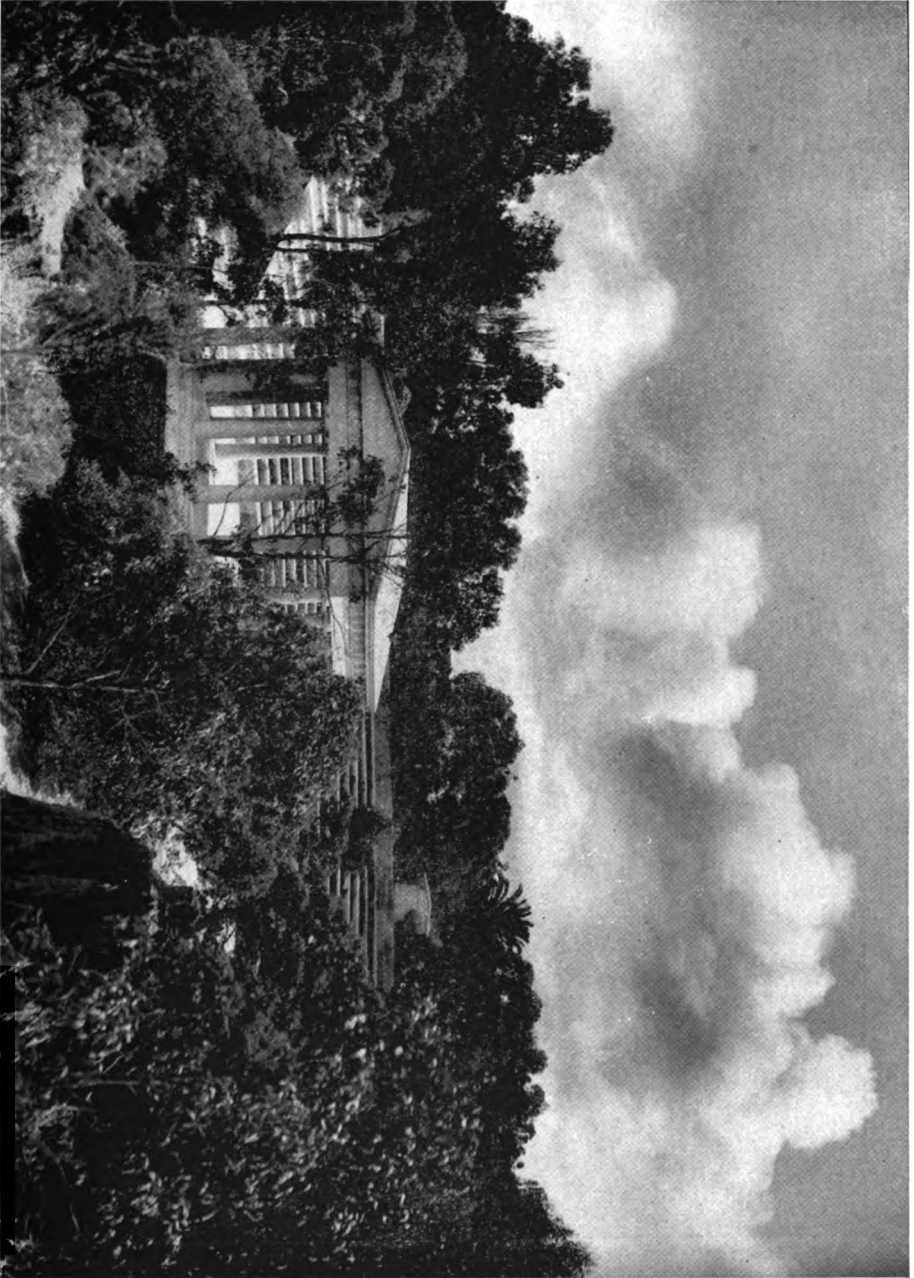
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STEEPED IN THE NOONDAY SUNSHINE
NORTH ENTRANCE TO THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA



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BACKGROUND OF BLUE PACIFIC AND SOFTLY SHADED CLOUDS SEEN FROM THE
GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA
CALIFORNIA



THE CHARM OF NATURE AND ART
THE GREEK THEATER, POINT LOMA, CALIFORNIA, SEEN FROM THE WEST

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**SPRING GLORY IN LOMALAND
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA**

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.*

XXVII — THE IRISH ILLUMINATION



WE put 420 for a date to the Southern Renaissance in China, and 410 to the age that became Arthurian in Wales. The next thing in China is 527, and the coming of Bodhidharma; the next thing in Celtdom is 520, and the coming of Findian.

He was an Irishman, and had been studying in Wales; where, certainly, there was great activity in churchly circles in those days. Get a map of that country, and note all the place-names beginning with *Llan*,— and you will see. There are countless thousands of them. 'Llan' means 'the holy place of,' and the rest of the name will be that of the saint who taught or preached there: of whom, I believe, only David appears in the Catholic calendar. They were most of them active in the fifth and sixth centuries.

Findian, according to the *Encyclopaedia Britannica*, had come under the influence of three of the foremost of them: David, Gildas, and Catwg the Wise: who were perhaps great men, if we may judge by the results of their teaching, as Findian transmitted it to those that came after him. We have seen that Patrick opened no kind of golden age in Ireland, gave no impulse to civilization or letters. The church he founded had fallen on rather evil days since his death; and now Findian came to reform things in the light of what he had learned in Wales. He began by founding at Clonard a monastery on the Welsh plan. That was some twenty-two years before Geoffrey's date for the passing of Arthur. By the time Camlan had been fought, and the Crest-Wave had left Wales, Findian had made a channel through which it might flow into Ireland, and in the five-forties the Irish illumination began.

We must say a word or two as to the kind of institution he founded. There were several of them in Wales,— to be called colleges, or even universities, as rightly as monasteries: — one at Bangor in the north; two or three in Glamorgan; one at Saint Davids. Students flocked to them by the thousands; there was strict discipline, the ascetic life,— and also serious study, religious and secular. It was all beautifully simple: each student lived in his own hut,

"of clay and wattles made,"

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or, where stone might be plentiful, as it is in most parts of Wales, of stone. Like a military camp, the whole place would be surrounded with fosse and vallum. They grew their own corn and vegetables, milked their own cows, fished in the streams, and supported themselves. The sky roofed their lecture-halls; of which the walls, if there were any, were the trees and the mountains. But these places were real centers of learning, the best there were in Europe in those days; and you needed not to be a monk to attend them.

In Wales the strain of the Saxon wars kept them from their full fruition. Celtic warfare was governed by a certain code: thus, you went to war only at such and such a time of the year; invaded your neighbor's territory only through such and such a stretch of his frontier; and no one need trouble to guard more than the recognised doorway of his realm. Above all, you never took an army through church lands. So through all the wars the Britons might be waging among themselves to keep their hands in, the monastery-colleges remained islands of peace, on friendly terms with all the combatants. But Wales, with no natural frontier, lay very open to invaders who knew no respect for religion or learning. Twelve hundred of the student-monks of Bangor, for example, were slaughtered in 613 by the Saxon Ethelfrith; — whereafter the rest fled to Bardsey Island in Cardigan Bay, and the great college at Bangor ceased to be.

Augustine of Canterbury, sent by the Pope to convert the English, had summoned the Welsh bishops to a conference, and ordered them to come under his sway and conform to Rome. They hardly knew why, but disliked the idea. Outwardly, their divergence from Catholicism was altogether trivial: they had their own way of shaving their heads for the tonsure, and their own times for celebrating Easter, — though truly, these *are* the kind of things over which you fight religious wars. However, it was not these details that worried them so much; but an uneasy sense they derived, perhaps, from the tone of Augustine's summons. The story runs that they took counsel among themselves, and agreed that if he were a man sent from God, they would find him humble-minded and mannered; whereof the sign should be, that he would rise to greet them when they entered. But Augustine had other ideas; and as the ambassador of the Vicar of Christ, rose to greet no man. So still, not quite knowing why, they would have no dealings with him; and went their ways after refusing to assimilate their Church of the Circlèd Cross to his of the Cross Uncirclèd; — whereupon he, to teach them a sound lesson, impelled the Saxon kings to war. Fair play to him, he was dead before that war brought about the massacre of the monks of Bangor, — who had marched to Chester to pray for the Briton arms.

But when Findian went back to Ireland he found no such difficulties

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in his way. Not till two hundred and seventy-five years later was that island disturbed by foreign invaders; and whatever domestic Kilkenny Cattery might be going forward, the colleges were respected. His school at Clonard quickly grew* till its students numbered three thousand; and in the forties, he sent out twelve of the chief of them to found other such schools throughout the island. Then the great age began; and for the next couple of thirteen-decade periods Ireland was a really brilliant center of light and learning. Not by any means merely, or even chiefly, in theology; there was a wonderful quickening of mental energies, a real illumination. The age became, as we have seen, a sort of literary clearing-house for the whole Irish past. If the surviving known Gaelic manuscripts were printed, they would fill nearly fifty thousand quarto volumes, with matter that mostly comes from before the year 800,— and which is still not only interesting, but fascinating.

The truth is, we seem to have in it the relics and wreckage of the literary output of a whole foregone manvantara, or perhaps several. For in the vast mass of epics and romances that comes down, one distinguishes three main cycles: the *Mythological*, the *Red Branch*, and the *Fenian*. The first deals with the Five Races that invaded or colonized Ireland: Partholans, Nemedians, Fírbolgs, Gods, and Irish; — in all of it I suspect the faint memories and *membra disjecta* of old, old manvantaras: indeed, the summing up of the history of created man. You will have noted that the number of the races, as in Theosophic teaching, is five. M. de Jubainville points out that the creation of the world, or its gradual assumption of its present form, goes on *pari passu* with the evolution of its humanities, and under their eyes: thus, when Partholan, the first invader, arrived, there were but three lakes in Ireland, and nine rivers, and one plain. This, too, is an echo of the secret doctrine; and incidentally indicates how tremendously far back that first invasion was thought to have been.

The Partholans came into Ireland from the Great Plain, the "Land of the Living," as the Irish called it, which is also the Land of the Dead: — in other words, they came *into* this world, and not from another part of it. Their peculiarity was that they were "no wiser the one than the other"; an allusion to the mindlessness of the early humanities before the Mânasaputra incarnated in the mid-Third Root Race. Again, before their coming, there was a people in Ireland called the Fomorians: they came up from the sea, were gigantic and deformed: some of them with but one foot or one arm, some with the heads of horses or goats. That will remind you of the "water-men, terrible and bad" in the Stanzas of Dzyan: the first attempts of the Earth or unaided Nature to create men.

**Encyclopaedia Britannica*, article 'Ireland'; whence all *re* Findian and the colleges.

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But when the Partholanians fought with and defeated these Fomoro, they were said to have "freed Ireland from a foreign foe"; this though the Fomorians were there first, and though the Partholanians were "invaders," and utterly ceased to be after a time, so that no drop of their blood runs in Irish veins. Why, then, does Ireland identify itself with the one race, and discard the other as "foreign foes"? — Because the Partholanians represent the first human race, but the Fomoro or 'Water-men' were unhuman, and a kind of *lusus naturae*. 'Fomoro,' by the way, may very well be translated 'Water-men'; *fo* I take to be the Greek *upo*, 'under,' and 'mor' is the 'sea.' Now the Battle of Mag Itha, between Partholan and the Fomorians, is a very late invention; not devised, I think, until the eleventh century. And of course there was no war or contact between the First Race and the Water-men, who had been destroyed long before. This is a good example of what came down in Pagan Ireland, and how the Christian redactors treated it. They had heard of the existence of the Fomoro before the coming of Partholan, and thought it wise to provide the latter with a war against them. Later, as we shall see, the Fomoro stood for the over-sea people westward,— the Atlantean giant-sorcerers.

The second race of invaders, the Nemedians, were also given a war with the Fomorians,— in the story of the siege of Conan's Tower. But this story is told by Nennius as applying to the Milesians, the Fifth Race Irish, and not to the Second Race Nemedians; and probably relates to events in comparatively historical times,— say a million years ago, or between that and the submersion of Poseidonis about nine thousand B. C. One would imagine that Ireland, from its position, must have been a main battle-ground between the men of the Fifth and the Atlanteans, between the White and the Black Magicians. Mr. Judge's *Bryan Kinnavan* stories indicate that it was a grand stronghold of the former.

The Nemedians were akin to the Partholanians: the Second Race to the First,— both mindless: they came after their predecessors had all died out; and in their turn died or departed to the last man. So we find in *The Secret Doctrine* that the first two humanities passed utterly and left no trace. If I go into all this a little fully, it is because it illustrates so well the system of *blinds* under which the Inner Teaching was hidden, and at the same time revealed, by the Initiates of every land. These Celtic things seem never to have come under the eye of Mme. Blavatsky at all; or how she might have drawn on them! I think that nowhere else in the mythologies are the Five Root-Races, the four past and the one existent, mentioned so clearly as here in Ireland. For historic reasons at which we have glanced,— the Roman occupation, which was hardly over before the Saxon invasions began,— Wales has preserved infinitely less of the records

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of ancient Celtic civilization than Ireland has; and yet Professor Kuno Meyer told me,— and surely no living man is better qualified to make such a statement,— that the whole of the forgotten Celtic mythology might yet be recovered from old MSS. hidden away in Welsh private libraries, that have never yet been examined. How much more then may be hoped for from Ireland!

The third invasion was by a threefold people: the Fir Domnan, or Men of the Goddess Domna; the Fir Bolg, or Men of the Sacks; and the Galioin. From these races there were still people in Connacht in the seventeenth century who claimed their descent. Generally all three are called by the one name of Firbolgs. They were “avaricious, mean, uncouth, musicless, and inhospitable.” Then came the Tuatha De Danaan, “Gods and false gods,” as Tuan MacCarell told St. Finnen, “from whom everyone knows the Irish men of learning are descended. It is likely they came into Ireland from heaven, hence their knowledge and the excellence of their teaching.” Thus Tuan, who has just been made to allude to them as “Gods and *false gods*.” This Tuan, I should mention, originally came into Ireland with Partholan; and, that history might be preserved, kept on reincarnating there, and remembering all his past lives. These Danaans conquered, and then ruled over, the Firbolgs: it is a glyph of the Third or Lemurian Race, of which the first three (and a half) sub-races were mindless — the Fir Domnan, Fir Bolg and Galioin; then the Lords of Mind incarnated and reigned over them,— the Tuatha De Danaan, wafted down from heaven in a druid cloud. So far we have a pretty exact symbolic rendering of the Theosophic teaching.

The Danaans conquered the Firbolgs, it is said, at the Battle of Moytura. Now there were two Battles of Moytura, of which this was the first; it alludes to the incarnation of the Mānasaputra, and with it the clear symbolic telling of human history comes to an end. So much, being very remote, was allowed to come down without other disguise than that which the symbols afforded. But at this point, which is the beginning of the mind-endowed humanity we know, a mere eighteen million years ago, further blinds became necessary. History, an esoteric science, had still more to be camouflaged, lest memories should seize upon indications too readily, and find out too much. Why this should be, it is not the time to argue; enough to say that the wisdom of antiquity decreed it.

There has always been some doubt as to the Second Battle of Moytura. Because of a certain air with which it is invested, scholars think now, for the most part, that it was a later invention. But I do not think so: I think that air comes from the extra layer of symbolism that is laid over it; from the second coating of camouflage; from the fact that the few years between the two battles represent several million years,— about which

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the mythological history is silent, running them all together, like street-lights you see a long way off. What happened was this: —

In the first battle Nuada, king of the Danaans, lost his hand; and, because a king must be blemishless, lost his kingship too. It went to Bres son of Elatha; whose mother was Danaan, but whose unknown father was of the Fomoroh. Note the change: the first battle was with the Firbolgs, the mindless humanity of the early Third Race; now we are to deal with Fomorians, who have come to symbolize the Black Magicians of Atlantis: the second half of the Lemurian, and nearly the whole of the Atlantean period, have elapsed. — In person, Bres was handsome like the Danaans; in character he was Fomorian altogether. This is the sum of the history of later Lemuria and of Atlantis: Moytura, and Nuada's loss of his hand and kingship there, symbolize the incarnation of the Mânasaputra,— descent of Spirit into matter,— and therewith, in time, their forgetting their own divinity. I should say that it is Bres himself, rather than the Fomorians as a whole, who stands symbol just now for the Atlantean sorcerers. There is a subtle connexion between the Firbolgs and Fomoroh: the former are the men, the latter the Gods, of the same race: the Firbolgs stood originally for the mindless men of the early Third, men evolving up out of the lower kingdoms towards the point of becoming human and mind-endowed; the Fomorians were the Gods or so to say Spiritual Powers of those lower worlds, the forces in opposition to upward evolution. So we see Bres of that dual lineage: with magic from his Danaan mother, and blackness from his Fomorian father: the Atlanteans, inheriting mind from the Mânasaputra, but turning their divine inheritance to the uses of chaos and night.

As his reign represents the whole Atlantean period, we might expect it to have begun well enough, and worsened as it went. This was so; had he shown his colors from the first, it is not to be thought that the Danaans would have tolerated him at all. But it came to be, as time went on, that he oppressed Ireland abominably; and at last they rose and drove him out. Nuada, whose missing hand had been replaced with one of silver, was restored in the kingship; henceforth he is called Nuada of the Silver Hand. Here we have the return or re-descent of the Divine Dynasties, who came to lead the men of the early Fifth Race against the Atlantean giants. I shall beg leave now to tell you the story of the Second Battle of Moytura.

Perhaps it was in Ireland that the White Adepts of the Fifth made their first stand against the Atlanteans? Perhaps thence it first got its epithet, *Sacred Ierne*? — Bres, driven out by the Gods, took refuge with his father the Fomorian king beyond the western sea; who gave him an army with which to reconquer his lost dominions. Now we come to the

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figure who represents the Fifth Race. There are in Europe perhaps a dozen cities named after Lugh Lamfada, the Irish (indeed Celtic) Sun-god: Lyons, the most important of them, was Lug-dunum, the *dun* or fortress of Lugh. Lugh was a kind of counterpart to Bres; he was the son of Cian, a Danaan, and a daughter of the Fomorian champion Balor of the Mighty Blows, or of the Evil Eye. The story of his birth is like that of Perseus, son of Zeus and Danae. Danae's son, you remember, was fated to kill his grandfather Acrisius; so Acrisius shut Danae in an inaccessible tower, that no son might be born to her. The antiquity of the whole legend is suggested by this nearness of the Greek and Irish versions; — even to the similarity of the names of Dana and Danae: though Dana was not the mother of Lugh, but of the whole race of the Gods: *Tuatha De Danaan* means, the 'Race of the Gods the Children of Dana.' So you see it comes from the beginnings of the Fifth Race, a million years ago; but how much better the history of that time is preserved in the Irish than in the Greek version! As if the Irish took it direct from history and symbolism, and the Greeks from the Irish. And why not? since in the nature of things Ireland must have been so much nearer the scene of action.

Lugh grew up among his mother's people, but remembered his divine descent on his father's side; and when it came to the War of the Fomoroh against Ireland, was for fighting for his father's people. So he set out for Tara, where Nuada and the Gods were preparing to meet the invasion; and whoever beheld him as he came, it seemed to them as if they had seen the sun rising on a bright day in summer. —“Open thou the portal!” said he; but the knife was in the meat and the mead in the horn, and no man might enter but a craftsman bearing his craft. —“Oh then, I am a craftsman,” said Lugh; “I am a good carpenter.” There was an excellent carpenter in Tara already, and none other needed. —“It is a smith I am,” said Lugh. But they had a smith there who was professor of the three new designs in smithcraft, and none else would be desired. Then he was a champion; but they had Ogma son of Ethlenn for champion, and would not ask a better. Then he was a harper; and a poet; and an antiquary; and a necromancer; and an artificer; and a cup-bearer. But they were well supplied with men of all those crafts, and there was no place for him. —“Then go and ask the king,” said Lugh, “if he will not be needing a man who is excellent in all those crafts at once”; — and that way he got admission.

After that he was drawing up the smiths and carpenters, and inquiring into their abilities, and giving them their tasks in preparation for the battle. There was Goibniu, the smith of the Danaans. —“Though the men of Ireland should be fighting for seven years,” said Goibniu, “for every spear that falls off its handle, and for every sword that breaks, I will

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put a new weapon in its place; and no erring or missing cast shall be thrown with a spear of my making; and no flesh it may enter shall ever taste the sweets of life after; — and this is more than Dub the smith of the Fomorians can do.” And there was Creidne the Brazier: he would not do less well than Goibniu the Smith would; and there was Luchtine the Carpenter: evil on his beard if he did less than Creidne; — and so with the long list of them.

It was on the first day of November the battle began; and when the sun went to his setting, the weapons of the Fomorians were all bent and notched, but those of the Gods were like new. And new they were: new and new after every blow struck or cast thrown. For with three strokes of his hammer Goibniu would be fashioning a spear-head, and after the third stroke there could be no bettering it. With three chippings of his knife, Luchtine had cut a handle for it; and at the third chipping there would be no fault to find with the handle either by Gods or men. And as quickly as they made the spear-heads and the shafts, Creidne the Brazier had the rivets made to rivet them; and if there were bettering those rivets, it would not be by any known workmanship. When Goibniu had made a spear-head, he took it in his tongs, and hurled it at the lintel of the door so that it stuck fast there, the socket outward. When Luchtine had made a spear-haft, he hurled it out at the spear-head in the lintel; and it was good hurling, not to be complained of: the end of the haft stuck in the socket, and stuck firm. And as fast as those two men did those two things, Creidne had his rivets ready, and threw them at the spear-head; and so excellent his throwing, and the nicety of his aim, no rivet would do less than enter the holes in the socket, and drive on into the wood of the shaft; — and that way there was no cast of a spear by the Gods at the hellions, but there was a new spear in the smithy ready to replace it.

Then the Fomoroh sent a spy into the camp of the Gods, who achieved killing Goibniu with one of the latter's own spears; and by reason of that it was going ill with the Gods the next day in the battle. And it was going worse with them because of Balor of the Mighty Blows, and he taking the field at last for the Fomorians,—

“Balor as old as a forest, his mighty head helpless sunk,
And an army of men holding open his weary and death-dealing eye,”

— for wherever his glances fell, there death came. They fell on Nuada of the Silver Hand, and he died,— albeit it is well known that he was alive, and worshiped in Britain in Roman times, for a temple to him has been found near the River Severn. — Then came Lugh to avenge Nuada, and a bolt from his sling tore like the dawn ray, like the meteor of heaven, over Moytura plain, and took the evil eye of Balor in the midst, and drove it into his head; and then the Fomorians were routed. And this, in truth,

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like Camlan and Kurukshetra, is the battle that is forever being fought: Balor comes death-dealing still; and still the sling of Lugh Lamfada is driving its meteor shafts through heaven and defeating him.

As for the defeat of the Gods by the Milesians, and their retirement into the mountains,— that too is actual history told under a thinnish veil of symbolism: the Fifth Race having been started, the Sons of Wisdom, its first Gods and Adept Kings, who had sown the seeds of all bright things that were to be in its future civilizations, withdrew into the Unseen.

All this and much more,— the whole Mythological Cycle,— represents what came over into Irish literature from ancient manvantaric periods, and the compression of the records of millions of years. A century seems a very long time while it is passing; but at two or three millenniums ago, no longer than a few autumns and winters; and at a million years' distance the doings and changes, the empires and dynasties of a hundred centuries, look to the eyes of racial memory like the contents of a single spring. So it is the history and wisdom of remote multiplied ages that come down to us in these tales.

But with the Heroic Cycle we seem to be entering a near manvantara. This is the noon-period of Irish literature, the Shakespeare-Milton time; where the other was the dawn or Chaucer period. Or the Mythological Cycle is the Vedic, and the Heroic, the Epic, period, to take an Indian analogy; and this fits it better, because the Irish, like the Indian, dawn-period is immensely ancient and of immense duration. But when you come to the Heroic time, with the stories of the high king Conary Mor, and of the Red Branch Warriors, with for *pièce de résistance* the epic *Tann Bo Cuailgne*, you seem (as you do in the *Mahâbhârata*) to be standing upon actual memories, as much historical as symbolic. Here all the figures, though titanic, are at least half human, with a definite character assigned to all of importance. They revel in huge dramatic action; move in an heroic mistless sunlight. You can take part in the daily life of the Red Branch champions as you can in that of the Greeks before Troy; they seem real and clear-cut; you can almost remember Deirdre's beauty and the sorrow of the doom of the Children of Usna; you have a shrewd notion what Cuculain looked like, and what Conall Carnach; you are familiar with the fire trailed from the chariot wheels, the sods kicked up by the horses' hoofs; you believe in them all, as you do in Odysseus and Ajax, in Bhishma and Arjuna, in Hamlet and Falstaff; — as I for my part never found it possible to believe in Malory's and Tennyson's well-groomed gentlemen of the Table Round.

And then, after long lapse, came another age, and the Cycle of the Fenians. It too is full of excellent tales, but all less titanic and clearly-defined: almost, you might say, standing to the Red Branch as Words-

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worth and Keats to Shakespeare and Milton. The atmosphere is on the whole dimmer, the figures are weaker: there is not the same dynamic urge of creation. You come away with an impression of the beauty of the forest through which the Fenians wandered and camped, and less with an impression of the personalities of the Fenians themselves. There is abundant Natural Magic, but not the old Grand Manner; and you would not recognise Finn or Oisin or Oscar, if you met them, so easily as you would Cuculain or Fergus MacRoy or Naisi. Civilization appears to have declined far between the two ages, to have become much less settled, — as it naturally would, with all that fighting going on. I take it that all the stories of both cycles relate to ages of the break-up of civilization: peaceful and civilized times leave less impress on the racial memory. The Fenians are distinctly further from such civilized times, however, than are the Red Branch: they are a nomad company, but the Red Branch had their capital at Emain Macha by Armagh in Ulster. But what mystery, what sparkling magic environs them! Mr. Rolleston cites this as an example: Once three beautiful unknown youths joined Finn's company; but stipulated that they should camp apart, and be left alone during the nights. After awhile it fell out what was the reason for this: one of them died between every dusk and dawn, and the other two had to be watching him. That is all that is said; but it is enough to keep your imagination at work a long while.

— And then the manvantara dies away in a dolphin glory of mystical colors in the many tales of wondrous voyages and islands in the Atlantic; such as the Voyage of Maelduin, of which Tennyson's version gives you some taste of the brightness, but none at all of the delicacy and mysterious beauty and grace.

Except the classical, this is the oldest written literature in Europe; and I doubt there is any other that gives us such a wide peep-hole into lost antiquity. Yes; perhaps it is the best lens extant, west of India. It is a lens, of course, that distorts: the long past is shown through a temperament,—made into poetry and romance; not left bare scientific history. But perhaps poetry and romance are after all the truest and final form of history. Perhaps, in looking at recent ages, we are balked of seeing their true underlying form by the dust of events and the clamor of details; for eyes anointed they might resolve themselves into Moyturas and Camlans endlessly fought; into magical weapons magically forged; into Cuculains battling eternally at the Watcher's Ford, he alone withstanding the great host of this world's invaders, while all his companions are under a druid sleep. . . . It is the most splendid scene or incident in the *Tann Bo Cuailgne*; and I cannot think of it, but it calls up before my mind's eye another picture: that of a little office in New York, and a

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desk, and rows of empty seats; and another Irishman, lecturing to those empty seats . . . but to all humanity really . . .—from the ranks of which his companions should come to him presently; he would hold back the hosts of darkness alone, waiting for their coming. And I cannot think of this latter picture but it seems to me as if

*Cuculain rode from out the ages' prime,
The hero time, spacious and girt with gold,
For he had heard this earth was stained with crime.*

*With loud hoof-thunder, clangor, ring and rhyme,
With chariot-wheels flame-trailing where they rolled,
Cuculain rode from out the ages' prime.*

*I saw his eyes, how darkening, how sublime,
With what impatient pity and power ensouled;
(For he had heard this earth was stained with crime!)*

*Song on his lips — I heard the chant and chime
The stars themselves danced to in days of old:—
Cuculain rode from out the ages' prime.*

*Love sped him on to out-speed the steeds of Time:
No bliss for him, and this world left a-cold,
Which, he had heard, was stained with grief and crime.*

*Here in this Iron Age's gloom and grime
The Ford of Time, the waiting years, to hold,
Cuculain came . . . and from the Golden Prime
Brought light to save this world grown dark with crime. . .*

Well; from the schools of Findian and his disciples missionaries soon began to go out over Europe. To preach Christianity, yes; but distinctly as apostles of civilization as well. Columba left Ireland to found his college at Iona in 563; and from Iona, Aidan presently went into Northumbria of the Saxons, to found his college at Lindisfarne. Northumbria was Christianized by these Irishmen; and there, under their auspices, Anglo-Saxon culture was born. In Whitby, one of their foundations, Caedmon arose to start the poetry: a pupil of Irish teachers. At the other end of England, Augustine from Rome had Christianized Kent; but no culture came in or spread over England from Augustine and Kent and Rome; Northumbria was the source of it all. You have only to compare *Beowulf*, the epic the Saxons brought with them from the continent, with the poetry of Caedmon and Cynewulf, or with such poems as *The Phoenix*, to see how Irishism tinged the minds of these Saxon pupils of Irish teachers with, as Stopford Brooke says, "a certain imaginative

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passion, a love of natural beauty, and a reckless wildness curiously mingled with an almost scientific devotion to metrical form."

Ireland meanwhile was the heart of a regular circulation of culture. Students poured in from abroad, drawn by the fame of her learning; we have a poem in praise of generous Ireland from an Anglo-Saxon prince who spent his exile there in study. Irish teachers were at the court of Charlemagne; Irish teachers missionarized Austria and Germany. When the Norsemen discovered Iceland, they found Irish books there; probably Irish scholars as well, for it has been noted (by Matthew Arnold) that the Icelandic sagas, unlike any other Pre-Christian Teutonic literature, bear strong traces of the Celtic quality of Style. They had their schools everywhere. You hear of an Irish bishop of Tarentum in the latter part of the seventh century; and a hundred years later, of an Irish bishop of Salzburg in Austria. This was Virgil—in Irish, Fergil, I imagine a native name—of Salzburg: a really noteworthy man. He taught, *at that time*, that the world is a globe, and with people living at the antipodes; for which teaching he was called to order by the Pope; but we do not hear of his retracting. Last and greatest of them all was Johannes Scotus Erigena, who died in 882: a very bright particular star, and perhaps the one of the largest magnitude between the Neo-Platonists and the great mystics of later times, who came long after the new manvantara had dawned. He is not to be classed with the Scholastics; he never subordinated his philosophy to theology; but approached the problems of existence from a high, sane, and Theosophic standpoint: an independent and illuminated thinker. He taught at the court of Charles the Bald of France; and was invited to Oxford by Alfred in 877, and died abbot of Malmesbury five years later,—having in his time propounded many tough nuts of propositions for churchmen to crack and digest if they could. As, that authority should be derived from reason, and not, as they thought, vice versa; and that "damnation was simply the consciousness of having failed to fulfill the divine purpose,"—and not, as their pet theory was, a matter of high temperature of eternal duration. The following are quotations from his work *De Divisione Naturae*; I take them from M. de Jubainville's *Irish Mythological Cycle*, where they are given as summing up Erigena's philosophy,—and as an indication of the "vigorous Pantheism" of Pre-Christian Irish thought.

"We are informed by all the means of knowledge that beneath the apparent diversity of beings subsists the One Being which is their common foundation."

"When we are told that God makes all things, we are to understand that God is in all things, that he is the substantial essence of all things. For He alone possesses in himself all that which may be truly said to exist. For nothing which is, is truly of itself, but God alone; who alone exists *per se*, spreading himself over all things, and communicating to them all that which in them truly corresponds to the notion of being."

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I think we can recognise here, under a not too thick disguise of churchly phraseology, the philosophy of the *Bhagavad-Gîtâ*. Again:—

“Do you not see how the creator of the universality of things holds the first rank in the divisions of Nature? Not without reason, indeed; since he is the basic principle of all things, and is inseparable from all the diversity which he created, without which he could not exist as creator. In him, indeed, immutably and essentially, all things are; he is in himself division and collection, the genus and the species, the whole and the part of the created universe.”

“What is a pure idea? It is, in proper terms, a theophany: that is to say, a manifestation of God in the human soul.”

You would be mildly surprised, to say the least of it, to hear at the present day a native, say in Abyssinia, rise to talk in terms like these; it is no whit less surprising to hear a man doing so in ninth-century Europe. But an Irishman in Europe in those days was much the same thing as an Oxford professor in the wilds of Abyssinia would be now; — with this difference: that Ireland is a part of Europe, and affected by the general European cycles (we must suppose). Europe then was in thick pralaya (as Abyssinia is now); but in the midst of it all there was Ireland, with her native contrariness, behaving better than most people do in high manvantara.

The impulse that made that age great for her never came far enough down to awaken great creation in the plastic arts; but it touched the fringes of them, and produced marvelous designing, in jewel-work, and in the illumination of manuscripts. Concerning the latter, I will quote this from Joyce's *Short History of Ireland*; it may be of interest:—

“Its most marked characteristic is interlaced work formed by bands, ribbons and cords, which are curved and twisted and interwoven in the most intricate way, something like basket-work infinitely varied in pattern. These are intermingled and alternated with zigzags, waves, spirals, and lozenges; while here and there among the curves are seen the faces or forms of dragons, serpents, or other strange-looking animals, their tails or ears or tongues elongated and woven till they become merged or lost in the general design. . . . The pattern is so minute and complicated as to require the aid of a magnifying glass to examine it. . . . Miss Stokes, who has examined the *Book of Kells*, says of it: ‘No effort hitherto made to transcribe any one page of it has the perfection of execution and rich harmony of color which belongs to this wonderful book. It is no exaggeration to say that, as with the microscopic works of Nature, the stronger the magnifying power brought to bear on it, the more is this perfection seen. No single false interlacement or uneven curve in the spirals, no faint trace of a trembling hand or wandering thought can be detected.’”

The same author tells us that someone took the trouble to count, through a magnifying glass, in the *Book of Armagh*, in a “small space scarcely three quarters of an inch in length by less than half an inch in width, no less than one hundred and fifty-eight interlacements of a slender ribbon pattern formed of white lines edged with black ones.” — One of these manuscripts, sometimes, would be given as a king's ransom.

— An unmasculine art, it may be said; and enormous laborious skill

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spent upon trivial creation. But once again, the age was pralaya; all Europe was passing into, or quite sunk in, pralaya. The Host of Souls was not then holding the western world; there was but a glint and flicker of their wings over Ireland as they passed elsewhere; there was no thorough entering in to take possession. But the island (perhaps) is the Western Laya-center, and a critical spot; the veils of matter there are not very thick; and that mere glint and flicker was enough to call forth all this wonderful manifestation of beauty. If I emphasize this over-much, it is because of all this talk about 'inferior races,'— and because Ireland has come in for so much opprobrium, one way and another, on that score. But people do not know, and they will not think, that those races are superior in which the Crest-Wave is rearing itself; and that their superiority cannot last: the Crest-Wave passes from one to another, and in the nature of things can never remain in any one for longer than its due season. It is as certain that it will pass sometime from the regions it fills with strength and glory now, as that it will sometime thrill into life and splendor the lands that are now forlorn and helpless; and for my part, seeing what the feeble dying away of it, or the far foam flung,— no more than that,— raised up in Ireland once, I am anxious to see the central glory of it rise there; I am keen to know what will happen then. It will rise there, some time; and perhaps that time may not be far off. — Oh if men could only look at these national questions with calm scientific vision, understanding the laws that govern national and racial life! There would be none of these idiotic jealousies then; no heart-burnings or contempt or hatred as between the nations; there would be none of this cock-a-doodling arrogance that sometimes makes nations in their heyday a laughing-stock for the Gods. Instead we should see one single race, Humanity; poured now into one national mold, now into another; but always with the same duality: half divine, half devilish-idiotic; — and while making the utmost best of each mold as they came to inhabit it, the strong would find it their supreme business to help the weak, and not exploit or condemn them. But it will need the sound sense of Theosophy, — knowledge of Reincarnation, the conviction of Human Brotherhood,— to work this change in mankind.

Well; now to the things that brought Ireland down. In 795 the Norwegians began their ravages, and they seem to have had a peculiar spite against the monastery-colleges. That at Armagh was sacked nine times in the ninth, and six times in the tenth century. In the same period Glendalough was plundered seven times; Clonard four times; Clonmacnois five times between 838 and 845, and often afterwards. These are only samples: there were scores of the institutions, and they were all sacked, burnt, plundered, and ravaged, again and again. The scholars

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fled abroad, taking their precious manuscripts with them; for which reason many of the most valuable of these have been found in monasteries on the continent. The age of brilliance was over. For a couple of centuries, the Norwegians, and then the Danes, were ruining Ireland; until Brian Boru did their quietus make at Clontarf in 1014. Before the country had had time to recover, the Norman conquest began: a thing that went on for centuries, and never really finished; and that was much more ruinous even than the invasions of the Norsemen. As to the Celtic Church, which had fostered all that brilliance, its story is soon told. In Wales, the Norman and Plantagenet kings of England were at pains to bring the see of St. Davids under the sway of Canterbury and into close communion with Rome: they and the Roman Church fought hand in hand to destroy Celtic liberties. The Church of the Circled Cross had never been an independent organization in the sense that the Greek Church was: it had never had its own Patriarchs or Popes; it was always in theory under Rome. But secular events had kept the two apart; and while they did so, the Celtic Church was virtually independent. In the eleventh and twelfth centuries the Welsh Church fought hard for its existence; but Norman arms backed by Papal sanction proved too strong for it; and despite the valor of the princes, and especially of that gallant bishop-historian Gerald the Welshman, it succumbed. As to Ireland: an English Pope, Adrian IV, born Nicholas Brakespeare, presented the island to King Henry II; and King Henry II with true courtesy returned the compliment by presenting it to the Pope. The Synod of Cashel, called by Henry in 1172, put Ireland under Rome; and the Church of the Circled Cross ceased to be. There, in short and simple terms, you have the history of it.

And therein, too, as I guess, you may see all sorts of interesting phases of karmic working. For the Church of the Circled Cross, that had done so well by Ireland in some things, had done marvelously badly in others. There was a relic of political stability in ancient Ireland,—in the office of the High-kings of Tara. It is supposed now that it had grown up, you may say out of nothing: had been established by some strong warrior, to maintain itself as it might under such of his successors as might be strong too. I have no doubt, on the other hand, that it was really an ancient institution, once firmly grounded, that had weakened since the general decay of the Celtic power. The Gods in their day had had their capital at Tara; and until the middle of the fifth century A. D. Tara stood there as the symbol of national unity. When Patrick came the position was this: all Ireland was divided into innumerable small kingdoms with their kinglets, with the Ard-righ of Tara as supreme over them all as he could make himself. The hopefulest thing that could have happened would

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have been the abolition of the kingdoms and kinglets, and the establishment of the Ard-righ's authority as absolute and final.

Dermot son of Fergus Kervall became High-king in 544. A chief named Aed Guairy murdered one of Dermot's officers, and sought sanctuary with St. Ruadan of Lorrha, one of Findian's twelve apostles, to whom he was related. The king hailed him forth, and brought him to Tara for trial. Thereupon the whole Church of Ireland rose to a man against the mere layman, the king, who had dared thus defy the spiritual powers. They came to Tara in a body, fasted against him, and laid their heavy curse on him, on Tara, and, in the result, on the kingship. — "Alas!" said Dermot, "for the iniquitous contest that ye have waged against me, seeing that it is Ireland's good I pursue, and to preserve her discipline and royal right; but it is Ireland's unpeace and murderousness ye endeavor after."*

Which was true. The same trouble came up in England six centuries later, and might have ended in the same way. But the dawn of a manvantara was approaching then, and the centrifugal forces in England were slowly giving place to the centripetal: national unity was ahead, and the first two strong Williams and Henrys were able in the main to assert their kingly supremacy. But in the Irish time not manvantara, but pralaya, was coming; and this not for Ireland only, but for all Europe. In the natural order of things, the centrifugal forces were increasing always. That is why Dermot MacKervall failed, where Henry II in part succeeded. There was nothing in the cycles to support him against the saints. Tara, accursed, was abandoned, and fell into ruin; and the symbol and center of Irish unity was gone. The High-kingship, thus bereft of its traditional seat, grew weaker and weaker; and Ireland, except by Brian Boru, a usurper, was never after effectively governed. So when the Norsemen came there was no strong secular power to defend the monasteries from them, and the karma of St. Ruadan's churchly arrogance and ambition fell on them. And when Strongbow and the Normans came, there was no strong central monarchy to oppose them: the king of Leinster invited them in, and the king of Ireland lacked the backing of a united nation to drive them out; and Ireland fell.

Well; we have seen how often things tend to repeat themselves,— but on a higher level,— after the lapse of fifteen centuries. Patrick, probably, was born in or about 387. In 1887 or thereabouts Theosophy was brought into Ireland. Patrick's coming led eventually to the period of the Irish illumination; the coming of Theosophy led in a very few years to the greatest Irish illumination, in poetry and drama especially, that had been

*I quote this from Mr. Rolleston's book.

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since Ireland fell. But Patrick did not complete things; nor did that first touch of Theosophy in the 'eighties and 'nineties of last century. Theosophy, known in those days only to a score or so of Irishmen, kindled wonderful fires: you know that English literature is more alive in Ireland now than anywhere else in the English-speaking world; and that that whole Celtic Renaissance was born in the rooms of the Dublin Theosophical Society. Yet there were to be eventualities: the Dublin Lodge was only a promise; the Celtic Renaissance is only a promise. Theosophy only bides its time until the storm of the world has subsided. It will take hold upon marvelous Ireland yet; it will take hold upon Sacred Ierne. What may we not expect then? When she had but a feeble candle of Truth, in those ancient times, she stood up a light-giver to the nations; how will it be when she has the bright sun shining in her heart?

So now we have followed the history of the world, so far as we might, for about a thousand years. We have seen the Mysteries decline in Europe, and nothing adequate rise to take their place; and, because of that sorrowful happening, the fall of European civilization into an ever-increasing oblivion of the Spiritual things. We have seen how in the East, in India and China, spiritual movements did arise, and succeed in some sort in taking the place of the Mysteries; and how in consequence civilization there did in the main, for long ages, go forward undeclining and stable. And we have watched the Crest-Wave, indifferent to all national prides and conceits, flow from one race to another, according to a defined geographical and temporal plan: one nation after another enjoying its hour of greatness, and none chosen of the Law or the Spirit to be lifted forever above its fellows; — but a regular circulation of splendor about the globe, like the blood through the veins: Greece, India, China; Rome, Spain, Rome, Egypt, Persia, India, China: each repeating itself as the cycles of its own lifetime might permit. And then, as the main current passed eastward from dying Europe, a reserve of it, a little European *Sish-ta*, passing west: from Gaul to Britain, from Britain to Ireland; from Ireland to Tirnanogue and Wonderland,* there to hide for some cen-

*Perhaps, if we knew anything about American history, to America. One is tempted to put two and two together, in the light of what we have seen, and note what they come to. The great American Empires fell before Cortes and Pizarro, between 1520 and 1533. That surely marked the end of a manvantara or fifteen hundred years period of cultural activity: which then would have begun between 20 and 33 A. D. — upon a backwash of the cycle from Augustan Rome? We are not to imagine that any outward link would be necessary. Is it possibly a fact that in those centuries, the first five of our era roughly, when both Europe and China were somewhat sterile for the most part,— the high tide of culture and creation was mainly in those antipodes of each other, America and India? And that after the fall of the Tang glory in China (750) and the Irish illumination in the west (775), some new phase of civilization began, some-

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turies until the Great Wave should roll westward again from China, through Persia, Egypt, Africa, Sicily and Spain, up into Europe: when the Little Wave, returning magic-laden out of the Western Paradise, should roll back Europewards again through Ireland, twelfth-century Wales and Brittany; and spray Christendom with foam from the seas that wash the shores of Fairyland: producing first what there was of mystery and delicacy to uplift mankind in feudal chivalry; then the wonder-note in poetry which has probably been one of the strongest and subtlest antidotes against deathly materialism. Hence one may understand the *raison d'être* for that strange correspondence between Chinese and Celtic happenings which we have noted: the main wave rolls east, the backwash west; and they touch simultaneously the extremities of things, which extremities are, Celtdom and China. In both you get the sense of being at the limits of the world,— of having beyond you only non-material and magical realms: — Peng-lai in the East, Hy Brasil in the West; — the Fortunate Islands of the Sunset, and the Fortunate Islands of the Dawn.

We have seen opportunities coming to each nation in turn; but that how they used them depended on themselves: on whether they would turn them to spiritual or partly spiritual, or to wholly material uses: whether they would side, in their hour of prosperity, with the Gods — as China did to some extent; or with the hellions, as in the main Europe did. And above all, we have seen how the Gods will never accept defeat, but return ever and again to the attack, and are in perpetual heroic rebellion against the despotism of materialism and evil and human blindness; and we know that the victory they so often failed to achieve of old, they are out to win now, and in the way of winning it: that we are in the crisis and most exciting of times, standing to make the future ages golden: that the measure of the victory the Gods shall win is somewhat in our own hands to decide. The war-harps that played victory to Heaven at Moytura of old are sounding in our ears now, if we will listen for them; and when Point Loma was founded, it was as if once more the shaft of Lugh the Sunbright took the eye of Balor Balbeimnech in the midst.

And so, at this point, we take leave of our voyaging together through the past.

THE END

where between the Rio Grande del Norte and the borders of Chile? The Incaic Empire, like the Han and the Western Roman, we know lasted about four centuries, or from the region of 1100 A. D. — But there we must leave it, awaiting the work of discovery.

A HIGHER HEREDITY

MAGISTER ARTIUM

SKEPTICAL statements often amount to a contradiction in terms or to an affirmation of the contrary. This is so in the case of certain statements about heredity. You find that your character, views, likes and dislikes, are molded on those of your father; and that you hold and act upon strong convictions for no better reason than that he entertained them. This, you may say, shows how we are bound in a chain and have no freewill. But the very fact that you can thus contemplate the situation proves that you are not so bound. If you acted without reflexion, without self-consciousness, as an animal or idiot might, then it might be true to speak of bondage in a chain of consequences. But the fact that you are *self*-conscious, that you can contemplate your own thoughts, proves that there is in you a center that is outside of the said chain of cause and effect and independent of it.

Thus is the duality of the human mind shown.

And thought is succeeded by action. Once let a man strongly realize that his ideas and motives are being influenced by heredity or any other such cause, and he immediately sets himself against the tide and begins to first contemplate and then put into effect action of a different kind. He works from a different center. He takes his stand outside of his heredity and resists it. He now begins to act according to an independent character, which he may call his own as distinguished from that which he derived from his father. I have inherited this old coat, he may say, but there is no reason why I cannot alter it to fit or lay it aside for another coat.

The usual philosophy of heredity explains but one half of the facts. It can often trace out the antecedents of certain circumstances in which we find ourselves — those circumstances included under inherited temperament and traits of character. But it cannot tell what use the indwelling Soul may make of those circumstances. It fails even in its attempts to discover in what degrees and proportions the various traits of the parents are inherited by the various children — to find out any law governing this process. It succeeds better in tracing backwards towards the past than forwards towards the future. In this respect it resembles modern astrology and weather-forecasting. Knowing what has happened to a man, I can readily point out the aspects in his horoscope which indicated those events; but it is not so easy for me, by working out future aspects, to say what will happen to him tomorrow. The meteorologist can more easily tell which way a storm has traveled than which way it

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will travel. To determine a resultant we must know *all* its components. If we find a man at any given spot, we can point out several ways by which he may have got there; but we cannot tell where he will be later on. The ordinary philosophy of heredity shows the paths that lie before a man, each one of them a continuation of a path that lies behind; but to know which path the man will take requires a greater knowledge.

We have said that the ordinary statement of heredity contains an implicit contradiction. How? The moment you affirm, 'I am bound,' you declare that you are not bound. If you were bound, you would not have the power to make the statement; you would be drifting uninquiringly like the animals. It is the possession of a superior and independent power that enables you to make the statement. It enables you to contemplate your own position; and thus the duality of your mind is proved. You are not merely conscious, but self-conscious.

There is within you another heredity — the heredity of that part of the mind which is independent of the physical heredity. To trace this lineage, it would be necessary to go back beyond birth; for this part of the mind is not limited to any single incarnation. This part of your character grows from life to life, utilizing its connexions with the lower aspects of the mind (peculiar to the various incarnations) as the means for its growth and development.

We have thus far spoken as though there were two minds, or two parts of the mind, one lasting throughout the rebirths, the other (of which there are many successive ones) peculiar to earth-life. Two; but it would seem that the mystery is triple rather than dual — that there are three minds, or three phases of the mind. It is what is described by H. P. Blavatsky (*The Key to Theosophy*) as the Spiritual Soul, Human Soul, and Animal Soul. The middle one is caused by the temporary merging together of the other two. It is our 'I' during an earth-life. The lower one, the Animal Soul, seems to answer to what modern psychologists call the subconscious or the instinctual mind. It is the mind that acts in dreams, when the directing intelligence is not there; it is the mind that bobs up in diseased conditions and causes the morbid mental phenomena which these psychologists so love to study. But they have little to tell us about the Spiritual Soul, which we might perhaps designate 'super-conscious' rather than subconscious, and which also influences our mind and our actions. A better kind of psychology is much needed for the study of this phase of human nature.

This 'triple mystery' of the interaction of the three aspects of mind in man is one that we must not expect to solve like a mathematical equation; but it is one that will respond indefinitely to earnest and thoughtful study, bringing to the student a reward of growing light.

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At death there is a separation between the spiritual and the animal, the latter disintegrating; and if this were all, the whole object of life would be unattained, for everything would have been resolved into its elements, and the next incarnation of the Ego would be an entirely new man. But it is not all. When the Spiritual Soul retires after the death of the body and its belongings, it (the Spiritual Soul) takes with it all the finest essence of the Human Soul. The Spiritual Soul is thus a reaper, garnering a harvest from each life, and thereby fulfilling its purpose in incarnating. Hence at death there is neither annihilation nor a solution of the individuality into the infinite; for the reincarnating Ego has an individuality, and this individuality constitutes a character which continually grows. But it must be observed that this is not the same thing as a perpetuation of the *personality* — an idea to which some people fondly cling.

In contemplating my future possibilities, in striving to see the path before my feet, I must therefore bear in mind this other kind of heredity. The mere contemplation of the idea will give me power to 'rule my stars,' to get outside my horoscope. Where my thought goes, my will can go and my power of action. Thus I can summon to my aid the power of that more permanent Self which reigns beyond the veil of my clouded vision.

The theories of some people are somewhat presumptuous, if only in view of the limitations which they themselves place upon their own field of vision. Fortunately such theories are rather detached from actual life, or their consequences might be more serious. What is needed is an interpretation of the facts of life, involving a frank recognition of the duality of the human mind, and discriminating between what is mortal and what permanent in our consciousness. If any student of life, desirous of evidence and anxious to avoid accepting things without proof, cares to experiment, he will find within himself evidence of this ancient teaching that man can draw upon a source deeper than that of his terrestrial parentage.

Man is largely what he makes himself. He may, and too often does, limit himself by his pessimistic theories, to such an extent that the higher laws of heredity cannot act, and the lower laws prevail. Or he may contrariwise, by his intuition and aspiration, set the higher laws in motion, thus lessening the influence of the lower. A large body of people, joined together in a particular belief about human nature would go a long way towards making that belief a reality; for delusions tend to get more solid the more they are fostered. It is always possible for a man to give himself a rebirth, a new start, by calling up something that has hitherto been dormant. A contemplation of the higher and better side of his nature will surely evoke some power from that higher source to his aid.

THE HIGHER AND LOWER PSYCHOLOGY

GERTRUDE VAN PELT, M. D.

PSYCHOLOGY, or especially its verb, is a word which, unless used in its orthodox sense as the title of a college text-book, is generally regarded with suspicion. It savors to the average person of some uncanny influence. The dictionary authority describes psychology as the "science of the human mind or soul, and its activities and capacities." Also the first definition of 'psychologize' is 'to hypnotize.' We are not using the word in this latter sense, but more nearly in that implied under the definition of 'psychological,' in an illustrative quotation from F. Lieber on *Civil Liberty*, namely: "It is a psychological fact that whatever interests or excites a number of separate individuals will interest or excite them still more when brought together."

We are referring to the natural, normal, inevitable, and at times appalling effect which one mind produces upon another. This is even recognised in law. Parents are held responsible for their children until they are of age. Under such circumstances the effect of mind upon mind is called influence, and excites no alarm. Further, the sentence of a criminal is modified if it can be proved that he was under the ascendancy of a stronger will than his own. The prevailing ideas on any given subject in one section of the country are acknowledged as possessing a force which all who are working in that direction have to reckon with. Every one may not swim with the tide, but every one feels it. It is then called public opinion. If perchance it becomes nation-wide in extent, there is no withstanding it. When a passion of revenge or hatred reaches fever-heat in the masses, and breaks out as an organized force, it sweeps over the area like a hurricane. But if a noble, impersonal feeling ensouls even a relatively small company, takes form and moves, its majesty is sensed. It has but to command.

All this is recognised with half-conscious eyes, but not realized. Otherwise the pure sunlight would not so rarely pierce the clouds given out like poisonous fumes from selfish desires.

The responsibility of living cannot be escaped, though one retire into the desert. Without spoken words, thoughts and feelings taint or purify the air as incontestably as do carbon-dioxide or oxygen. Elihu Burritt appreciated this deeply when he said:

"There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he [man] can retreat from his relations to others; where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt — everywhere he will have companions who will be better or worse for his influence.

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It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming Characters! Whose? Our own or others? Both — and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither, had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations and in their successive strata of thought and life."

And indeed this follows from the explicit teaching of the Wisdom-Religion that Humanity is a *Body*, whose units are as closely bound as are the smaller entities called cells which make up the physical body. Nourished by the same life-currents, sensitized by the same nervous system, they are weakened by the same causes. It is this which is implied by the assertion that "Brotherhood is a fact in nature."

Spiritual insight is not the keynote of our civilization. It is rather brain-intellectualism. We are keenly alive on the surface; fully awake to the concerns of physical life; alert to any menace to personal interests, but, as a people, almost blind to the subtler forces at work behind the scenes. And hence it follows that we rarely touch them consciously. We take just pride in our wonderful inventions; our well-organized business enterprises; our ability to deal with the complicated machinery of modern life: we congratulate ourselves on our knowledge of sanitation; our institutions; our skill in meeting disease, and other foes to happiness; but we do not ask in the right quarter why these foes are always increasing. Yet increasing they are, and ever outdoing our cleverness. This does not escape observant eyes; so, side by side with our complacency is a strong urge for reforms. Yet we work as helplessly towards these as we would towards the adjustment of some complex machine if a curtain obstructed our view and dulled our sense of touch.

Present-day intellect has grown so strong, bold, and venturesome, that it has led us to the borderland of the finer forces which really dominate life, but there it stands in wonder, unable to penetrate the veil, unable to explain what, through other faculties, man plainly feels. And thus it happens that the Higher and Lower Psychology, as factors in life, are not recognised except by a few. And yet they are the *real* factors, the potent arbiters of the fate of nations. They are the forces which sweep over a land like a devastating fire, or cause it silently to blossom in a richness of beauty, a perfection of form, glowing with spiritual life.

We must never forget our debt of gratitude to the many heroic, self-sacrificing souls who are shouldering the heavy responsibilities of the world's work and seeking to neutralize the results of human mistakes. Their efforts are superb. And yet is it not apparent that many of them are directed but to effects? Do they reach the *heart* of the matter? Unless we can reach this our problems will never be solved. Forever we shall be playing about the surface, suggesting solutions which are ineffectual.

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Theosophy is sometimes charged by the ignorant with being unpractical, with rejecting actualities for ideals. But Theosophy is nothing if not practical. It would seem to a student of its teachings as chimerical to enter the arena of life without at least exerting every faculty to learn its basic principles, as to attempt to build an elaborate and weighty edifice without laying a solid foundation or with no knowledge of the tools needed. Theosophy declares that in order to learn how to live, the world must cease to ignore the old teaching, "Man, know thyself." The study of human nature, beginning at home, is the first requisite, the only practical and indeed the only possible method of accomplishing anything stable. To neglect this is like attempting to learn a written language before studying its alphabet; like trying to master astronomy with no understanding of mathematics or the laws of optics.

Man is to adjust the affairs of this planet. Then, Who and What is man? Without a working knowledge of the drift of higher and lower tendencies, the best of people are led into error. Take for instance the false idea of patriotism, the self-seeking and pride condemned in an individual but glorified in a nation. We see today that unless the noble passion of love for one's own country is set, like a jewel, in a larger love for all countries, it will be found unavailing when the hour strikes for the universal fruition of those sentiments.

Further, for right living one must know as the Wisdom-Religion teaches, these facts in psychology: that "behind will, stands desire," and that yet beyond this sits the Ego in the heart, who actually has the power to control desire. Thus, to exert the will without having pure desires brings disaster.

One of the greatest services Theosophy has rendered this age is the restoring in a vital way the knowledge of the duality of human nature. The whole history of involution and evolution must be studied for the fullest comprehension of this truth, but practically it is so simple that a child grasps it, and all recognise it as a fact. There is the lower, undeveloped, material, sensuous nature at one end of the pole, and the higher, discriminating, spiritual nature at the other. Between the two stands the human ego, playing through and played upon from the outside by one or the other, and creating each moment currents which flow out into the common atmosphere and affect all who live within it. From the beginning of man's use of this planet, far, far back in the dim past, these currents have been started, gathering momentum with every age. Each one has added his quality to the common air, and in turn been affected by those from all the others. Some have ejected little but poison, others have radiated an atmosphere of such exquisite purity and calm strength that their very presence has been a benediction. But none have failed

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to contribute to it, nor has any one escaped the influence of the others.

On each return to life, the individuals have had to meet the results of their own past and face the collective psychological forces then present on their re-emergence upon the scene of action. Every generation has modified them and added to them. They have the sweep, the power of the ages behind them — more vast than the mighty ocean, more overwhelming than the let-loose winds of heaven — yet man is greater than they. They carry in their path all the evil suggestions, all the incentives to crime, all the mean and selfish impulses that egos have vitalized and cast into their stream, and they bear also upon their bosom the noble inspirations, the divine aroma of those who love their fellows.

No one, however great or small, can fail to feel the psychology of these two forces. They are to be dealt with in any undertaking and they must be understood for any effective public work. For the whole of the human drama is but the interplay of the dual forces in human nature. There is nothing else. The history of the world is the history of the conscious manipulations and influence of, or unconscious control by, these fundamental powers. They form the subjects for the novelists; the inspired poet sees their workings, and records the titanic struggle. The nations are molded by them. They are as ever present as the air and are constantly felt in the heart of every human being. Kings play their parts, noble or ignoble. Strong characters step forward at critical moments, gathering to themselves under the magic of the will, either the one or the other, to send it forth with a new energy, working havoc, or bringing to fruition some high destiny. Cruelty and justice, joy and anguish, honor and ignominy, love and hate, are but the foam on the surface of the mighty clashing of these two forces. To understand them, to discover their source, to learn how they are generated and controlled, is of the first necessity in the work of the world.

Their story is recorded in the Secret Doctrine of the ages. They were born with the birth of time and their field of action is humanity itself. To begin to understand them, as said, one must find within himself his actual knowledge that he is a soul. This is the bottom rock upon which one must stand before it is possible to enter the atmosphere in which the vision becomes clear. From this view-point time and space lose their tyranny, and the human drama unrolls itself before the soul's eye in a connected sequence, not as separate pageants of yesterday and today, but as the inevitable chain of cause and effect. The roots of the events of today may perhaps be seen reaching back for thousands of years; for events, like trees, do not grow to enormous proportions in a night. And though the surface-happenings may seem disconnected or chaotic, absolute justice, order, and perfect balance reign in the world of causes. As the human

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heart is seen to be the maker of individual history, so the collective human hearts are the makers of the world's history. The seeds of all actions are there born and there grow. And the planter of these seeds is man himself. *He is the creator of his destiny.*

Any one who has reflected upon that terrible frenzy which sometimes seizes a mass of men, who become under it a mob for the time being, must perceive the action of a wave of the lower force, such as we have been describing. There is an incident recorded during the French Revolution which illustrates the power of a dominating idea, causing men to act quite contrary to that which they have considered their interests. It was on the night of the 4th of August, 1789. The storming of the Bastille had recently taken place and the actual Revolution was irrevocably set in motion. The National Assembly had declared its power and terror among the nobility was awakened. The Third Estate practically was demanding the abandonment of feudal rights, and had aroused to its utmost the antagonism of the upper classes. But there were many and conflicting currents in that upheaval known as the French Revolution, and on this particular night a wave of generosity swept over the sitting Assembly. Two of the young nobility rose and offered to renounce for their country all their feudal privileges. The contagion spread like fire. Sacrifice followed sacrifice. Each vied with the other to show his zeal. It rose to frenzy. And in a few moments the nobility and clergy were on their feet, burning with enthusiasm and shattering the feudal system to atoms. Later the people of the Third Estate called this the Night of Dupes. The nobles called it the Night of Sacrifices.

What is the meaning of that well-known phenomenon, a street-corner crowd? One man alone begins his shouting, and though the din of the city traffic may drown his voice, yet in a quarter of an hour he may reach his hundreds. By what invisible cords has he drawn unto him his kin and multiplied a thousandfold his own unrest? By what power were these drifting souls swept to a common center as if caught in the currents of an unknown eddy?

It is said that in the South, during the Civil War of the United States, a crowd of five to six thousand gathered in six minutes. Like flame the message leaped from brain to brain, and without bugle call, without telegraphic dispatch, the dominant idea drew them with compelling force and held them under its spell.

At times, as in the French Revolution, the accumulated currents have broken out with the fury of a hurricane and lashed to destruction whole areas. Yet even in those terrible times, a little incident shows the irresistible power of the better feelings. In 1791, after Louis XVI and his family had attempted to escape from France and had been arrested at

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Varenes, they were held practically as prisoners in Paris. Orders were given that none of the women attached to the Queen should be allowed to enter the Tuileries. Five or six, however, of these ladies of the nobility went from gate to gate, asking admittance, and finally came to one where a rabble of women had collected. The leader of the party besought the sentinel to admit them. The women attacked her for daring to resist the orders, and called her the "slave of the Austrian." But the feeling of devotion, of love for the suffering Queen, obliterated all sense of personal danger, and she answered with a firm voice: "Hear me! I have been attached to the Queen ever since I was fifteen years of age; she portioned me and married me; I served her when she was powerful and happy. She is now unfortunate! Ought I to abandon her?" The atmosphere was changed at once. A new psychology held sway. And these furies, who a moment before had been ready to tear her to pieces, and probably would be again in a half hour, cried: "She is right. She ought not to abandon her mistress. Let us make a passage for them." Instantly the crowd surrounded the sentinel, forced him to open the gate, and conducted and protected the party to a place of safety within.

It is not always remembered that good is still more contagious than evil. So alive and waiting to be used are the higher spiritual forces that even a little bird may, at the right time and place, direct them into channels through which they will course down the ages. A reformer catches the strain and at some critical moment of destiny, is turned from the despondency which was almost overwhelming him.

Mary A. Livermore caught such currents as these during our civil war, and directed them. She utilized the widespread sympathy among women, diverting it into channels which brought phenomenal results. Organized and efficient relief-work spread over the Northern States. Although the laws forbade her presence at the front, she found a way of appearing there and thousands of the wounded soldiers blessed her for the comfort she gave. A little occurrence in her childhood shows that her nature was just the one to attract such currents. She was brought up in the severe Calvinistic faith, and when ten years old was found on her knees in the depth of the night, praying for the conversion of her five younger sisters, of whom she was very fond. "It's no matter about me," she was overheard to say, "if they are saved, I can bear anything."

The pages of history are illumined by the records of many heroic souls, who alone have initiated the stemming of the tides of evil. In our own day witness Helena Petrovna Blavatsky, who entered the arena of the whole world, in an era of growing materialism and skepticism, and alone lifted the torch of spiritual knowledge. In an age of intense racial, national, and individual separateness, she dared to form a nucleus of Universal

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Brotherhood, which must culminate in an era of Universal Peace. What heroic courage, what supreme compassion, what masterly command of the higher psychological forces she possessed! Like luminous rays of soul-power, they radiated over the whole globe, and lighted fire after fire in responsive hearts.

Following her, came William Q. Judge, who continued her work. In the early days, it is recorded of him that he held his lectures before empty benches. But nothing daunted, he pursued his course, and gave his message to the waiting world. And it heard. Beyond the confines of the physical walls it reached out and out. By what *divine* magic did *he* call unto him his own, and succeed, above the roar of material interests, in spite of the nineteenth-century fever for gain, in awakening the conception of universal brotherhood in thousands and thousands of hearts?

Katherine Tingley once said, in one of her public addresses: "The more exalted the dominant motive of the life, the greater is the soul-expression and the soul-psychology." The lower the life-motive, the stronger the lower nature, which, so far as it manifests in the world today, is the damnation of humanity.

The dominant motive of one's life, then, becomes the magnet which attracts to his atmosphere either the one or the other of these forces, which brings him under the influence of the higher or lower psychology. When behind the shield of noble ideals, he is more protected than under the cover of the heaviest armor.

Just as the air is breathed in and out, so are these forces spoken of constantly absorbed, modified, and given out with a new energy. Like the giant in the old story, who renewed and increased his strength each time he touched our Mother Earth, so these currents as they enter the heart of man are revived. At this point of vital contact their power is increased a thousandfold. There they pass into the world of magic. If they are beneficent, something yet richer enters them; they are electrified with spiritual energy, as they flow out. If they are evil, they may, alas, emerge with a more cruel cunning; with a more subtil and penetrating quality or a more infernal bias. Such is the rejuvenation which renders them formidable to society. On the other hand, they may enter the world of magic to be transmuted. Distilled in the alembic of the human heart, they may lead to glory instead of to hell.

This it is which happens when an overwhelming feeling of despondency is conquered and the soul forces its temple to radiate sunshine; when some fierce selfish desire is faced, recognised for the hideous thing it is, and replaced by a noble aspiration. Such is the transmutation which must take place on a huge scale in order to clean up the atmosphere. For the masses are swept along at the mercy of the dominating currents. They cannot

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be made to move as a unit until the air becomes alive with the idea they are to follow. The starting of the Crusades in the latter part of the eleventh century is an instance. This movement had behind it the psychological force of the habit of centuries. After the first few hundred years, when the more spiritual idea, that Christ could be worshiped as well in one place as another, was forgotten, pilgrimages to the holy places grew more and more common until they came to be looked upon as the one thing desirable to secure the soul's salvation. For ages this was regarded as the highest duty, and streams of pilgrims finally poured into Jerusalem, year by year. Those who returned brought back marvelous accounts of their experiences; of cures, of visions, of miracles. For instance, before the Crusade-period the cross had been stolen and re-discovered, and its genuineness been absolutely proved by a dying woman who touched the crosses of the two thieves without effect, but was immediately restored on touching the cross of Christ! There was the most passionate devotion for old relics throughout Christendom. And now something happened which threatened to deprive them of these precious privileges upon which the salvation of their souls so largely depended. The Seljukian Turks had wrested the 'Holy Land' from the Arabs, and tolerance was displaced for contempt. The few who escaped being massacred, returned to Europe with tales which aroused not only indignation but a lively spirit of revenge. Further, at this time the fighting instinct was most active. This had come about in many ways, which it is not necessary to mention here. Chivalry was its flower. And although the Church had encouraged this direction of energy in the first place, it had now become so rampant and warfare so perpetual, that the popes made the best bargain they could with the existing impulses, and instituted the Truce of God, which forbade fighting for four days of every week. Yet notwithstanding all these predisposing elements in favor of a crusade to recover the 'Holy Land,' two popes in succession tried in vain to bring it about. The popular feeling had not yet reached fever-heat. There is a stage known in chemistry as the saturation point. It exists also in the chemistry of the moral world. Urban II, who had his own reasons for wishing a crusade, chose the psychological moment to produce a precipitation. He enlisted his eloquence and the prestige of his high office. He promised remission of sins and life eternal to those who would enter the lists. Peter the Hermit completed his work and set the public imagination aflame. Then nothing could stem the torrent. Out of every hamlet and corner they poured — a human sea over the plains of Europe — armed with anything or nothing, irrepressible, wild with religious fanaticism, this incongruous, motley, undisciplined army rushed forward to its doom.

The ruling psychology today is not of the higher quality. This is but

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too apparent. The dominant note in this age is selfishness. It may be in some instances well covered, and for a time escape the ear by the mingling with other tones, but it is there. There may be motives behind motives, of every color, but with rare exceptions the final tribunal before which any plan or undertaking must pass is the one which decides whether or not it will pay *me*, *my* family, *my* town or *my* country. Thus we have luxury to a high point of refinement; and poverty and ignorance to the lowest point of endurance. But we have not peace nor happiness. Notwithstanding, it is the fashion to admire and applaud our modern civilization. Not even the distressing spectacle which Europe now presents has been able to uproot the enormous twentieth-century conceit — a conceit which can be born only of a disregard of the true sources and issues of life. One who has escaped the intoxication of our present lower psychology, has written of this age as follows:

“Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane, falsification of moral food, and the same falsification of eatable food. . . . Life — a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honors, and in which human passions are the horsemen, and our weaker brethren, the steeds. At this terrible steeple-chase the prize-cup is purchased with the heart's blood and suffering of countless fellow-creatures, and won at the cost of spiritual self-degradation.”

Ah! it is in vain that we admire ourselves. Over the nations like a pall of darkness, seems to have settled the crushing idea of separateness. Competition in every conceivable phase is approved and taught as a law of nature. The youth are educated to look out for personal success as if it were something different and separate from universal success. The notion of antagonism has so psychologized the world, that the struggle for existence is tacitly accepted as a law of nature. Selfishness has crystallized into this idea.

Madame Blavatsky, in an article written in 1888, quoted as follows from another article:

“If the Theosophical Society succeeds in refuting this pretended law of the ‘struggle for life,’ and in extirpating it from men's minds, it will have done in our day a miracle greater than those . . . of Jesus.”

And then wrote:

“And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature, and by showing that this *pseudo* law is a ‘pretended’ law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. ‘Self-preservation’ on these lines, is indeed and in truth a sure, if a slow suicide, for it is a policy of mutual homicide, because men, by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the ‘struggle for life’ is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men;

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the same instinct of self-preservation only directed into its true channel, will make them turn to altruism as their surest policy of salvation.

"The 'struggle for existence' applies only to the physical, never to the moral plane of being. It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social 'hurricane' to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever ensure bread and comfort for all, nor is the kingdom of peace and love, of mutual help and charity and 'food for all' to be conquered by a cold, reasonable diplomatic policy. It is only by the close brotherly union of men's inner *selves*, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of justice can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established and called the Universal Brotherhood, without distinction of race, color, or creed.

"When men begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the 'struggle for life,' that lies at the very bottom and is the one sole cause of human starvation . . . they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings."

Katherine Tingley, in a public address in 1902, said:

"Oh, my friends, if humanity could but know its heritage, this wonderful soul-psychology, there would be that grand and beautiful independence, which would blend itself with a still more beautiful interdependence, and then we should have a true manifestation of the Higher Law of brotherliness; then we should have a manifestation of soul-power to a very high degree; then we could say with our whole hearts that the psychology of the soul is a great remedial power and that the universal law had commenced to work in Humanity."

And in her recent address of February 11th, she said: "We need a new psychology."

Our moral atmosphere needs purifying, just as the physical atmosphere needed it in Panama before our great canal was built. There the microscope revealed the sources of infection, only known by their effects until that wonderful extension of the human eye had brought them to light. Judging by effects again, we must say that the moral atmosphere is yet more alive with influences which bring moral death to many and moral sickness to all save perhaps the few who have learned the secret of withstanding them. The masses are psychologized by pictures of wrong ideals beyond the possibility of clear vision; and out of this unseen realm, through their unhappy victims, jut crime, cruelty, and loathsome diseases. Read the statistics on these points.

For a perception of the more subtil, more potent, and none the less real poisons in which humanity is literally bathed, the vision must be extended not outwardly but in the other direction. Other organs are needed. The inner eye must be opened — opened through sympathy and love. And then — the cleaning process must go forward on a sublime scale. Those who see, must work for those who do not see. They must

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make of themselves centers of transformation. They must from day to day polarize themselves more completely to attract the higher currents. If the dense vapors of selfishness sweep over them, they must, if they cannot soar above them, learn to lie low as in a desert sand-storm, till the tempest has passed. If they feel envy, anger, or any selfish ambition or passion, they must learn to seize it promptly before it has made a nest within them, and send it forth transmuted. They must become alchemists in very truth. Every project before receiving their seal of approval must pass the test of tending toward the harmony of the human race. That is to say, they must do these things if they want a clean, wholesome earth to live in; if they want to see justice, sincerity, purity, beauty, everywhere. Who should do it, if not they? Theosophy is quite positive in its statement that only through these means can the world attain happiness.


Prisons to take care of the criminals; hospitals for the sick; asylums for the insane; officials without limit to guard society; 'probes' into every conceivable department of the social fabric are all very well, yet it would be better if they were not needed. It almost seems at times as if, should the lower psychology continue unchecked, all the honest members of society would be needed to protect it against the dishonest.

The present methods of stemming the tide of evil are not effective. They are much like trying to drain a swamp with a Niagara somewhere further up in the country feeding it. A new direction for energy is called for. The way demanded by Theosophy may seem intangible to those living quite in the world of matter, but logically it is the only method not hopeless. Let those who doubt it try it within themselves.

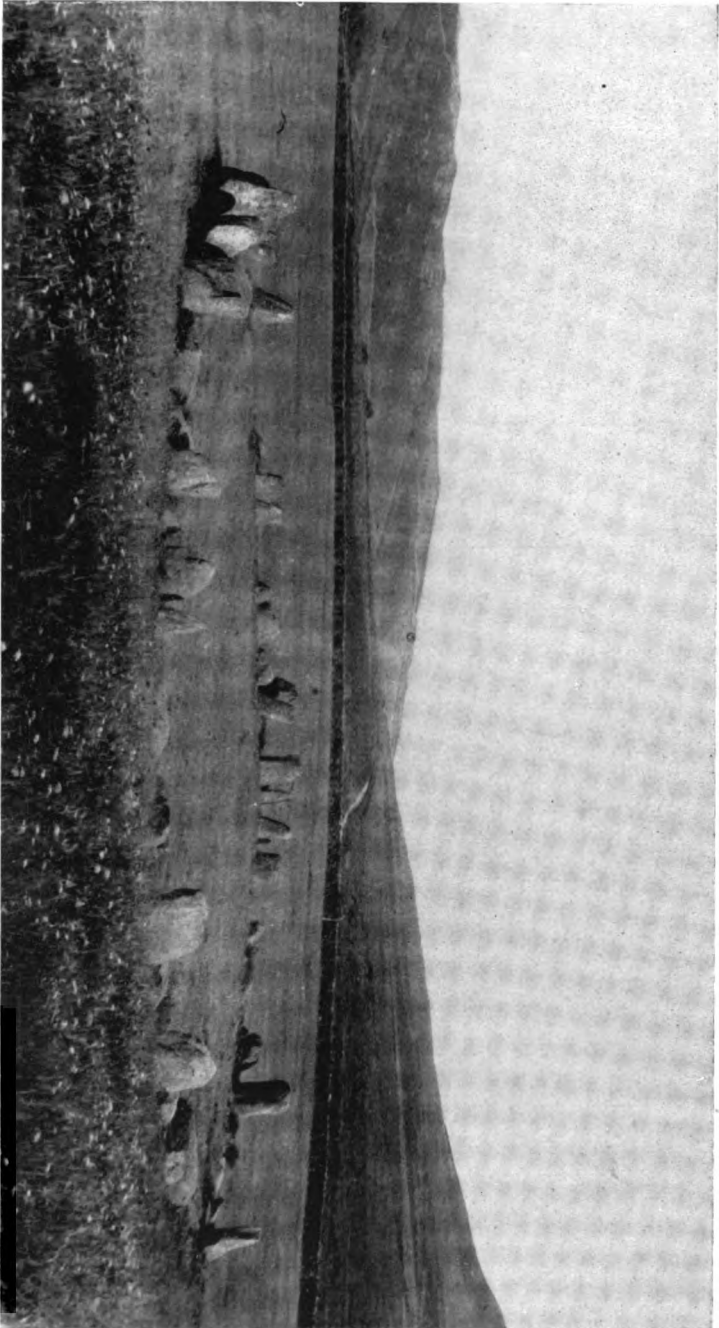
TWO STONE-CIRCLES IN THE ENGLISH LAKE DISTRICT

JAMES H. GRAHAM

CASTLE RIGG

F the many so-called Druidical Circles in Great Britain, Castle Rigg is one of the most visited examples. It is situated near to the tourist resort of Keswick, on Lake Derwentwater, and is in the midst of grand scenery. Many speculations have been made by visitors of all types, as to the age and origin of this circle, but the usual result is that the visitor returns more mystified than ever.

The 'circle' consists of a somewhat egg-shaped ring of stones which



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**THE STONE-CIRCLE OF SUNKENKIRK, CUMBERLAND MOUNTAINS, ENGLAND
GENERAL VIEW LOOKING SOUTHEAST**

Theosophy alone can offer a tenable theory as to who built these stone-circles and what they were built for. H. P. Blavatsky in *The Secret Doctrine* marshals the evidence in such a way as to show that they were erected by Teachers in the remote past, for purposes of instruction and initiation. She declares that the Druids did not build them, though they may have made use of them at a later date. They are found all over Great Britain and in countries as distant as India and Syria.



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CASTLE RIGG, NEAR KESWICK, ENGLISH LAKE DISTRICT

(Above) General View, looking northeast from the outlying stone mentioned in accompanying article.

(Below) The Adytum, from the inner side of the circle. The nearest stone is the fallen one mentioned by Dr. Oliver.



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CASTLE RIGG, NEAR KESWICK, ENGLISH LAKE DISTRICT

(Above) Looking north from the center of the circle. The largest stone is one of the 'gate-posts'; the two smaller ones adjacent to it act as a guiding mark to the alinement between Saddleback and Blencathra, at which point Arcturus would rise one hour before sunrise in May.

(Below) Looking northeast; a nearer view than the preceding illustration.



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THE CIRCLE OF SUNKENKIRK, ENGLAND

(Above) View from center of circle, looking northeast.

(Below) The Gateway; from outside the circle.

This is one of the many so-called 'Druidical circles' found in Great Britain, of which Stonehenge is the best known.

H. P. Blavatsky says, "The Druidical Circles, the Dolmens, the Temples of India, Egypt and Greece, the Towers, and the 127 towns in Europe which were found 'Cyclopean in origin' by the French Institute, are all the work of initiated Priest-Architects, the descendants of those first taught by the 'Sons of God,' and justly called the 'Builders.'"— *The Secret Doctrine*, I, 209 (footnote)

TWO STONE-CIRCLES

average about five feet high. There is a 'gate,' or opening, with a large stone at each side, at the northern side of the ring, or at the apex of the egg. The ring measures 107 feet from north to south, by 96 feet 8 inches from east to west. The stones are set in a bed of small rubble covered with turf.

Some hundred yards or so away to the south-west there is an outlying stone about four feet high. Within the ring on the south-eastern side there is an adytum or 'chapel,' consisting of a small enclosure, roughly rectangular, composed of twelve stones, the outer stones forming part of the outer ring. A thirteenth stone, now fallen, stood at the inner end of the enclosure, a little towards the middle of the ring.

The stones of this circle, as of most other circles of this class of 'rude stone monument,' consist of unhewn natural rocks, which have been transported apparently for distances of half a mile upwards. It is supposed by some archaeologists that the unshaped stones were regarded as the work of the natural forces, or the work of the gods, while a worked stone would be regarded as sophisticated.

According to data given in the late Sir Norman Lockyer's work, *Stonehenge* (2nd ed.), these stone-circles have been built in such a manner that the sun and certain stars would rise or set over prominent natural features or outlying stones at important dates in the year. It will be seen that the point at which, for example, the midsummer sun rises will vary according to the position of the solar system in the precessional or 'sun' year of 25,868 years. Hence it is considered by scientists to be possible to calculate the date of construction by working out the difference between the present position of sunrise and the alinement of the temple.

The dates obtained in this way are by no means conclusive.* For instance, the date given for the May sunrise at Keswick is April 25, while at other circles it is given as late as May 9. Again, as explained a few years ago in *THE THEOSOPHICAL PATH*, the alinements given would just as easily fit dates of one or more precessional years earlier than those given.

The alinements at Castle Rigg have been calculated as follows: Horizon as seen across center of circle from outlying stone, $65^{\circ} 45'$ east of north. Hills $0^{\circ} 29'$ high. N. declination $13^{\circ} 25'$; corresponding to the 'May' sunrise.

Central line of chapel to Great Mell Fell, $79^{\circ} 38'$ east of north. Hills $1^{\circ} 42'$ high. N. declination $7^{\circ} 6'$. Pleiades rise 1650 B. C.

*See observations on this point in *THE THEOSOPHICAL PATH* for February 1921, article 'Stonehenge.'

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Center of circle to gap between Skiddaw and Saddleback (Blenc Arthur), 8° 25' east of north. Hills 2° 38' high. N. declination 37° 19'. Arcturus (the 'husbandman') rises one hour before sunrise, 1400 B. C.

H. P. Blavatsky says in *The Secret Doctrine*, Vol. II, pp. 753-4:

"It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the traveling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and — 'magicians,' both good and bad."

In his book, *The History of Initiation*, Dr. Oliver says:

"A striking monument of Druidism both in respect to form and situation exists near Keswick, which contains an adytum in complete preservation which has been constructed with due regard to the sacred numbers. It is called Carles or Castle Rigg. . . . The adytum is at the eastern extremity and consists of a quadrangular enclosure 7 paces by 3. At about 3 paces without the enclosure on the west, stood a single upright stone which is now broken, so that the primitive elevation cannot be ascertained. It was a representative of the Deity.

"From this temple a view was presented to the eye, calculated to raise the sparks of devotion. The holy mountain of Skiddaw, Carrick Heigh with its two peaks, and Saddleback, or more properly Blenc Arthur with a perfect character of three distinct peaks, were all visible from this consecrated spot."

SUNKENKIRK


SOME miles north of Barrow-in-Furness, in a wild part of the Cumberland group of mountains there is a striking example of a stone-circle known as Sunkenkirk. The stones are arranged in a true circle about 92 feet in diameter. There is an opening 51½ degrees east of south, the stones being doubled at this point, so as to form a short avenue. The stones, as at Keswick, are founded on a dry site in a rammed stone bed.

This circle has been closely investigated by expert archaeologists, and no evidence of interment has been found, either without or within the circle.

Beyond these points of similarity, Sunkenkirk differs from Keswick in almost every respect. The only orientation evident, *i. e.*, the gateway, does not agree with the Lockyer theories very well. The stones, of a reddish color, originally about sixty in number, are arranged quite close together. There does not appear to have been any outlying stone, such as Dr. Oliver mentions as at Castle Rigg, and the circle is situated in the midst of hills which hide the horizon except towards the south-east.

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MARTHA BLAKE

F all the tenets called Theosophical, none perhaps has aroused greater interest and provoked more comment than the teaching of Reincarnation. If it be true, it of course goes without saying that everyone wants to know it; but it would seem that the proof of its truth often demanded is of a character that is simply impossible. Circumstantial evidence has always and very properly been given limited weight by our courts of law; but with the case of Reincarnation on trial, it should be borne in mind that the chief witness cannot, as it were, be brought before the bar; for that which reincarnates we well know cannot be intelligently interrogated or even apprehended. If the scientific test be applied, results must be equally futile, for the incarnate principle cannot tip the beam of the most delicately adjusted scale, it will not give response to the most potent or most subtil of chemicals, nor will it cast the faintest of faint shadows in the magnified field of the strongest microscope. In brief, it is invisible, impalpable, and has no objectivity whatever.

Of course all this will be readily admitted; yet we seem to forget in our inquiry the fact of the probable truth of Rebirth. But after all, is not the evidence ordinarily sought of the weakest character, for what is there that more often deceives than the objective impressions made upon the physical senses? The eyes and ears, we well know, continually convey wrong impressions, while it is an equally well-known fact that totally different causes often produce almost identical results.

On the other hand, there is a type of evidence which carries greater weight, and simply because it appeals to a test-medium which does not so readily receive mistaken impressions as the sensory faculties. This higher faculty is Reason, and the evidence to which it gives the greatest weight is, not the mere plausibility of exterior appearances, but the probability which attaches from its own deductions of what is possible, probable, or even unavoidable. As an instance: Some of our most important astronomical discoveries have been made through Reason's insistence that certain bodies, although invisible, *must* exist, because of otherwise unexplainable sidereal phenomena; and confirmation has later come through the photographic plate with its sensitiveness to vibratory rays which are undiscernible by the human eye.

Wherefore, will not the verity of Reincarnation, or its lack, be most readily demonstrated by a marshaling, not of objective evidence, but of the problems of human existence and experience, which seem so contradictory and inexplicable, and submitting them to the test of this solvent?

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If they each find what seems to be a logical place and all make a symmetrical whole, does not possibility immediately become such extreme probability as to warrant credence, especially in view of the vital importance Reincarnation, if a fact, must have in the great drama of human life? And how else can its proof or fallacy be adequately or even satisfactorily tested?

There is a legend to the effect that a visitor from another planet once alighted on this world of ours and, folding his broad wings, took a survey of the scene spread before him. The time was late evening, when every one being weary was lying down for sleep.

The visitor took due note of it all, and then winged his way westward in quest of whatever further might be seen. But, strange to say, everywhere the same thing was presented to his view, men, beasts, creatures of the air and plants all becoming unconscious in sleep.

So he continued still further westward, keeping,— though he knew it not — always three or four hours behind the setting sun, and always finding darkness and unconsciousness.

At length he returned to his own planet,— which planet the legend does not say — and told his fellows that our poor earth was always wrapped in gloom, and that among all the myriad forms of life there was not a single one that was not lying down in dismal preparation for unconsciousness and death. “How wasteful and murderous,” he said, “is Nature’s hand on that sad planet!”

A friend who had heard his description decided that he too would see this strange sight. So he also winged his celestial way hither, chancing to arrive about sunrise. The place where he alighted was bathed with golden light, the plants were opening their blossoms, the insects stretching and vibrating their many-colored wings. All living things were astir, and men and women were rising cheerfully to the activities of another day.

He also, like the earlier visitor, chanced to go westward, keeping with the sun; and, lo! it was constantly the same, always glorious light and life and awakening on every hand.

So he returned at length and reported to his companions: “I, too, have been to the earth; but I found not death, but life. Dead things, or so they seemed, were everywhere, plants and animals and human kind. But even as I looked, they took life. Surely, the planet is in its youth. How infinitely kind and productive is Nature there! Men and women are being born into life by millions every moment!”

Then one who was older and wiser explained the seeming contradiction, saying to the one: “These people and beings that you saw did not die, but slept”; and to the other: “These that you saw were not new-created, but were simply awaking from a night’s sleep. Both of you saw

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the same beings, and had you but stayed in a single place between the rising and the setting of the sun, each would have seen what the other witnessed and understood that what I say is true."

This is of course a very simple little story and almost applies itself, though perhaps possible of various interpretations. How significant it is of the need for viewing everything well before forming a definite opinion, so often does it happen that a second viewpoint causes us to alter a first impression, and so often does it also happen that *all* our impressions, which are gained through the physical senses, play us false!

Were we dependent solely upon the physical senses, who would ever have discovered, for instance, that the world is round, or that its revolutions and not those of the sun cause the succession of days and nights, or the countless thousands of things, our comprehension of which is based, not upon what our physical senses would indicate to be the fact, but upon what our interior, unexplained reasoning faculties tell us *must be*.

Just as the first visitor from another planet, in our little story, was satisfied from his viewpoint in believing that nothing but death was taking place upon every hand, and the second visitor in believing he had found nothing but a source of new life, even so are we justified — if we trust our senses only — in believing that the appearance of every newly-born infant marks an act of special creation, and that every human disappearance by the hand of what we are accustomed to call death puts the seal of finality upon that individual.

We are justified, I say, in such opinions, if we trust alone in our senses, for what else could we believe? But what security or satisfaction can we find in that belief, when there is thrown upon the canvas of our minds and with an insistence that demands an answer, such questions as these:

How can something come out of nothing?

How can something become nothing?

If man is at birth a new creation fresh from the hand of the Infinite, how happens it that one is blessed with a fortunate birth, and another is cursed with a miserable one; that one is richly endowed with health and ability, and another is weighed down by disease, mediocrity, and even viciousness?

If God is indeed an impartial God, how account for these manifest inequalities?

If heredity be advanced as the explanation of these differences, how can the injustice of it all be reconciled?

What right has even Infinitude to blight my life on account of sins I never committed? Why am I selected as an atonement for the offenses of others?

If, however, all such misfortunes must be resignedly accepted as the

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mysterious outcome of an inscrutable Providence, is it at least fair that I should be condemned and, perchance, even imprisoned and made to suffer for acting in accordance with a nature which has been thrust upon me and from which I cannot escape, save by divine favor? And suppose that my make-up — made by others who came before me — is of such a nature that I find it difficult where others more fortunately endowed find it easy to bring myself into what is called a repentant mood and ask forgiveness?

If, again, these various attributes and tendencies, which go to make up the character with which I am born, are the product of either heredity or any other occasioning cause outside myself, where even is my responsibility? How can I justly be charged with either merit or demerit?

Must not a creation act according to the design of its creator?

How the brain is troubled as such questions come crowding in, and how one's inmost self rebels at the once stereotyped and self-abnegating answer, that "God's ways are past finding out"!

Such an answer to the host of vital questions which we simply cannot help asking ourselves, is but on a par with the stupid 'I don't know,' vouchsafed with halting tongue by the schoolboy-dullard, who is amply content if such a reply can only bring final surcease to the master's puzzling questions. Nor is such an answer of any higher order than the 'I can't' of the impotent ones, who find opportunity knocking at the door, and immediately are overwhelmed at the bare prospect of making an effort?

Who for a single moment will admit that God's ways are past finding out?

What are all the natural laws, with which we have gained familiarity, but God's ways?

Have we found them out? Have we *not* found them out?

Are we not *continually* finding them out?

What limit, then, would anyone venture to place upon what *can* be found out, if we will only make due effort and *use* our divinely-given faculties?

Why not gather some modicum of self-reliance from the obvious fact that real knowledge and conviction cannot come second-hand, as it were, but must be gained, if at all, each one for himself; and having made this simple discovery, make then a start at examining the complex problems of human life, and with a mind as unprejudiced as possible by hoary concepts which cannot stand the searchlight of human reason?

Turning again to the age-old subject, how incontrovertible it is that the fashioning of man by any power outside himself would make of him nothing but a human automaton, a moving, speaking, acting puppet,

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whose free will was but a phantasy of an automatic imagination; whose power of choice — notwithstanding its seeming liberty of operation — was as certain, in the expression it will in every instance take, as is the weathervane to indicate the direction in which the wind is blowing; whose entire life, in fact, even in minute detail, is as completely under extraneous control as are the movements of a well-constructed machine!

Then why should I feel aggrieved when someone injures me? He is, so to speak, running on his track and I on mine, although it seems unfortunate that they should have crossed each other so summarily.

What room, also, in any given instance would there be for gratitude? The same reasoning as before would apply.

Who, in fact, would be deserving of any condemnation, no matter how outrageous the offense; and who could be entitled to any praise, regardless of the measure of achievement?

What, too, is the real meaning of the words: 'Justice' and 'Injustice'? They no longer can have any application and, therefore, are superfluous in our vocabulary.

What room is there for any feeling, sentiment, emotion, even for love itself?

Ah, but we know we love. We know we feel. We know there is such a thing as right and wrong, as justice and injustice, as merit and demerit. We know it. We are certain of it. No possible argument, explanation, demonstration, or evidence of any character whatsoever could for a moment make us doubt it.

Then where is the error in the reasoning? An outside fashioning of our character must make of us puppets. We certainly are not puppets. Therefore — and blessed be the discovery we are making — our characters must have been, and from the very first, of our own fashioning. When and where did we commence the fashioning? Without trying to find the very beginning, it certainly is behind the veil that lifted for a moment when we were given birth.

But there is another blind curtain on the opposite of the arena of life, which we must all steadily approach and eventually pass; and as we dwell upon the inevitable, again the mind is besieged with questionings, and again do the answers seem difficult to find.

The same old problem as to our welfare, though in somewhat different guise, again presents itself, and were it not so absolutely futile, we would do little but rebel against the hardship, if not the actual injustice, which seems to be presented.

The reaching of the threescore years and ten seems to the youth an immeasurable distance away. But the quickly-running sands of the first half show to those of mature years how much more rapidly the latter half

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will speed away. And who is there, even of those who have made most avail of opportunity, who does not feel that he is only just beginning to learn how to live, when a perfunctory halt is called to his labors!

Think too of the countless realms of human accomplishment, so wonderful in their possibilities, so alluring in their inexhaustible length and breadth, into which we can but hardly enter and acquire such limited familiarity, when the knell of the recall is sounded! Think again of the many who, instead of being attracted into productive paths, have halted by the wayside, as it were, or have strayed away and stumbled and fallen into the darker recesses, over whose yawning openings might well be warningly inscribed: 'Waste Places'!

What a vast territory these waste places seem to cover, and how many there are, both young and old, who perforce enter them! What a pity that they do not have a better chance!

Think of the child that is born of miserable parentage, of crippled body, the repository of little but disease! What is his chance in life? How is he with such a pitiful equipment adequately to prepare himself for all eternity? How would he like another chance?

Think of the one, the many in fact, of more fortunate physical endowment, but handicapped by some distortion in character which makes in the long run for dissipated energies and a ruined life! Would he like another chance?

Think of the one who in some moment of weakness yields to an overmastering impulse, and, as sober reason returns too late, finds himself the occasion of deep wrong to others, a disgraced, hunted fugitive from justice, perchance a murderer, or even worse! Think you, would he like another chance?

Think of the one who, driven by any one of the thousands of awful mistakes which at critical moments make men desperate, seeks the only remaining avenue that seems to promise relief and takes his own life; who sees so plainly where the first false step was taken, but alas! can neither retrace the step nor repair the injury! Do you think he would like another chance?

Think too, if any one of these were near and dear to you, so near that his well-being is your well-being, his success or failure, his honor or disgrace, yours also! Would you like him to have another chance? Think, if you please, of your own life! What one of us has such a faultless record that here and there are not some incidents, some transgressions, which might cause a blush of shame, if nothing more, were they but given publicity? Would we, would *not* we, each one of us, like another chance?

Think, on the other hand, of those who have devoted their lives to some great purpose, in the inventive field, for instance, or in art, music,

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or the sciences, and whose wonderful achievements seemed to them but as the twilight of a most glorious day in comparison with what they might have accomplished, had strength and years been vouchsafed them only a little longer! Would they like another chance?

And when the world is startled, as now and again happens, by the unheralded and, by all scientific methods, unaccountable advent of some prodigy, who in early years manifests surpassing genius, think you it too much to believe that such a soul is having another chance?

In fact, think of every field of human activity and endeavor, from those strewn with the wrecks of failure to those adorned with the most brilliant successes, and whether it be to repair mistakes, right wrongs, make a better record, or carry noteworthy achievement to even more glorious heights: what one of the horde of travelers upon these countless paths, think you, would not like, does not crave, another chance?

Think of these things! Think of the heart-yearnings that cannot be satisfied, and the heart-aches for others, even for oneself, that cannot be stilled!

“Oh, if I could but live long enough!”

“Oh, if I could but live my life again!”

These are the two cries of the soul that is awake. And then suppose some angel of light could reveal himself and with convincing tones declare:

“Thou shalt live long enough to develop thy every power and accomplish the loftiest of sublime ambition!”

“Thou shalt live thy life again and yet again, and with every time have repeated opportunity to remedy that wherein thou hast failed today!”

Would such a messenger be welcome? Would such a welcome fall on willing ears?

After all, where would be the great wonder in the fact itself? Would a second coming be more incomprehensible than a first? Nor is it an objection that the possibility finds such strong support in hope. The world after all knows but very little of divine realities, and which one of all our powers and faculties has played a more important part in human development and achievement than hope, which has ever been the one incentive and on account of which man has always been willing to do and dare, and without which success could never be the crown of human effort.

“Hope on, hope ever!” Dare to hope for *great* things! And may we not be assured that the finiteness of the human imagination could not possibly form conceptions upon which to base hopes which could transcend the possibilities of Infinitude?

Does not the very fact that we can conceive and hope in itself prove the possibility?

Could human mind conceive of human life, if it were not a possibility?

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If not, by what similitude, then, could the idea ever have arisen?

Could the human mind ever even dream of opportunity and equal opportunity, of justice and unfailing justice, did not their possibility, nay, their actuality, exist?

Then it must be true that what seems like a negation of the fact is only a seeming, due not to any actual failing of the law, but due solely to my own failing powers of perception, which are as incapable as yet of penetrating beyond the physical as are our memories of recalling what preceded it.

How often we ask ourselves the question: What are we here for?

If we search the Bible for an answer, we may find something significant in the injunction: "Be ye therefore perfect, even as your Father in Heaven is perfect."

The possibility of successfully obeying this injunction seems to become an impossibility, not because of any failure in our willingness to try, nor yet because of any doubt as to our ability to succeed, were we only given sufficient opportunity; but simply because of the exceedingly short time afforded by a single earth-life for accomplishing this stupendous task.

Without any argument it is obvious that the words mean exactly what they say, that perfection is expected of us and will be required of us. This injunction is absolutely unqualified. It does not say: *try* to be perfect,— nor be as nearly perfect as you can; but simply: "*Be ye perfect.*"

Can it be that we are required to accomplish what is simply and utterly impossible in the time afforded, and then are ultimately to be condemned for what from the very start could have been nothing but an inevitable failure? It is unthinkable.

Why, then, in striving to find the way in which divine commands are to be interpreted, do we not cease searching for some weaker meaning than the words imply, and simply take them literally at their face-value, as it were, and with full faith that the omniscience, which framed the rules for our conduct, must also be united with omnipotence to frame due opportunity for their fulfilment.

And would we really have it otherwise?

Who wants to approach the kingdom of heaven as a beggar? Such an attitude would hardly fit us to enjoy the place. And how could we feel at all at home, if we had not already made of this life all the heaven it might be? We certainly would be charity-guests, and the consciousness of unworthiness, made stronger by memories of remissness, would scarcely make the charity any sweeter.

It seems difficult to understand how men and women, like those of this western world today, who naturally feel some glory in the vastness of their achievements and point to them with pardonable pride as worthy evidences of and monuments to a higher order of mentality, are any longer

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willing meekly to accept gross substitutes for the illuminating truth of Reincarnation, and will devote so much energy toward bolstering up and sustaining a theory regarding human life, its duration and possibilities, which cannot stand by virtue of any innate strength.

The history of the single earth-life theory is confined to practically the last sixteen centuries and to a comparatively limited portion of the world's population. The history of the theory of Reincarnation, on the other hand, embraces a materially larger sphere, both in time and extent, a brief examination of which might repay one by showing what its credibility has been.

Among the ancients there are at least four distinct sources from which information may be gleaned upon this subject. These are Egypt, India and the East, Palestine, and Greece. Regarding the first-mentioned place, Herodotus makes the statement that the "Egyptians are the earliest who have spoken of this doctrine, according to which the soul is immortal, and after the destruction of the body enters into a newly-born being." Of greater weight are the references to reincarnation in the ancient Egyptian Ritual, where are found such expressions as: "May he accomplish all the transformations he desires"; and, in another place, the prayer that he may "go forth a living soul to take all the forms that may please him." The whole symbology, in fact, of ancient Egypt was interwoven with the idea of the pre-existence of the soul and its repeated return to birth in a physical body.

In Persia Reincarnation was taught by the followers of Zoroaster, who believed in the pre-existence of the soul, its descent into earth-life for the purpose of gaining experience requiring repeated incarnations, and its subsequent reascension into Paradise.

In India, China, Japan, and the East generally, Reincarnation for untold centuries has been and still is almost universally accepted. In fact, it is said to be the belief of two-thirds of the world's population today. Nor are those who hold to this doctrine the unlearned, for it is the teaching of the most profound philosophers of the East. The form of this teaching in India is perhaps best shown by quotations from the *Bhagavad-Gîtâ*, such as: "All worlds up to that of Brahma are subject to rebirth again and again." "Death is certain to all things which are born, and rebirth to all mortals." "As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same," and many others of similar import.

Coming to Greece, we find but the afterglow of Egypt and the Orient. Intercourse with these countries had carried many of the ancient teachings to Greece, and as evidence of the attitude held it may be interesting to quote from an eminent disciple of Pythagoras, who says: "The ancient

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theologians and priests testify that the soul is conjoined to the body through a certain punishment, and that it is buried in the body as in a sepulcher.”

Without going to wearisome lengths in quoting leading philosophers of the ages and other noted writers, it seems sufficient to say that recognition of the truth of Reincarnation is disclosed in the works of such eminent ones as Empedocles, Plato — especially in his *Republic*, *Phaedo*, and *Phaedrus*,— Iamblichus, Porphyry, Vergil, and others of equal repute, while there is abundant evidence showing that this same idea of rebirth was held by the old Italians, the Celtic Druids, the Gauls, the Britons, and ancient peoples in both Americas and in Africa, whose histories cover an immensity of time; while the idea of a single life on earth seems almost exclusively, if not completely, confined to Christendom and even there has been the prevailing doctrine for the last sixteen centuries only. Why the church changed its teaching in this regard is rather difficult to understand, in view of the many references in the Bible which unmistakably point to a recognition of the law of Reincarnation.

In *Jeremiah*, xxx, and in *Ezekiel*, xxxiv and xxxvii, there is the distinct promise of rebirth to David: “They shall serve the Lord their God, and David their king, whom I will raise up unto them.” In *Micah*, v, there is the promise of a ruler to Israel, whose goings forth have been “from ancient days.” In *Malachi*, iii and iv, we find reference to the reincarnation of Elijah in these words: “Behold, I send my messenger, and he shall prepare the way before me.” “Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come.”

Turning to the New Testament for the fulfilment of this Old Testament promise, in *Luke*, i, 17, the angel who announces the birth of John the Baptist says that John would “go before his face in the spirit and power of Elijah,” thus confirming the prophecy in *Malachi* that Elijah would be sent as a harbinger. In *Luke* there is the declaration of the angel that this promise would be fulfilled in the child afterwards known as John the Baptist; while from Jesus there is the confirmation that Elijah had already returned as the Baptist, his words being, in the eleventh chapter of *Matthew*: “If ye will receive it, this is Elijah which was for to come.” Also in the seventeenth chapter Jesus says: “Elijah is come already, and they knew him not, but did unto him whatsoever they listed. . . . then understood the disciples that he spoke to them of John the Baptist.”

That Reincarnation was a current belief in the time of Jesus we learn from such passages as *Luke* ix, 8, 19, where the popular belief in the return of Elijah or one of the prophets is clearly stated; or that in *John*, ix, where the question of the disciples regarding the man born blind implies that they were well acquainted with the idea of rebirth, and thought this

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man might have been born blind as punishment for sins committed in some former life.

There are many other passages also in the New Testament, which speak of Jesus as having had prior existences, such as *John*, vi, 36, 51, 62; i, 14; viii, 58; xvii, 24; iii, 13; *Philippians*, ii, 7; *2 Cor.*, viii, 9; *1 John*, i, 2. In *Rev.*, iii, 12, we read that those who have attained to a certain stage of progress will "go no more out," implying an end to the necessity for further incarnation.

In the Hebraic Talmud Reincarnation was one of the tenets and is even today an accepted doctrine among the Jewish people; while among Christians the names of a number of great men may be found who believed in it in one form or another, usually in the form of pre-existence, such as Justin Martyr, Clemens Alexandrinus, Origen, and others. Jerome says that rebirth is an esoteric doctrine taught to the select few. But at the time of the second council of Constantinople, when the Church had become a hotbed of intrigue, it is said the following resolution against the theory of rebirth was carried: that "whoever shall support the mythical presentation of the pre-existence of the soul, and the consequently wonderful opinion of its return, let him be anathema!" It is interesting to note that even in this strong denunciation they hardly went so far as to declare the teaching false, either in terms or by implication. When one considers the antichristian elements at work in the Church even from the time of Constantine, and considers further how independent judgment was smothered through the machinations of those who held the upper hand, deep confidence in councils is unavoidably somewhat shaken.

One cannot help but wonder why this teaching of Reincarnation should have met with such bitter opposition; for who could be the gainer by its suppression? Who *has* been the gainer? Certainly not those who have been deprived of the teaching, nor those who have suffered persecution, even to the loss of life, for daring to believe its truth and to teach it to others. Even today antagonism to its reintroduction is quite manifest, although the arguments advanced against its verity are of a quality that might indicate a catching at straws rather than well-founded conviction.

Perhaps the strongest reason advanced in opposition is the fact that we do not remember our past lives. This may sound quite plausible at first, but immediately loses all weight when we consider that the brain, upon which we so largely depend for memory, being a material portion of the present body, could hardly have any connexion with or carry the tabulation of incidents relating to any former body in which the tenant of the present body may have been incarnated.

The assumption of the role of a prophet is never lucrative, to say nothing of always being somewhat hazardous; yet I cannot help be-

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lieving, and giving voice to the belief, that the time may not be far distant when the leaders of the world in Christian thought, the ministers of the Gospel, will gladly accept and teach this great truth of Reincarnation as the only means whereby the divine message of love and opportunity, to the preaching of which they are devoting their lives, can be made of real avail and efficiency.

Somehow, it seems very strange that there should be any need of special advocacy for the law of Rebirth. Reasons, arguments, explanations, and illustrations of its probability and necessity are so numerous, while any contradictory evidence is so difficult to find, that it almost seems as if it were a self-evident fact.

Perhaps a stranger thing, however, is the unwillingness so many entertain to give the subject attention; and this unwillingness for the most part must be based upon a failure to appreciate the importance of its recognition, and the many ways in which its understanding would lead us vitally to change our attitude and conduct.

For the time being discard the prejudice of former conception, and accepting Reincarnation as a possibility, immediately you will see how completely and satisfactorily it accounts for very many of the otherwise inexplicable problems of human existence. And better and greater than any personal satisfaction such recognition may occasion is the material help it brings in making one's own life really count.

Recognising the long journey humanity is taking with its many pitfalls, and faintly realizing how lamentably we all, even the best of us, must have blundered and failed time and time and time again through past ages, our perfunctory tolerance for the idiosyncrasies of others changes to true sympathy through the bond of our common experience, and mutual sympathy makes for mutual helpfulness,— helpfulness for the young and helpfulness for the old; helpfulness for the weak and even for the strong; helpfulness for those who in any way suffer, and helpfulness too for those who have made them suffer.

We are all common travelers upon a common road, and the mistakes one makes we all are liable to make, if we have not learned better through having made them already. Some of us are marching bravely and find the road quite smooth — for the present. Some drag along with limping gait, a burden to themselves, and a care, if not a menace, to those about them. But who knows when smooth ways may become rough, when sinewy limbs may become unstrung! Who knows when unexpected obstacles may be met, and new tests of endurance be required!

To fall is not to fail.

He only fails, who, falling, will not rise again, or who seeing another fall, fails to reach out to a brother in need a kindly hand of aid.

THE SILENT PALATINE

(See illustrations following)

STUDENT

THEIR upper limits shrouded in perpetual snow, the Alps rise in the midst of Europe dowered with a magnitude and grandeur that make them dominate the continent in unquestioned prerogative and prestige. Romance has always clustered round them and the glory of sunrise color blent with the beauty of echoing yodel has reflected something into the consciousness of man that seems to forbid the dissipation of a certain mystic glamor; and no doubt will forbid it till the eternal snows melt away.

H. P. Blavatsky points out in *The Secret Doctrine* that the Alps post-date the appearance of man in Europe and were upheaved, in fact, coincidentally with the final disappearance of the last of the continent of Atlantis. But even so they are grandly prehistoric and there is much evidence to show that the chief passes were known and made use of long before what we term 'historic' time. The Romans made an extensive use of these passes and the names given by them still attach. These passes have always been noteworthy because, unlike those of most mountain-ranges, they require a long ascent and a toilsome and difficult descent. And from the passage of Hannibal, around whose conquest of the Alps a complete literature has grown, to that of Napoleon centuries afterwards, the cost has been a frightful one in its toll of suffering and loss. Today many of these passes have fine highroads leading through them, where the tourist can travel in comparative if not complete comfort and meditate at his leisure upon the vicissitudes of other times.

Two of these passes are shown in the illustrations, Splügen Pass, uniting Switzerland and Italy and winding along the sides of the Splügen Mountain (one of the three great sources of the Rhine), and the Pass of the Gemmi, near Zermatt, Canton Wallis, Switzerland.

Splügen Pass is approached on the Swiss side by the *Via Mala*, a rather unfortunate name, it would seem, but it dates from earlier days when the road was notoriously 'bad.' Today it is one of the most beautiful and interesting roads in Europe, rising as it does through the sunny forested slopes of the Nolla to plunge suddenly into the precipitous gorge of the Rhine, the old *Verlorne Loch*. The abrupt change from the warmth and sunshine of the Nolla bank to the chill, gloom, and darkness of the gorge is very impressive. The almost perpendicular sides of the gorge rise in places to a height of 1600 feet, the path between them being often less

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than five feet wide, and the road in its meanderings crosses the river itself no less than three times. The picture shows the pass from the Italian side of *Monte Spluga* as it is there known, and also shows at the left one of the covered arches or avalanche galleries, as they are called, peculiar to this road.

Snow presents the great problem of Monte Spluga and these galleries are designed as a protection against the heavy fall of winter and the inevitable avalanches of spring when the melting of the snow begins. They form a kind of above-ground tunnel, with sloping roof and side-openings for light, and are often from 600 to 800 feet in length. It was in the Cardenell gorge in 1800 that the French under General Macdonald sustained such terrible losses, and the dangerous Liro Gorge can tell the same tale. It has long been the custom to ring bells in the refuge-houses during the heavy snow-storms to guide travelers to them, and for weeks at a time in winter only second-story windows are visible above the enshrouding whiteness.

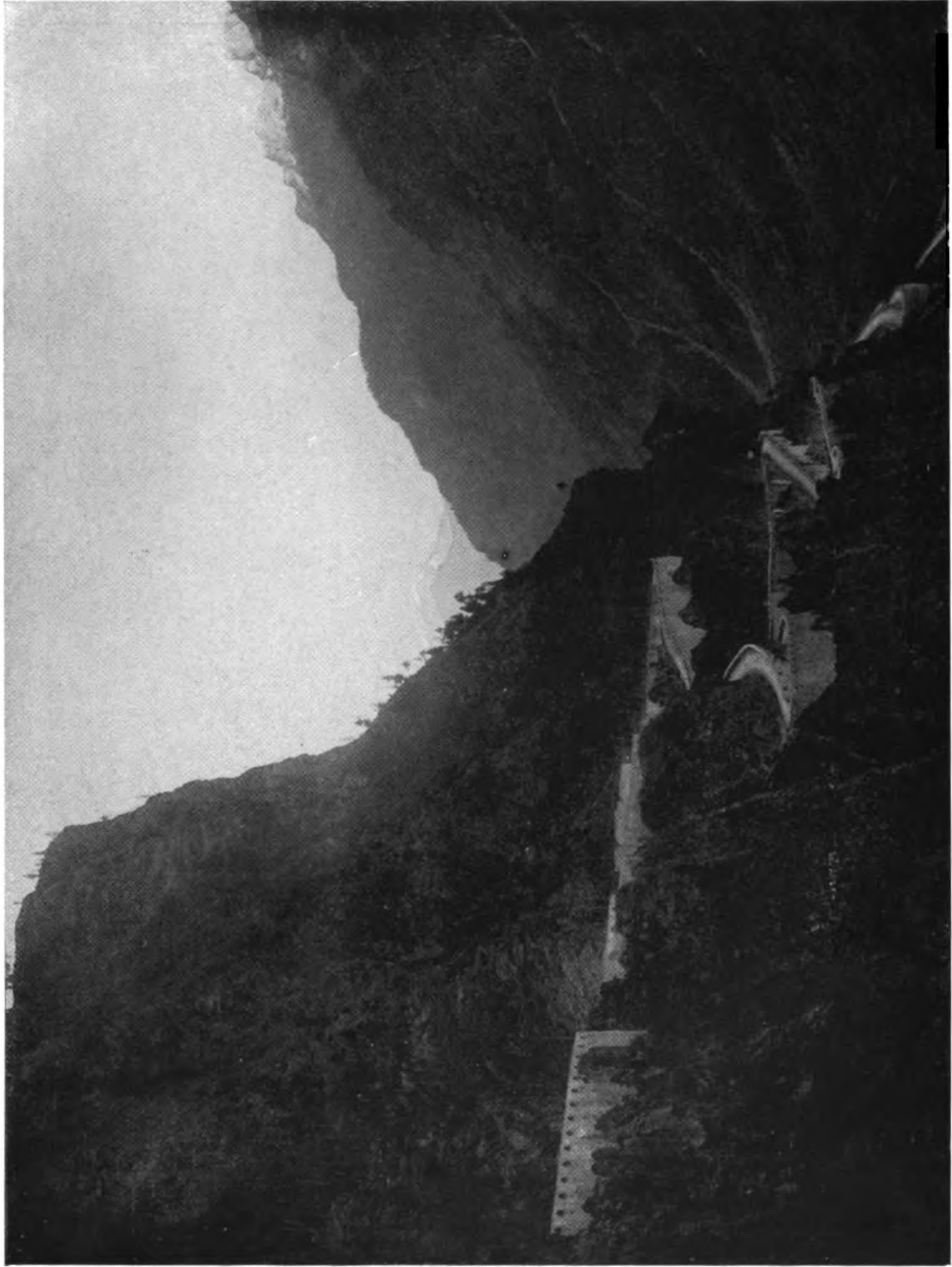
A wonderful view of Alpine peaks is the reward of a steep climb up the Pass of the Gemmi to the summit. On all sides rise the majestic heights, Monte Rosa, the Barrhorn, the Brunnegghorn, the mammoth Weisshorn, the great truncated portion of the Matterhorn, the beautiful Pointe de Zinal, the Dent Blanche, Dent de Perroc, and Dent des Bouquetins. Through wooded slopes rich in flowers, the windings of this road rise almost like a spiral staircase. It is the steepest mountain road in Switzerland, and possible of ascent only on foot — so precipitous in fact that the distance from summit to valley, 5400 feet, can be easily covered in an hour. In the picture the famous Louèche les Bains, sought for its mud-baths, is seen in the valley at the left.

But Mt. Blanc is the real glory of the Alps, noted equally for its stupendous granite formation, for its glaciers, the phenomena of which are mainly studied in the Alps, and for its glamorous beauty. It is the highest mountain in Europe, and since it overtops even the lofty *Pir-pañjal* of the Kashmir range by some 500 feet, the Alps as a whole have been compared with the Himālayas. But the comparison is hardly apt, for as one writer remarks (Professor Ball, F. R. S.) there are valleys in the Himālayas into which the entire Alps could be cast and not make more than an appreciable difference in the topography, viewed from a distance of ten or fifteen miles. Nevertheless this mountain is one of the crowning glories of Europe and truly the monarch of that mighty series of ranges whose lakes feed the great, fertile plains of upper Italy, and whose higher regions never leave the realm of silence and perpetual snow.



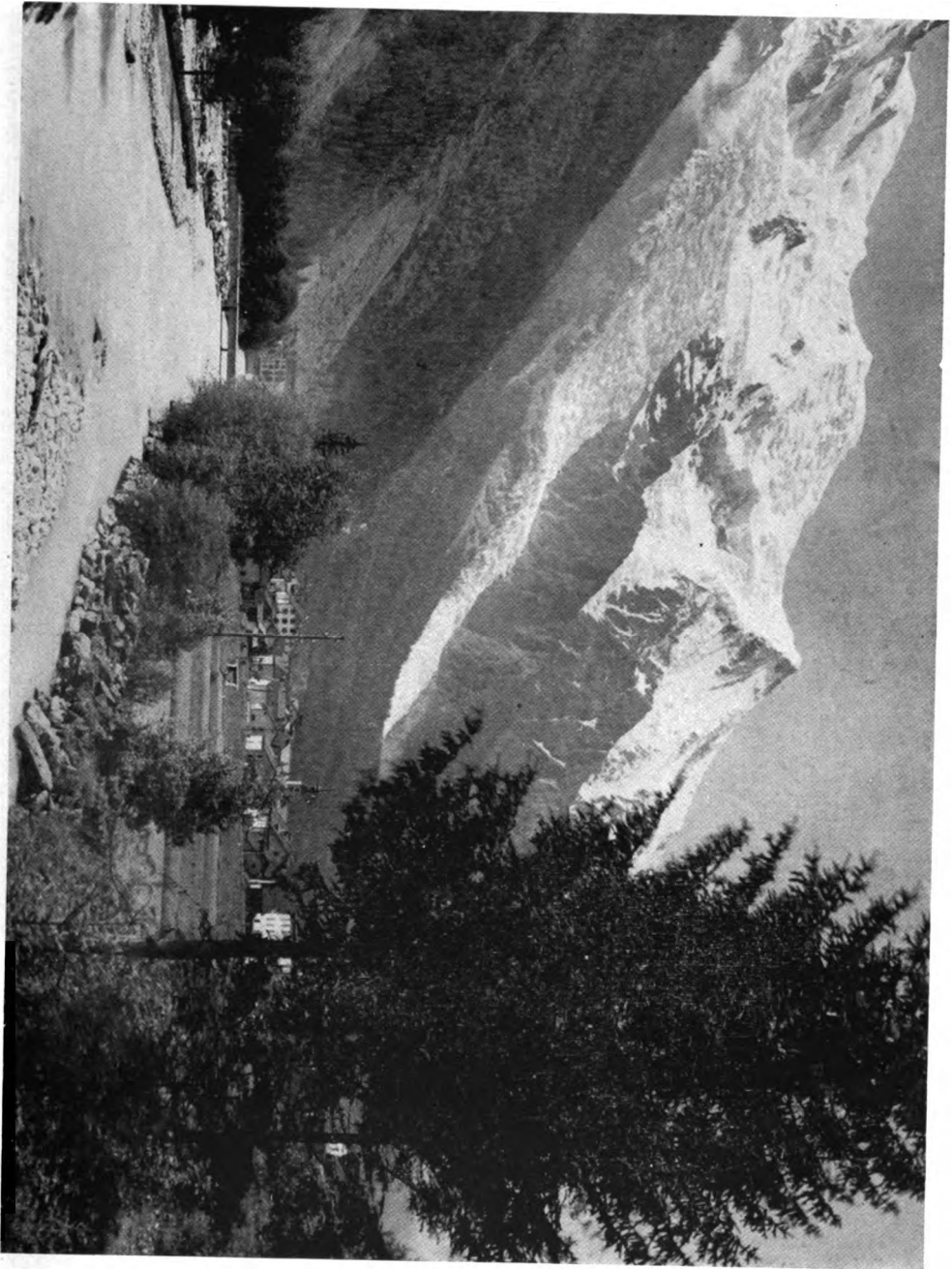
Lomaland Photo & Engraving Dept.

PASS OF THE GEMMI, NEAR ZERMATT, CANTON WALLIS
SWITZERLAND



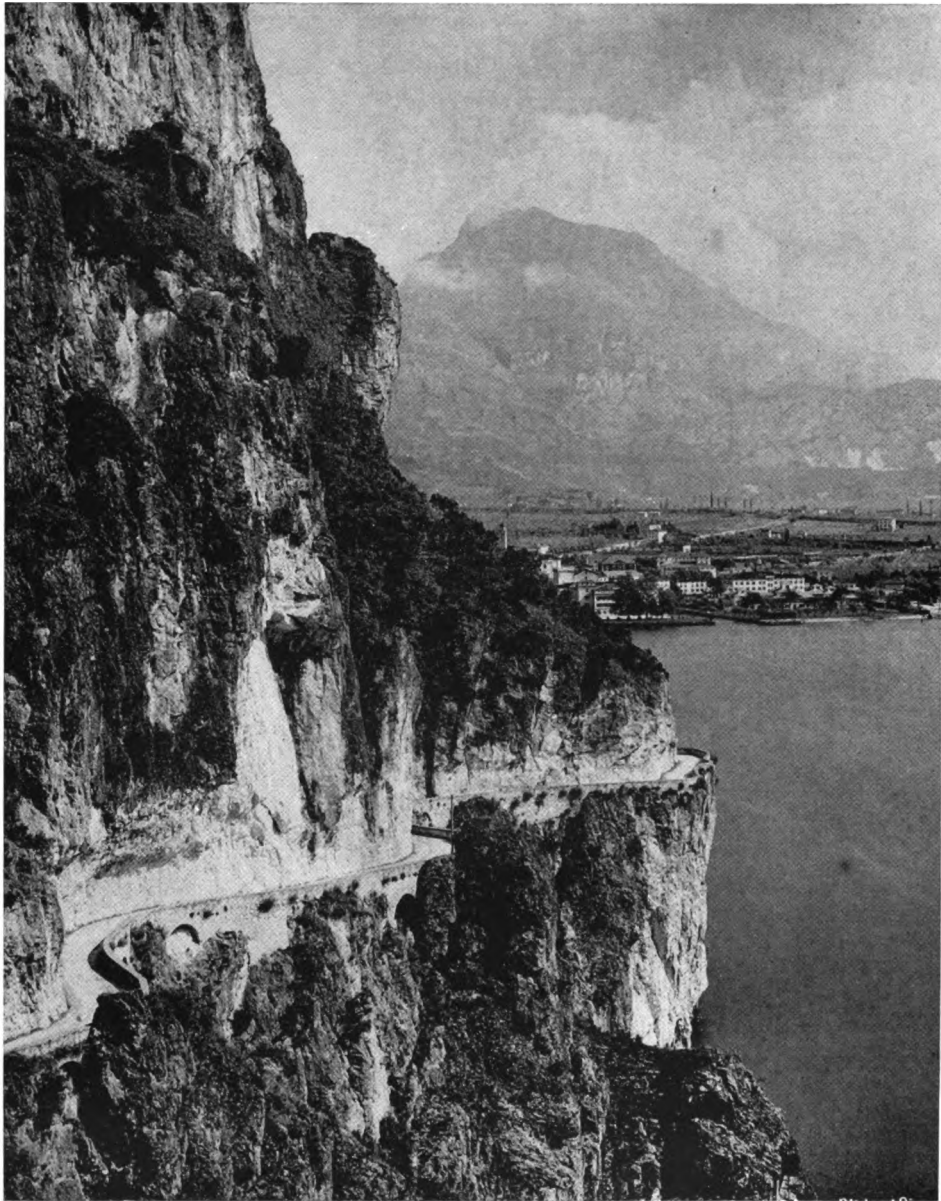
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THE SERPENTINE ROAD OF SPLÜGEN PASS, BETWEEN ITALY AND SWITZERLAND



MONT BLANC AND THE VILLAGE OF CHAMOUNIX

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PONALE ROAD, LAKE GARDA, NORTH ITALY

Lago di Garda, the *Lacus Benacus* of the Romans, is the largest of the North Italian lakes. Its sunny west bank stretches out into the famous Riviera, while at the north it is bounded by precipitous cliffs. The wonderful Ponale Road extends around the lake, in places rising high upon the cliff sides. The water is a deep, bluish green.

Riva, the old gateway to Austria, is seen at the left, a busy port where the old *Rochetta* and castle of *La Rocca* equally claim the tourist's attention.

THE REALITY THAT YOU PROFESS

(From an old manuscript)

GRACE KNOCHE

"Each one of you is a mystery to yourself, in a sense, for man is not one but two."

— *Katherine Tingley* to her Students

I WAS very tired, and for a moment it was a question: should I go on with the task in hand, or let it go undone? But only for a moment, and gathering up my own strength, and more that seemed to be in the air, I attacked the duty with renewed determination and shortly it was finished. Oddly enough, instead of leaving a sense of fatigue in its wake, there was a great restfulness and ease. A bee that is spending the winter in my room buzzed lazily over, settled a moment on my face, then droning and humming sailed round and round my head. Only a bee — sacred to Hathor in the old days, they tell us, and a gift from other spheres; a tiny piece of life, yet so tenderly responsive to human love and care — well: all I know is that shortly, together with the bee, I found myself entering . . .

It was a hall, and yet in earth-terms not a hall. It seemed to be also a world, and it was built on two sorts of foundations, if such a thing can be. One of these was masonried into what I had knowledge to see was the solid granite of those old forgotten mountains to which the builders of Upper Egypt used to go for materials for their work — work which antedated the Pyramids and now is perished even from memory. The other was masonried into something whose composition defied me, for I saw that it was no earth-substance at all, but though definite in its boundaries and extent was an immaterial something belonging to a finer plane. It suggested the rare pink alabaster that Egypt knew so well how to use, and I wondered if it might not be that in some still antenatal state.

The hall was columned on all sides — huge columns they were, as gigantic as those of Karnak — and a portion of it was hypostyled in the same way: the way of Egypt, though a more immemorial way, for neither columns nor walls nor any part were of Egyptian design as we know it today.

As to the dome: whether it was merely deep azure and studded with stars to represent the sky, as was often done in the temples of earlier days — its loftiness giving it the mystery that I could not fathom — or whether it was actually the vaulted sky, seen as at night when strewn with constellations, I have no idea. Perhaps the temple had two domes

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as it had two foundations. It was all very natural, at any rate, and nothing about it seemed strange.

Through this hall a long, broad path led in an easy, graceful curve from end to end, and from this numerous bypaths led out. And far from being empty, the hall was tenanted with a living, breathing company, most of them of more than earthly beauty. They were not human, as I had the knowledge to know, but yet, for purposes I could not discover, were in human guise at the time.

As I passed along they extended to me their hands, gracefully, modestly, appealingly, selfishly, graspingly, tormentingly, beautifully, depending on the nature of each one. For there were beautiful hands and hideous ones, young hands and old, tender, petal-like baby hands, hands crabbed and gnarled from age and selfishness, hands sweet with incense, hands fragrant with breath of rose and violet, and still others that were foul with dank odors and soiled with grime and blood.

Behind the hands there were — not faces, for the heads of all were veiled, but garmented figures — figures that like the hands were young and old, bowed and joyously erect, heavily bent and disfigured, and many of them light as petals, for they seemed hardly to touch the earth. Some expressed pleading, while others rose straight and stern as though in command. Others of them lured me with an unearthly loveliness. Their garments fell in lines that seemed modeled on the sweep of the stars, lines that no designer on our planet has ever approached for beauty, nor ever will. Some were garmented in sunrise colors and others were flame-hued and peacock-hued, glowing and scintillating with an iridescence not of earth. Some were clothed in garments that were jaundiced and dull, as though an amateur had painted them and had muddied his palette at the start. A very large number were garmented in soft gray — the gray of twilight and the dove's neck — and the figures beneath them were gentle and beautiful, I could see, and very strong.

I questioned long about these last as I went along, for these, too, held out their hands — strong and shapely hands, wonderfully beautiful hands, with no jewels to mar or hide them — and there was about them an indefinable atmosphere of confidence and peace that the other figures did not possess. While some of the hands pushed in as if they would seize me, and others terrified me with their crowding, and still others seemed to work a spell upon me that I could hardly resist, these of the soft gray garments waited like daisy-things in a meadow, very modest, till I should come up with them. I thought of the old Tower of the Maidens as poets had pictured it and as I had dreamed it before. But it was nothing to this for beauty, for here too were armored, splendid figures, many of them, some dashing and slashing and brilliant and others powerful and calm.

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There were philosopher-figures there, also, or so it seemed. And all seemed to have two foundations, if one may speak that way, just as the masonry did: one of an outer, visible stuff and the other of some finer garmenting, woven on invisible looms, with long threads of passion here, or of soul and glory there. They were not human in the sense of that Light and Fire that makes man more than man; were they pictures, messages . . . ?

I was drawn to clasp hands with them, and indeed knew that this was what I had entered the hall to do; but I was free as the air to choose. The gray and modest ones did not attract me, while I shrank from the soiled and cruel ones; but the flame-hued, the iridescent, the beautiful ones! oh, the beautiful ones! I clasped the hand of a handsome soldierly figure — and it gripped my own as in a vise. Shrieking with pain and fear I sank to my knees and with a supreme effort of will tore my bleeding hand from the steel-like grasp and pushed the cruel figure away. Where it stood was only a floating, mist-like veil, which waved as if it were beckoning to me, and then slowly dissolved.

My hand was terribly bruised and as I stanchd the bleeding I noticed the slender woman-hand of a modest gray figure held out to me. Gratefully I clasped it and at the touch the pain was gone. But greater than the miracle of healing, all the fear left me and the old confidence returned. Then a jeweled hand, soft and beautiful, came into view and I was attracted to that . . . oh!

I need not detail every shock that befell, nor every mistake that was made, nor every miracle of healing that took place as I walked down that strange path, clasping now this hand and now that: nor need I tell of hands that tried to snatch me into by-paths, and other hands — only would I clasp them — that tried to hold me safe; of the pain and hideous torment concealed in the guise of purest beauty, which of itself was but a mask, designed to lure and kill. Truth to tell, I have little pride in the record of that walk, for I need not have been hurt at all. No hand had power to touch me of itself; I alone could give permission, and . . .

I did give permission again and again, against my wish, against my desire and will, often and often, and at last I became aware that there was no longer one of me but two, and that between those two a battle was going on. This is the next thing to be related: *I was not one, but TWO*, and between the two there swung the bridge of my thought as it were, a link between them, and this link was now a battleground, a new Field of the Cloth of Gold, where opposing kings of power met and challenged each other and whereon alone the issues could be joined. I became now

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one of these two, and now the other, as the parley carried forward or the hot lines clashed and joined — or rather I stood within their presence, as though I were a part of them only, for I was still 'myself' and I oscillated back and forth between them.

You will ask how that could have been when I describe them, for one was tall and radiant, sublime in power and tender strength. He might have been the Spiritual Warrior of whom I had read and dreamed before I entered this hall but who had never been, before that entering, more than an abstraction to me. The other was a compact of selfish cunning, envy, greed, hate, and fear. How could I have shifted so and so swung over to him, again and again? Him, too, I had read about in books, and I had seen myself in fancy destroying him with zest and ease, many times — oh, yes, many times! It was not so zestful now. I was no longer 'I,' but a suffering, oscillating point! Oh heaven!

At last, bruised and buffeted, trampled and gashed and sore, jaded and worn with agonies of soul and body both, I began to see a light. I extended my hand to one of the gentle gray figures with a new determination and strength — and even as I did so the spirit of the Warrior seemed to enter me. I turned upon that compact of selfishness — that unspeakable Something that had dared to parade as 'myself' — and I dared and defied it and challenged it to do its worst. But no sooner had my risen Will touched it than it too dissolved, perished, vanished away, and I knew that I was free. I turned to the Warrior and looked up and ahead, and wiped even the memory of this Thing of Horror from my heart. The gentle gray figures stood beside me again, and as I clasped their hands, understandingly now, I was healed, I was healed. Then for the first time the Warrior opened his lips.

"Now you may question me," he said. And I asked him, "What is all this?" And he answered, "This is life." "It is no life that I have ever known." "Yes," he said, "it is the life you know daily. It is the Hall of Learning, which is only another term for the school you call earth-life."

The bee was buzzing tempestuously. It flew from figure to figure wildly, joyously, with a flight like that of a bird. At last it settled on my shoulder and I turned to the Warrior again, for the veiled and beautiful denizens of the hall, the flame-hued and alluring ones, were slowly dissolving, mist-like, veil-like, phantasm-like, beckoning as they went, and I could not bear to see them in their beauty disappear. "Who are all these?" I asked. And the Warrior replied: "They are life's teachers, her challengers, her tempters, if you wish to call them so. For their task is to challenge you, tempt you, teach you, test you and bring you to your strength."

Then the scales dropped from my eyes, and I saw that the glitter

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and gleam and iridescence and hot flame which had so allured me were but the reflected fires of foul things. I saw the fierce fires of passion and hate playing around them, and around the bent and sordid figures which grew still more bent and sordid as they wavered, thinned, and, veil-like, floated away in mist before my eyes. I saw it all.

But looking at the flower-like, dove-like figures — for these were not dissolving but on the contrary seemed to be gathering solidity and strength — I saw about them a radiance and a glory that lighted the whole place with such a light as “never shone on sea or land.”

“Tell me,” I cried, “What are these? *Who* are these? Will they go with the rest? Oh, that I cannot bear! Bid them stay!” For truly they were as goddesses and gods, celestial things sent as if to summon heaven back to the heart, stars come down on earth to lead and light us! “*Who* are these?”

The Warrior smiled and answered, “The number of them is legion but the name of them is one. It is *Duty*.”

“Duty?” I forgot all deference. “Why, these are no abstraction. They live, move, breathe, they heal and bless, they are creatures with a very life of their own!” “Duty lives,” said the royal Companion at my side. “Duty is no cold abstraction; they are deluded who imagine so. It is of the essence of life. It is an urging Spirit, a living Creation, a positive, soulful, beneficent Guide.”

My head whirled, and I could only stammer, “But is it real?” “It is Reality itself,” were the words I heard beside me. “*It is the Reality that you profess.*” I would have questioned further, but He stood with finger on lip.

A fresh breath swept in through the open door and I sensed an indescribable fragrance that came and went. The bee was on his saucer, lazily sipping the sweet. Only he seemed tired — perhaps from the flight.

“‘GIVE me understanding that I may keep thy law,’ prayed the psalmist of old, and this should be the daily prayer of all humanity. If one has the understanding one can keep the laws — laws which Theosophy teaches are inherent in every atom of the universe, by which man evolves symmetrically towards perfection. One working conscientiously with these laws finds himself in harmony with nature, recognises the reality of the soul-life and begins to taste true happiness.” — *Katherine Tingley*

THOUGHTS ON MODERN PHILOSOPHY: WHAT IS TRUTH AND WHENCE ITS ORIGIN?

M. MACHELL

(Student, Theosophical University)

"There is no reason to think that any truth is native to the mind in any other sense than that the mind has capacity to cognise it. The relation of the mind to all kinds of truth is the same. The mind cognises, truth is cognised. No truths are evolved from the mind except as the mind is the object of cognition."—ALDEN: *Elements of Intellectual Philosophy*

WORDS, words, words! How significant they are — and yet how obscuring! Broadly to contradict in unqualified terms any man's position in a philosophical discussion is to incur the danger of doing him a gross injustice. A and B discuss philosophy. A utters his conception of a certain truth. B hears and receives A's utterance. Query: does B receive what A delivers? With almost perfect safety one may say no. Behind A's statement is A's character, A's mental outlook, A's hereditary tendencies of mind, A's temperament and his peculiar mood at the moment of uttering his statement. The same is true of B. How then is it possible for B to receive more than an approximate idea of what A actually means and feels when he utters his thought?

With this thought in mind I would like to discuss the above quotation as its meaning appears to me. As I understand the above words they imply that all truths are external phenomena which the mind contemplates just as it might contemplate a house, a ship, or a locomotive, and that it, the mind, is incapable of evolving from itself any such truths, just as it is incapable of evolving from itself the house, the ship, or the locomotive. This being the case, what means has the mind of declaring any statement, principle, or phenomenon as 'truth' — what is its criterion? You may reply: 'By comparing or referring any given statement to other statements known to be true.' Then I ask, how are those other statements known to be true? You reply: 'By referring them to those fundamental laws and principles upon which our universe is constructed.' To this I ask again, how do we know that these 'eternal and fundamental' principles are true — what do you mean by 'true'? To the first you might reply, by their age-old and universal acceptance and by the dictates of logic and common sense. To this I reply that there are many who will disagree with you about these same principles — who will declare it to be their firm conviction as the result of long years of research and philosophic study that there is no 'law' governing the universe, no solution of the problem of existence, nothing but blind force and chance in anything.

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This you may declare to be the conclusion of an abnormal and disordered mind. Yet in many cases it can be shown that the person in question has arrived at his conclusion by a contemplation of the same facts and the same so-called truths as those which you have enlisted to deduce perhaps the opposite conclusion. If you are to depend on reasoning alone and the comparison of so-called truths of long acceptance, any and all sorts of conclusions can be reached according to the bent of the mind contemplating them. To the second of the above queries one might perhaps suggest that Truth is that certain innate fitness of things which brings facts and phenomena into a harmonious relation with the apparent nature of the universe. Needless to say, this is an exceedingly general and crude definition, but for the sake of its elasticity let us accept it temporarily.

To refer again to our quotation: "The relation of the mind to all kinds of truth is the same. The mind cognises, truth is cognised." Let us see. Here are two truths: All right angles are equal. Brotherhood is a fact in nature. The first of these I think everyone will accept without argument. The second some will accept equally without argument, others with reservations, while others again will flatly deny it to be a truth. Is the relation of the mind to these two truths the same? The question would be better stated, Is the same mind capable of cognising these two truths?

This introduces a new issue into the discussion, the meaning of the term 'mind.' Evidently Mr. Alden conceives the mind as singular in its aspects and functioning, and not differentiated into brain-mind, intuitional mind, etc. Yet, so far as I am able to understand the matter, this is the most vital consideration of the entire situation.

In discussing what seemed to me to be the meaning of the introductory quotation I suggested that it was impossible to rely upon time-honored and universally accepted principles alone as our criterion of what we call truth. I would submit that there is more in it than this. In our actual experience in life is it not true that we know *about* things and experiences we have read of or heard others recount, but we *know* those experiences through which we ourselves have passed — those experiences and that knowledge are verily our own and cannot be taken from us. Whatever statements we make regarding those experiences we make from knowledge — they are part of us. Now may not something of the same kind be true regarding our cognition of truth? In other words may there not be — rather, *must* there not be — some connecting-link between the eternal verities of the universe and the cognising mind? Must not their cognition be rather a *re*-cognition, the renewing of an age-old acquaintance? And if this is so, then the question, Whence the connexion and whence the

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original acquaintance — a question which brings us to the very heart of our subject, namely the relation of man and the higher mind of man to the universe in which he lives.

I say 'man and the Higher Mind of man' — for according to Theosophy this is an indispensable elaboration of the subject, the existence of mind as complex and not simple merely. According to Theosophy, in the cognition of the two truths above stated — All right angles are equal; Brotherhood is a fact in nature — two different phases of the mind are exercised: the lower and the higher mind; the reasoning faculty and the intuitive faculty; not two faculties of one mind, but two entirely different phases of that mind. I emphasize this fact for the reason that while the mind which reasons out the first geometrical truth can equally well reason out the second ethical principle, that principle will only become a living working power in the man when grasped by the higher, intuitive mind. Further, I believe I am correct in stating that Katherine Tingley, — the present Leader of the modern Theosophical Society, established by Madame Blavatsky and continued by William Q. Judge, — has said that the fullest comprehension of this fact of universal brotherhood could only be arrived at by the exercise of the imagination, which is spoken of by her as the bridge between the lower reason and the higher creative mind. This gives us three aspects of cognition — a significant and constantly recurring triad. Having suggested these three aspects, the way is made more clear for consideration of truth and its cognition.

First I would submit the necessity of some definite *a priori* relationship between the cognising faculty and the truth to be cognised. Without such a relationship, it appears to me real cognition is impossible. Were any one to ask me to express to him the essential nature of the art of painting, not being an artist and not having done any painting, all I could tell of that art would be what I had gathered from contemplating the works of others and listening to the views of those who did paint — nothing but second-hand hear-say evidence. The reason for this would be that not having handled brushes and paints myself, no reaction had been set up between my cognising faculties and the manipulation of those implements to produce a picture. If on the other hand one were to ask me to give my impressions of the essential nature of 'cello playing, being a 'cellist, and having played for a number of years, I could speak with a degree of knowledge of the actual art itself. My statements would necessarily be only partial and relative truths, since each year of experience must add to my experience and so modify or extend my comprehension of the art. The important point is that here is a definite *a priori* relationship between the cognising faculty and the thing cognised — the relationship of physical contact, exercise and experience giving one the

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power to express a certain degree of knowledge of the truths of this art.

The idea suggests itself that in a deeper sense the same principle must hold good with regard to our cognition of what we call truth in the abstract. First of all, truth must be an established inescapable fact. Secondly some part of man's cognising faculty must have already established a definite relationship with truth, upon which relationship it is dependent for what one may call its exoteric recognition — *re*-cognition, not cognition merely — of it.

Let us now turn back to our somewhat elastic but very serviceable definition of truth, and make that a starting-point for another line of investigation: "That innate fitness of things which brings facts and phenomena into a harmonious relation with what appears to be the nature of the universe."

Needless to say, man is not solely dependent upon his own investigations and study for the discovery of truth. In all ages there have been great spiritual teachers who have propounded truth as it relates to the various aspects of life. But supposing no such teachers had come to the world; supposing a human being of clear and unspoiled intellect, in all respects normal, were to set out to discover truth without external aid, what course would he pursue? Since the course must vary with the individual, may I suggest one course which it seems to me might rationally and profitably be pursued?

The healthy and normally-minded searcher for truth in contemplating the natural world about him would note that day and night follow each other in regular and unchanging order, with compensating variations in the length of each according to the seasons which likewise recur in orderly sequence. He would note that the flowers which depart with the winter return with the spring; that the birds and beasts have their regular periods for migration, for hibernating, for mating, for nest-building etc.; that by planting the seed of corn, from it will spring a corn-stalk, which in its season will bear an ear of corn; that from a poppy-seed a poppy-plant will spring; that the ear of corn never comes from the planting of the poppy-seed nor the poppy-plant from the corn-grain. It is not crediting this seeker after truth with more than normal susceptibility and sensitiveness to suppose that standing on some hill in the early morning watching the colors of the rising sun in the east he should discover that the sunrise was beautiful, that the air about him was pure and life-giving, that there was joy in the living things that filled the earth, grace in their movements, harmony in the forms and colorings of the natural world? He would perceive that Law, Order, Harmony, and Beauty, are truths of the universe about him. Nor would these be detached and extraneous phenomena to him. He would feel them, be affected by them, and know

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them to be part of his own nature. He would know this *first* of all through his *intuitive* consciousness — would feel it to be so; doubtless he would later enlist his *reasoning* consciousness to support his feeling by logical argument and deduction.

Now why, we may ask, should our seeker after truth find these ideas of law, order, harmony, and beauty familiar to him, why should he *know* them to be part of the eternal verities of the universe and of his own nature? In the answer to this question Theosophy voices the profound and far-reaching message which alone has power to revolutionize the accepted ideas of man's life and destiny. Theosophy declares that these eternal verities *are* familiar to man because they are expressions of that divinity in the universe which is at one with the divinity in him.

Theosophy teaches that all life is an expression of the inbreathing and outbreathing of the Great Breath — the Source of all — the systole and diastole of the Infinite. In the out-breathing we have Deity manifest — the Universe and all that it contains. In the inbreathing we have what the Hindû calls pralaya — unity, chaos, non-manifestation.

From this divine source of all each human being is a ray, endowed with a manifesting vehicle — the body, and with a thinking principle of complex nature — the mind. The ray — the real man — Theosophy terms the Soul. It is impersonal, constant, and cannot be touched by death for the reason that it *is* a ray from That which forever is, whose exterior manifested form is this universe. The thinking principle which is a neutral instrument, can be played upon either by the soul from above, or by the mortal personality from below. For its right functioning it *must* be played upon by both, for both have their place in the human scheme. In the first case we have a manifestation of the Higher Mind utilising the faculties of intuition and imagination; in the second case we have the brain-mind manifesting with the faculties of reason and logic.

Because the thinking principle partakes of this divine nature of man, or rather is susceptible to its appeal and dictates, it is therefore self-conscious — it can contemplate its own functioning. This is what differentiates man from all other kingdoms of creation, makes him ruler of all other kingdoms.

In this thinking principle of man is locked up the wonder and mystery of the human being, the origin of this absorbing maze of human existence and destiny. From it springs that entire mystery-drama, that riddle of the ages, human life. As one of the Theosophical Leaders has said:

“Man is a thinker and by his thoughts he makes the causes for weal or woe.”

Human nature would be a comparatively simple and transparent subject for analysis and observation but for the nature of this thinking

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principle. Devoid of self-consciousness and the power of choice, endowed merely with instinct like the animals, man would react in a constant and pronounceable way to any given experience; he would live by a law blindly, which he would be powerless to violate. But as it is, no law binds him absolutely; his is the power of choice. Subject to moral law, he is likewise the maker and embodiment of that law with power to profane the harmony and order of the universe, for which profanation, truly, he must meet the consequences ultimately. Consequently, of man and his reactions nothing can be foretold or counted upon — “As a man thinks. . . .”

Hence it is that for the human being absolute terminology is wellnigh useless. With him there is no absolute in the affairs of the universe, all is relative. And the world in which he lives, instead of being definable in simple direct terms as one constant phenomenon to which all react similarly, becomes definable only in an uncertain, changing relative expression. For each in speaking of the world about him sees and defines it through the medium of his own conception of it — the product of his own thinking principle. In fact each man *is* the world he talks about and lives in and of that world he can utter no word that is not an expression of his own interior state. Though six different people look at the same tree and agree that it has green leaves, it has been proved by experiment that the mere physical function of sight varies to such a degree that the chances are that no two of them see the same shade of green. How much more diversity must there be therefore, to the statements of moral and ethical conceptions by any number of persons!

Therefore it becomes evident that there is really no line to be drawn between Self and the universe. They are one, and the reactions of any individual to his environment and circumstances are an altogether *interior* phenomenon dependent upon interior conditions. We carry our universe about with us and *within* us, and that universe only changes as we change our interior nature and thinking principle. The question then arises: Is all Self, or is there any Not-self, and if so, what is Not-self?

In the Theosophical teachings occurs a statement which must have been difficult for many to grasp in its full significance and to accept in that significance. It is: “Compassion is the law of laws.” The law of laws — the ultimate, highest, supreme quality.

Have you ever engaged yourself in the work of making a good time for some one, or ones — for a group of little folk, or some few who were poorer or more unfortunate than yourself? Do you recall the experience when your little treat took place and throughout the hour or hours of it you were completely absorbed in *giving* yourself to those you were seeking to help or entertain? Do you recall the perfect joy of complete absence of yourself from your self, the entire oblivion that there was such a thing

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as your 'self'? Do you recall the strange, almost distressing sensation of getting back to your regular line of action and to yourself? Ponder deeply on this experience.

There is a thing called sympathy, by means of which we put ourselves in the place of another and seek to see and feel as that one sees and feels. It is the first step to the greater compassion which the Helpers of the race exercise and know. As the imagination is the bridge between reason and intuition, so sympathy is the bridge between self and not-self. And Not-self is — the Self of All, the Self of the Universe, the Self from which each of us has emerged, the Self for which each of us must ultimately work and the Self into which each of us must ultimately be merged. In the attainment of the Greater Self, or Not-self, we attain to Compassion, the Law of laws. From reasoning on the objective and subjective we pass to intuitive knowledge of the blending of the two. From that knowledge we perceive the two in one and that one in essence is TRUTH! From action performed by self in its search for the Not-self we pass through sympathy to compassion, the Law of laws — Truth. Hence it becomes clear that for the perception of truth intuitive knowledge is necessary; that intuitive knowledge is an attribute of the Greater Self of man; that the realization of identity with that Greater Self is only possible through compassion. Therefore truth and compassion (selflessness) are synonymous, and the attainment of truth is the attainment of selflessness. Such is the teaching of Theosophy.

Now we return to our starting-point — the ultimate touchstone or criterion of truth, the *a priori* relationship between the cognising faculty and the truth cognised. It is the Higher Mind, the intuitive cognising faculty of the Not-self, whose unerring vision dwells in "that little spark of celestial fire called Conscience."

This Not-self in its divine origin is one with the inner self of the universe, the Divine Self of the universe. Truth absolute abides in each. Hence within the soul of man dwells ever that interior *knowledge* of truth which leaps to meet and acknowledge its expression in the fundamental laws of the universe. Wheresoever we find these greater truths recorded in gospel or allegory, they are the record of the deepest interior knowledge of the heart of man. In the words of William Q. Judge:

"Not any one of these religions could have been the whole Truth, but each must have presented one of the facets of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. *They grow out of man's inner nature and are not the result of revealed books.*"

Not by long and profound reasoning and intellectual research alone can the Great Mystery be solved, but chiefly by giving the self in service.

"The way to final freedom is within thy SELF. That way begins and ends outside of Self."

FANNY JANET BUSHBY --- IN MEMORIAM

G. K.

"Simple? Why this is the old woe o' the world;
Tune to whose rise and fall we live and die.
Rise with it then! Rejoice that man is hurled
From change to change unceasingly,
His soul's wings never furred!"— *Browning*

FUGITIVE pages from among the notes and correspondence of one who will not add to them now, are on the desk before me: jottings on art, music, history, literature, philosophy, and life; passages copied from the ancient Bibles of the world, both east and west; sentences in the old familiar hand that are worthy a place beside them; notes from lectures by Katherine Tingley or from her talks at intimate meetings; extracts from the writings of H. P. Blavatsky and William Quan Judge, and so on. Fugitive pages, finely penciled and with many interlineations: obviously the writer of them never dreamed that another would see them — and with a gathering mist in the eyes. But they tell the story of a student's deeper life in a way that forbids thoughtless questioning and asks one to pause and reflect.

Fanny Janet Bushby, an English student who lived for many years at the International Theosophical Headquarters at Point Loma, passed away early in the year. Her death was due to several years of illness; she had returned from England only a short while before, at last untied from business cares and free to realize the dream of her life — undisturbed devotion to Theosophical work. She was only sixty-six — past middle life in the estimation of the world, but in reality just entering upon a fresh, new life, as she once said to the writer, and entering in a spirit of enthusiasm and youth. Then came the end, with a suddenness for which only she herself had been really prepared.

The personal, outer woman that the world knew as Fanny Janet Bushby is no longer with us, it is true, but there lingers an indescribable something born of her devotion, and it sweeps in upon both mind and memory like an aroma. It is impossible that the Soul of her does not feel and know, impossible that it should not send back on the invisible currents of love and trust some radiance of the Diviner Life beyond the veil.

There was in our comrade a depth of spirituality and aspiration that was unusual even for a student of Theosophy, and it was rounded out by an intellectual grasp that made large considerations the natural thing. She had traveled extensively in Europe, America, and in the Orient, especially in China, Japan, and India. In Java she had lived for years. To these experiences she brought a habit of spiritual inquiry and reflexion, and later, after her meeting with Katherine Tingley, the illumination of

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Theosophy. Because of this she seemed to find some of the secrets of national life and customs in every land, secrets that in the very nature of them are not to be penetrated by the superficial thinker or the self-interested mind. She was a great student of antiquity, particularly of the Vedic period in India when (to quote from one of her little pages):

“the home-life was lived in simplicity and perfection and every day was guided by the spirit. Every householder was his own priest. Truly mankind has fallen, since those days, into deep materiality.”

The tragedy of the recent war affected Mrs. Bushby deeply, for close ties were involved; but she never lost sight of the vision of Theosophy, the ideal of a true internationalism and a future humanity moving forward into the sunlight of good will. Thus, from her notes again:

“Our duty is to sow seeds of heart-union between all men. . . . The race is bound together in solidarity, and as a whole it rises or it falls, it suffers or enjoys.”

“Wherein is the strength of the future? That is indeed what the arming nations desire to know, and some proportion of them feel that it is *not* in material armies and guns. . . .”

“This brooding spirit of peace, compassion, and hope! Can such a message fail to reach the hearts of men? Can it fail to inspire, even among the nations, a unity sufficient to bring about better things? The assurance of this is a certainty to Theosophists because of their unity, leading to harmony and peace.”

“Let there be justice and truth. Yes, Truth, the simple ‘yea’ and ‘nay,’ with never a lie to arrest the wings of the Soul.”

All students of Theosophy, and the general public to a degree, are familiar with the efforts made by Katherine Tingley in 1914 to stem the tide of the world-war just then threatening to submerge Europe. Here is another quotation from the little pages referred to:

“More than a year ago the Leader daringly threw down the gauntlet when she proposed that our nation take a stand on Brotherhood as a fact in nature, and on the interdependence of nations. It was felt, realized, understood by many as a challenge. She said then that if our country could seize its opportunity on lines of Brotherhood, it would do more than we dream of. But the gauntlet was not picked up. The power to do so seemed lacking. There was a pause — the usual ‘we know everything and can teach *you*’ attitude of the ordinary mind — and the opportunity was lost. Then was the Leader a Teacher indeed.” (Written late in 1915)

Mrs. Bushby became a member of the Universal Brotherhood and Theosophical Society after a ten minutes’ talk with Mme. Tingley, a talk in which membership was not mentioned and which in itself gave no hint of the transformation of an entire life that was to follow. From long years of restless searching Mrs. Bushby literally entered upon another life wherein all was confidence, surety, *knowledge*. Storms that would have swept an edifice less securely based into old seas of restlessness again, had no effect upon her. A steady, unflinching, unflawed loyalty was born from that hour. Never for an instant did she waver; she would not have known how to shirk a duty or turn aside. Her gospel was aspiration, self-examination, service to others, and—*work*. This, also from her pen:

FANNY JANET BUSHBY --- IN MEMORIAM

"Men are always asking the way. Work! Work clears up the problems. Altruism must be carried through. It is only 'an extension of previous belief.' It is the first step, 'through nature to Christ.' Those who respond to the stimulus are ready. With good-will, loving kindness to all humanity, growth will be natural."

This little picture of H. P. Blavatsky is from one of the papers, fragmentary, but with some new notes:

"H. P. B.— 1906-7: London seemed to have an opportunity of knowing something about her and her outer life. [The reference is obviously to the visit there of Mme. Katherine Tingley on the occasion of the first Crusade.] For 19 Avenue Road was on the same side as . . . and usually my p. m. and a. m. exercise took me past the house.

"Her dog Toby often was a companion. Occasionally he chose his own way and returned to the house, for he was independent in mind. Sometimes when restless he would lie within reach of a hand on his head or body, which quieted him.

"Her photograph had always a compelling expression, a soul-searching gaze, an asking, questioning, demanding power. I used to wonder and think what it could be — what one could do. . . ."

During one of Katherine Tingley's Theosophical crusades to Europe, Mrs. Bushby served as hostess at both of the English headquarters and did much to infuse an atmosphere of graciousness and charm into executive and practical activities that needed just this touch. She was a born hostess, as Mme. Tingley once said. Her own spacious home, 'The Vicarage,' at Rye in Sussex, was most beautifully situated and there, as a clergyman's daughter, surrounded by books and music and the most refined companionship, she built up certain qualities of character that needed only the illuminating touch of Theosophy to make them shine out in rare service.

Shortly after taking up residence in Lomaland, Mrs. Bushby was sent as one of a staff of Râja-Yoga teachers to Cuba, to assist in the educational work being conducted there under the auspices of the International Brotherhood League. Not an insignificant asset in such work is a large-minded disregard of petty things, especially as touching woman. She was an active member of the Woman's International Theosophical League of Lomaland, for many years serving as hostess and also as librarian. After her return from Cuba she became connected with the Girls' Department of the Râja-Yoga College, and the following, quoted also from her little penciled notes, will show how clearly she grasped the ideals of Theosophy and the import of the Râja-Yoga work:

"Let us help each other to live in a larger atmosphere. Surely we have other interests than clothes and chatter. How many burden themselves with unnecessary Karma by prevarications! It means hard work, energy, and effort to keep up a lie. Truthfulness would give all a right to equality before the law. I feel that this has sometimes been justly refused. It is not the small, narrow, daily round that women really want in the world, but an enlarged, upward-reaching aspiration on lines of higher, spiritual things."

"Practical work? The children come first; they always work better where order prevails. . . . The strength of the Râja-Yoga system is in its harmony and common sense. It is a balance between eastern and western thought."

"There is no name yet . . . the name which none shall know but he who hath received it;

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the hidden name only to be given to him who overcometh. John the Seer so wrote, and through a study of his words we may come to a clearer comprehension of Katherine Tingley's work and the real aim and purpose of her Râja-Yoga School. That aim is — *overcoming*. . . . The garment of the Christos is of nature, and without seam. Woven in one piece, we may truly say it is Unity."

Mrs. Bushby was not one of those who make friendships easily and as easily unmake and mar them. Her sympathies were keen and human, but a great reserve made it impossible for one to value her at her true worth who did not know her intimately and long. When the deeper notes in her nature were touched, surprise followed beauty, and beauty surprise, as the inner richness of her character unfolded. She was far more at home in the contemplation of spiritual things than in those of the outer life. That one should advert to cheap gossip or the companionship of trashy magazines when one might, instead, converse with Plato, Aeschylus, or Plotinos, with the unknown scribes of the Upanishads, with H. P. Blavatsky or the great mystics and philosophers of time — this was to her unthinkable. Of it she wrote on one occasion:

"Two maxims were constantly in my mind. They took up lodging in my room: 'Be practical,' and 'It is a spiritual movement.' The latter seemed to be written even in the streets and over all the surroundings. I wondered how incoming visitors could talk and chatter so. . . . We are dragging each other down, both men and women, by appealing to and encouraging personal things and smallness. . . .

"For all there is the same atmosphere to breathe, but we *select* our companionships, led by the results of former incarnations. If we select them truly, recognising the Higher Nature, 'strong to conquer and to bless,' we accomplish great things."

She was constantly striving to make her ideals living and practical. Self-examination with her was a habit, and 'eternal vigilance' over her own thought and act was a gospel.

"Vigilance in itself [she writes] is a form of meditation; it is the action of the Higher, the Supreme Soul."

A constantly unfolding power in Mrs. Bushby's life was an absorbing love for music. The following, from the little notes referred to, touches many deeps in philosophy:

"Each year the Râja-Yoga music grows, inspired by a higher state of consciousness and ever reaching up to that perfection longed for in the heart of every pilgrim. And as it thus grows and evolves, it appeals for a larger Spirit of Unity. It speaks in various ways, in various moods; and as the individual 'stones' become whiter and more rounded and more ready for 'the name,' each will become able to express itself in harmony with the others, to express in voice and by the very radiance of the countenance the influence of peace, joy, love, faith, patience, fortitude, courage, charity. *Music!*

". . . They played the Pilgrim's Chorus from *Tannhäuser*, which always expresses to me such a wonderful, even transcendental feeling in its *silent* restrained crescendos. To me it brought this morning the assurance, the message, the actual presence of the Christos Spirit. And I questioned, 'Why do we celebrate and *pray* for the Advent?' *It is here, now, with the children.*"

FANNY JANET BUSHBY --- IN MEMORIAM

Out of the little pages shines too, here and there, the fire of the artist and the poet: this passage fairly floats in color:

"Bathed in sunrise, under the mountain-ranges lies the city; behind the ocean roars — speaks — more extended than Carnarvon from Anglesey in Wales; in likeness to a white bird, as in Tangiers, Morocco. And now a mist from the bay rises slowly from the south. . . ."

To such a student death is but a reconciliation, the handclasp of a mother, an open door leading into life and ever more life, a mystic initiation. Fanny Janet Bushby felt her immortality as herself, and a sense of the nearness of spiritual things always seemed to wall her round. Thinking of the hours spent with her in brotherhood work, of the daily 'Good morning' over the common table, of the steadfastness to duty that made her an example to young and old, of her warrior courage in defense whenever a principle was assailed — and then, looking over the little mute records that lie before me, truly the conviction sweeps in that she was one of those for whom death had no terror because it had been passed through and over, even while in life. As she found her Teacher and her comrades and knew them with a recognition that nothing could obscure, so she will find them again, for in the words of that Teacher, "We are in soul-essence verily united. Death has no power to break that sacred tie." And for this reason we who miss our comrade feel that we truly serve her best, and best preserve the sanctity of that delicate union between the living and the loved who have gone before us, by holding to a spirit of optimism and cheer rather than sadness and dismay. It is the spirit of the ancients whom she loved. If she had a prayer it was that of the old Upanishads:

"Lead me from the unreal to the Real! Lead me from darkness unto Light! Lead me from death to Immortality!"

No thyrsus-bearer merely, she was one of the few real mystics, and we greet her with the mystic word of greeting sacred to one of the Oriental lands she loved, which is at once a benediction, an affirmation, an invocation, and a promise. For:

"Never the spirit was born, the spirit shall cease to be never;
Never was time it was not; end and beginning are dreams;
Birthless and deathless and changeless remaineth the spirit forever,
Death hath not touched it at all, dead though the house of it seems.

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth
'These will I wear today,'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY MEETINGS IN ISIS THEATER

'Death, the Alchemist' was the subject of an address on May 8th by Montague Machell, a student in the Divinity Department of the Theosophical University at Point Loma. Reviewing the science of ancient alchemy as contrasted with modern science he said: "Now what has all this

Real Death is to do with Death? It has everything to do with it
Stagnation of for this reason. The conclusions of modern science
Spiritual Life point to one inescapable fact: probing to the very heart of matter, through the element, through the molecule, through the atom down to the electron and the corpuscle, we come upon LIFE, a life so wonderful, so intense, so dynamic as to seem almost an advance on the life of our own human bodies. And this life we cannot eliminate. . . . Beyond the corpuscle stretches the infinite aether. Beyond the thought of the brain-mind stretches the boundless field of intuition, imagination, *creative spiritual thought*. And through it all runs one single thread, the thread of Progress or Eternal Becoming. Never end or finality but constant change, eternal transmutation. Shall man be denied part in the universal law? Not so. Death the Alchemist comes to perform the divine transmutation, and as he finds the materials perfect so he effects a perfect change.

"Death is not a thing of dread, a terrible nightmare. Fear has no part in it and in it is nothing to cause fear. The death that is to be feared and shunned by us more than all else is that living death which comes from the stagnation of the spiritual life in man. Where greed grows with gratification, where heartlessness increases with indifference to the welfare of one's fellows, where morality is disappearing before the indulgence of unwholesome desires, there that death is at work. But the real death is a mystic process of liberation — the transmutation of the mortal pilgrim into the immortal soul — the dissolving away of earthly impurities and the liberation of the living gold.

"As there is a science of life so there is a science of death, and he who knows the first is more likely to understand the second. If you really love the comrade or relative taken from you, will you thrust your personal feelings and grief upon him? Have faith that your love and trust are as immortal as the source whence they spring and must bring again to you the one you love. Hold to this faith and let the great Alchemist Death perform his perfect work."

MIRROR OF THE MOVEMENT

'Our Children, the Forerunners of Civilization' was the subject of an address on May 15th by Mrs. Estelle Hanson of the International Theosophical Headquarters. She said in part:

"To make the world safe for little children — not merely yours and mine but all the children of the world — is the effort of Theosophy. Nearly 2500 years ago, Aristotle said, 'All who have meditated on the art of governing mankind have been convinced that the fate of empires depends upon the education of the youth.' He was referring to education for life, not merely a few years of the study of books, and he saw the importance and urgent necessity of wise training for those on whom the nations will have to depend for their governance in the years to come.

"This was a vital question then, both ethically and politically, but it is even more serious today for the known world is larger and life is more complex. If the wisest men of the present generation find themselves incapable of adjusting our menacing difficulties, on whom will the burdens and responsibilities fall later but on the shoulders of the youth of the world? And then the question forces itself: what preparation is being made for the training of these heirs to the government of the world, these who are to be the leaders of men and the protectors of the nations? Is there not something wrong with our so-called civilization? And what of the civilization of the future? Do we realize that as we build for it now, or refuse to build, so that future will be?

"We can no longer patch up our systems; we must have radical changes and new ideas — ideas about man's duty not only to himself but to his neighbor. And these ideas must begin their leavening work upon his life not after he is grown, but verily in the cradle itself. So that when we hear the sound of little feet pattering on the nursery floor the thought must come: whither are these little footsteps leading? They are beginning to march forward into the battle of life already, for life's battles really begin in the nursery, and if we had eyes to see and ears to hear we should recognise in our children little pilgrims along the road to self-conquest. To send them out into the larger world in the white armor of self-mastery is a duty and a sublime opportunity."

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society spoke on May 22nd upon 'The Inspiration and Foundation of the Theosophical Society.' He said in part:

"The original Theosophical Society was founded in New York by H. P. Blavatsky in 1875. That Society continued under her direction as long as she lived. She was its founder, its teacher and its inspirer, and when she passed away she handed on her work to her pupil and co-worker, who had been co-founder with her of the original Society, William Quan Judge. He in turn directed this work as long as he lived, and after his death

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it was found that he had appointed as his successor Mme. Katherine Tingley who had been for some years associated with him. The work thus received from H. P. Blavatsky has since been carried on by Mme. Tingley."

Briefly reviewing world-conditions at the time the Theosophical Society was founded, Mr. Fussell said, "Two things stand out among my school-boy recollections: the Franco-Prussian war and the Russo-Turkish war. Looking back now it is easy to see that even then was being staged the last great war. I also remember the great attention paid to Draper's book, *The Conflict between Religion and Science*, for there was a conflict and at that time it was acute. Then, as now, there were two forces in conflict, each striving for mastery over the other, one spiritual and the other material. But the spiritual was almost entirely obscured. Even religious instructors were accepting the teachings of Darwin.

"Now every Theosophist pays homage to the work and the researches of Charles Darwin, but that does not mean that he accepts his conclusions as to the origin of man. The salient feature was the utter forgetfulness of the spiritual teaching of the ages, that man was not animal in origin — no matter where his physical body may have come from — but divine, and that the real, the immortal man, was a child of the gods.

"Every great movement or society can be traced back to some one person who is its originator and inspirer, and thus the Theosophical Society can be traced back to H. P. Blavatsky. She brought back to man's consciousness the hope that is his heritage, and she did this because of her knowledge of world-conditions, of the world's great need and man's great hope. There must be truth back of any effort for rebuilding the world, and this truth H. P. Blavatsky revived."

LOMALAND PUPILS OBSERVE MEMORIAL DAY

Students of the Theosophical University and Râja-Yoga College at Point Loma conducted memorial services on May 29th. In addition to special music by the Young Ladies' Choir, and flute, 'cello and harp ensemble, addresses were given by Miss Karin Nyström and Hildor Barton on the subject of the day. Miss Nyström said in part:

"On Memorial Day our thoughts naturally revert to the problems of life and death, and it is to the great underlying principles of Theosophy that we must look to interpret them. That which will throw most light upon the questionings of the day is the teaching of Reincarnation, once openly derided by enemies of progress, but now tacitly accepted by and permeating the thought-life of multitudes of real students. Man, the crown of creation, is not to be snuffed out like a candle, but 'passeth to inherit a residence afresh.' He must have a rest between life and life, just as the flowers do, and he will return again to take up his work where he left it off.

"Shall we know our loved ones again, in spite of the new forms? Indeed

MIRROR OF THE MOVEMENT

we shall know them, for true love is not dependent on personality but on the hidden soul-qualities which ever remain the same. What is life but a school of experience? And what is death but a period of peace and rest wherein the soul gathers strength and inspiration for yet greater achievements, a short 'good-night' until we arise again to journey on towards perfection, towards our ancient home."

"Throughout the ages men have united to honor the memory of their heroes," said Mr. Barton, "yet how often have they honored in memory those whom they neglected, even persecuted, in life. Why is this so? Has life become so confused and distorted that we must wait for the presence of the great awakener, Death, to open our eyes to the grandeur of the human soul? In any case death stands as a reminder to us of what life really should be — a reminder, may it not be, of something we have lost, a gleaming ray of that inward light and beauty which belongs to the soul of man.

"In honoring the glorious dead we pay tribute to something that can never die. Let us not forget that in honoring their country they honored all humanity, for they showed what humanity bears within itself: the willingness to serve, capacity for sacrifice, the power of self-forgetfulness. The work which the heroes have left unfinished is our responsibility, and the call for unselfish service for humanity's sake is greater than ever before."

Theosophical University Meteorological Station

Point Loma, California

Summary for May, 1921

TEMPERATURE		SUNSHINE	
Mean highest	62.48	Number hours actual sunshine	194.40
Mean lowest	52.45	Number hours possible	429.00
Mean	57.46	Percentage of possible	45.00
Highest	66.00	Average number hours per day	6.27
Lowest	47.00		
Greatest daily range	17.00	WIND	
		Movement in miles	4320.00
PRECIPITATION		Average hourly velocity	5.81
Inches	2.13	Maximum velocity	20.00
Total from July 1, 1920	7.61		

The Universal Brotherhood and Theosophical Society

Founded in 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 Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly



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.

When a man's deeds, O priests, are performed without hatred . . . are performed without infatuation, arise without infatuation, are occasioned without infatuation, originate without infatuation, then, inasmuch as infatuation is gone, those deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future.

It is like seed, O priests, that is uninjured, undecayed, unharmed by wind or heat, and is sound, and advantageously sown; if some one then burn it with fire and reduce it to soot, and having reduced it to soot were then to scatter it to the winds, or throw it into a swift-flowing river, then, O priests, will that seed be abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future. In exactly the same way, O priests, when a man's deeds are performed without covetousness, arise without covetousness, are occasioned without covetousness, originate without covetousness, then, inasmuch as covetousness is gone, those deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future; when a man's deeds are performed without hatred . . . without infatuation, arise without infatuation, are occasioned without infatuation, originate without infatuation, then, inasmuch as infatuation is gone, those deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future.

These, O priests, are the three conditions under which deeds are produced.

— Translated by Warren from the *Anguttara-Nikâya*,
a Buddhist scripture

THE THEOSOPHICAL PATH

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HELENA PETROVNA BLAVATSKY

**FOUNDRESS OF THE THEOSOPHICAL SOCIETY IN 1875 IN NEW
YORK CITY. FIRST LEADER OF THE THEOSOPHICAL
MOVEMENT THROUGHOUT THE WORLD: 1875 — 1891**

From an early portrait.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXI, NO. 2

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"It is through a difference in their karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your majesty, The Blessed One has said as follows: 'All beings, O youth, have karma as their portion; they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or greatness.'"—Translated by WARREN from the *Anguttara-Nikāya*, a Buddhist scripture

PROOFS AND TEACHINGS OF REINCARNATION IN ANCIENT WRITINGS

MARTHA BLAKE

ALL great truths need to be taught anew from age to age. The reason for this is that the highest and purest teachings are gradually changed and corrupted by men, partly through ignorance, and partly through selfishness. A glance at all the great religions of the world shows how much they have departed from the primitive teaching. Hence it is that every great Teacher, who comes to lead men back to the Truth, as Jesus said, "brings out of the treasury things new and old." He must teach the eternal, imperishable truths, and he must give them a new setting, such as the progress of the age requires.

One of the great truths that the Master Jesus brought forth was a reiteration of a once well-known Law of the Universe: that "we reap what we sow"; and it has been declared by other high authority as well that a knowledge of this law, which is the law of cause and effect — in the Sanskrit called Karma,—and of the further law of Reincarnation, is absolutely necessary for the welfare of humanity.

Granting, then, that these alleged laws actually exist, what is more natural than that evil conditions should become widely prevalent in countries where knowledge of these laws has been suppressed; that the

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lower nature should have become dominant; and that society generally should have been brought under the sway of selfishness?

The natural result can be but one thing, and that, in a word, is death, which can only be avoided by the restoration of these great truths to humanity.

That this may not appear to be an overstatement, we have but to recall how unequivocal is the pronouncement of the Bible as to this law of cause and effect. By no means is it confined to the material realm alone — where we well know by experience that no cause can fail of due effect — but in terms that can be considered no otherwise than comprehensive it is stated: “Whatsoever a man soweth, that shall he also reap,” which leaves the hearers — who are in effect ourselves — no option but to recognise the absolute rule of this law in the moral as well as in the physical world.

Supplementing this law, by affording due opportunity for its operation, is this other law of Reincarnation, well known even in Christendom during the first few centuries of its history, whereby the soul returns to earth again and again in human form, reaping the harvest of seed formerly sown and progressing by experience, until at last the Divine Self shall have completely assimilated to itself the whole nature. When this Attainment is complete, man will have attained “to the measure of the fulness of Christ.”

These two vital truths, or facts of nature, Karma and Reincarnation, were unquestionably known to the ancients, having been taught by the world’s Great Teachers, but have become obscured in the course of time and well-nigh lost to the western world; and it is one of the purposes of Theosophy to again bring these truths to light, as well as other facts of nature, for man’s enlightenment and liberation. In doing this, various lines of thought are followed, one being the showing of necessity for re-birth demanded by Divine Justice, in order that men may both reap the seed they have sown, and reap it where they have sown it,— and in what other place could the harvest possibly be matured and, therefore, reaped, than here on earth?

As pertinent to the validity of such a law as that of Reincarnation, let us ask ourselves: Is one life enough to learn all that there is to do and to learn on earth? Are we perfect characters? Have we made life on earth all it might be, developed all the faculties possible to us and as far as is possible for us, learned all about the life of the matter of which the planet is composed, learned to live in harmony with each other? If not, does it not seem likely that the causes which brought us here once may bring us again and again until we have done these things? Law and inclination will work together and supplement each other. For those who die hating,

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there is the Law that they shall return in order to learn to love. Those who die loving, will wish to return to those they love. Would one who loves all humanity and pities it in its pains and struggles onward, willingly leave it for ever while he knew there was help he could render?

What right have we earned to some other heaven, while we have not made this life the heaven it might be? Nearly all of us have done injuries and given pain at some time. If we considered that, would we not wish to come again to pour at least as much good into the stream of human life as we poured evil; to meet those whom we once pained, and by loving deeds take away the pain — even if time should have covered it over and hidden the wound? Why, in fact, may not the sudden unexplained impulses we experience at times to do kind actions to people we have never met (in this life) before, be the outcome of an unconscious desire to pay some long-standing debt of unkindness?

Surely it is not mere idle speculation to dwell upon such impulses and kindred experiences, that are so common to everyone. How often in making new acquaintances are we irresistibly attracted to some and repelled by others, and that too without a reason that seems adequate even to ourselves! And how often do these early impressions find full confirmation on more intimate acquaintance! Can we safely attribute such premonitions to some vague, undefined, sixth sense, as it were, when the daily events of our entire life bear such open witness to the fact that nothing is really known or understood until it has been experienced?

Another frequent occasion for wonderment is the strange familiarity the traveler sometimes feels in visiting places and countries where he has never been before, a familiarity so keen at times that he will anticipate with exactitude the scene that — for instance — lies beyond the bend in the street, or over the brow of a neighboring hill. Can any explanation be more rational than that the traveler has actually been in the same place before?

And why, it is fair to ask, does everyone experience more aptitude, amounting at times even to genius, in one direction rather than another? Facility, we well know, comes only by practice; yet if that facility or genius manifests in early years, we immediately hark back along the line of ancestry in search of someone similarly endowed, and with the single word 'heredity' feel we have solved the proposition. Yet if a single trait be actually a gift by heredity, then why not all; and if all, where does the individual's merit or responsibility surpass that of an automaton? If, on the other hand, each human being with all his tendencies and characteristics, his moral and mental endowments and imperfections, is a creation fresh from the hands of his Maker, the earnest inquirer, in noting the great inequalities that certainly do exist in human endowment, if he be truly

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honest, can hardly avoid the sacrilegious judgment that his Maker at least seems to be a partial God.

Problem after problem thus readily presents itself, vexatious in the extreme so far as satisfactory explanation is concerned; but how simple and understandable in the light of Reincarnation! And, after all, why should a second or repeated incarnations be so difficult of acceptance as a possibility? Is not the first incarnation a far greater mystery and wonder?

Turning now to a consideration of what weight should be given to the acceptance by others of this teaching of Reincarnation: while it is of course no absolute proof of any teaching to show that it has been held by many great minds, or taught by great religions, or even believed in by a large portion of the human race; yet when these facts are placed side by side with the results reached along the lines of reason, the accumulated evidence becomes very convincing.

Among the ancients there are at least four distinct sources from which information may be gleaned as to Rebirth. These are Egypt, India and the east, Palestine, and Greece. Regarding the first-mentioned place, Herodotus makes the statement that the "Egyptians are the earliest who have spoken of this doctrine, according to which the soul is immortal, and after the destruction of the body enters into a newly-born being." Of much greater weight are the references to Reincarnation in the ancient Egyptian Ritual, where are found such expressions as: "May he accomplish all the transformations he desires"; and, in another place, the prayer that he may "go forth a living soul to take all the forms that may please him." The whole symbology, in fact, of ancient Egypt was interwoven with the idea of the pre-existence of the soul, and its repeated return to birth in a physical body. Bonwick says: "Nothing is more common upon funeral monuments than the expression of a desire to go in and out as the person might please, the prayer being almost universal that the man may pass through transformations agreeable to himself."

In Persia, Reincarnation was taught by the followers of Zoroaster, who believed in the pre-existence of the soul, its descent into earth-life for the purpose of gaining experience requiring repeated incarnations, and its subsequent reascension into Paradise.

In India, China, Japan, and the East generally, Reincarnation for untold centuries has been and still is almost universally accepted. In fact, it is said to be the belief of two-thirds of the world's population today; nor are those who hold to this doctrine the unlearned, for it is the teaching of the most profound philosophers of the East. As one of the natural results, we find in the East that the soul and not the body is regarded as the real man. The physical body is not even counted as one of the parts of man, but simply as an outer coat, as it were. The form of

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teaching in India is best shown by quotations from the *Bhagavad-Gitâ*, such as: "All worlds up to that of Brahma are subject to rebirth again and again." "Death is certain to all things which are born, and rebirth to all mortals." "As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same," and many others of similar import.

Coming to Greece, we find but the after-glow of Egypt and the Orient. Intercourse with these countries had carried many of the ancient teachings to Greece, and as evidence of the attitude held it may be interesting to quote from an eminent disciple of Pythagoras, who says: "The ancient theologians and priests testify that the soul is conjoined to the body through a certain punishment, and that it is buried in the body as in a sepulchre." Empedocles regarded this world as a dark cave in which we are confined, and considered the body as the prison of the soul; while Plato is author of these words: "An old saying truly, which I remember, says that when the souls go from here they are there, and return again here, and are again born from among the dead." Plato is said to have been an Initiate in the Mysteries, and was certainly careful, not only as to the things which he imparted, but also as to the manner in which he imparted them; and in his *Republic*, *Phaedo*, and *Phaedrus*, are to be found such teachings as: "The living proceed from the dead no less than the dead from the living"; "The soul is older than the body"; "Souls are continually born over again from Hades into this life," than which no language could well be chosen to declare more distinctly the fact of Reincarnation.

Iamblichus is authority for the statement that "the powers which are superior to us know the whole life of the soul, and all its former lives." Again he says: "For neither here is it possible to understand (perfectly) what the soul is and its whole life, how many offenses it has committed in former lives, and whether it now suffers for its former guilt."

Vergil, who was well acquainted with the ancient learning, in the sixth book of the *Aeneid*, at line 748, (Conington's version) says:

"All these, when centuries ten times told
The wheel of destiny have rolled,
The voice divine from far and wide
Calls up to Lethe's river-side,
That earthward they may pass once more
Remembering not the things before;
And with a blind propension yearn
To fleshly bodies to return."

Without quoting further from writings that perhaps are not so generally read, and making only passing reference to the fact that abundant evidence shows the idea of rebirth to have been held by the old Italians, Keltic Druids, Gauls, Britons, and other ancient peoples in both Americas

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and in Africa, it may be of interest to note some of the many references in the Bible, that unmistakably point to a recognition of the law of Reincarnation.

In *Job*, xiv, we read: "If a man die, shall he live again? All the days of my warfare would I wait till my release should come." In *Jeremiah*, xxx, and in *Ezekiel*, xxxiv and xxxvii, there is the distinct promise of rebirth to David: "They shall serve the Lord their God and David their king, whom I will raise up unto them." In *Micah*, v, there is the promise of a ruler to Israel, whose goings forth have been "from ancient days," or from of old, from everlasting. In *Malachi*, iii and iv, we find reference to the reincarnation of Elijah in these words: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." "Behold, I send my messenger, and he shall prepare the way before me."

Turning to the New Testament for the fulfillment of this Old Testament promise, in *Luke*, i, 17, the Angel, who announces the birth of John the Baptist, says that John would "go before his face in the spirit and power of Elijah," thus confirming the prophecy in *Malachi* that Elijah would be sent as a harbinger. In *Luke* there is the declaration of the Angel that this promise would be fulfilled in the child, afterwards known as John the Baptist; while from Jesus there is the confirmation that Elijah had already returned as the Baptist, his words being, in the eleventh chapter of *Matthew*: "If ye will receive it, this is Elias which was for to come." Also in the seventeenth chapter of *Matthew* Jesus says: "Elias is come already, and they knew him not, but did unto him whatsoever they listed" — "then the disciples understood that he spake to them of John the Baptist."

That Reincarnation was a current belief in the time of Christ we learn from such passages as *Luke*, ix, 8, 19, where the popular belief in the return of Elijah or one of the prophets is clearly stated; or that in *John*, ix, where the question of the disciples regarding the man born blind implies they were well acquainted with the idea of rebirth, and thought this man might have been born blind as punishment for sin committed in some former life.

There are many other passages also in the New Testament, that speak of Jesus as having had prior existences, such as *John*, vi, 36, 51, 62; i, 14; viii, 58; xvii, 24; iii, 13; *Philippians*, ii, 7; *2 Cor.*, viii, 9; *1 John*, i, 2. In *Rev.*, iii, 12, we read that those who have attained to a certain stage of progress will "go no more out," implying an end to the necessity for further incarnations.

In the Hebraic Talmud, Reincarnation was one of the tenets and is even today an accepted doctrine among the Jewish people; while among Christians the names of a number of great men may be found who believed

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in it, such as Justin Martyr, Clemens Alexandrinus, Origen, and many others. Jerome says that rebirth was an esoteric doctrine taught to the select few. However, at the time of the 'Home Synod' of 543 A. D., when the church had become a hot-bed of intrigue, the following resolution against the theory of pre-existence or rebirth was carried: "Whoever shall support the mythical presentation of the pre-existence of the soul, and the consequently wonderful opinion of its return, let him be Anathema!" — and it is interesting to note that even in this strong denunciation they hardly went so far as to actually declare the teaching false, even in terms or by implication. When one considers the anti-Christian elements at work in the church even from the time of Constantine, with the sale of indulgences substituted for moral conduct, and considers further how independent judgment was smothered through the machinations of those who held the upper hand, confidence in Councils is unavoidably somewhat shaken.

One cannot help but wonder why this teaching of Reincarnation should have met with such bitter opposition; for who could be the gainer by its suppression? Who *has* been the gainer? Certainly not those who have been deprived of the teaching, nor those who have suffered persecution even to the loss of life for daring to believe its truth and teach it to others. Even today antagonism to its reintroduction is quite manifest, although the arguments advanced against its verity are of a quality that might indicate a catching at straws rather than well-founded conviction.

Perhaps the strongest reason advanced in opposition is the fact that we do not remember our past lives; but how weak the attempted refutation is will be readily recognised when one considers how faulty the keenest memories are regarding the incidents of even the present life. Not mere details of the past only, but even facts of moment are so frequently forgotten, even to the point of unfamiliarity when it is sought to refresh one's recollection, that lack of remembrance of a former life becomes of no significance whatever as affecting the probability of the actual existence of such life. Then too, the brain, upon which we so largely depend for memory, being a material portion of the present physical body, could hardly have any connexion with or carry the tabulation of incidents relating to any former body in which the tenant of the present body may have been incarnated.

Attempts, furthermore, have sometimes been made to confuse the teaching of Reincarnation with certain doctrines misunderstood under the name of metempsychosis, or transmigration of souls into animal forms lower than human. It is a good deal like advocating the astronomical views of the time of Galileo in contravention of the scientific teachings of today. The soul of man can never pass into an animal body. The

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smaller cannot contain the larger. Eternal progression does not lie in that direction. The point emphatically is that human incarnation is never into the subhuman kingdom.

To one, seeking for truth, unprejudiced and openminded, this doctrine of Reincarnation comes as a great hope, answering, as it so satisfactorily does, many of the vexatious problems and riddles of life. There seems to be no question that Jesus plainly recognised it as a fact, and nearly all the great Teachers of the world have enunciated it. For centuries it has been forgotten, mainly through the instrumentality of those to whom its teaching was intrusted but who have intentionally suppressed it, and mankind in consequence has for centuries wandered in darkness. So long has it been untaught and therefore forgotten that now it of necessity comes with a sense of newness; but as one carefully weighs the arguments pro and con, and views the fields of opportunity made possible only by Reincarnation, the feeling of its being an actual law in nature gradually gives place to one of probability; and with it all comes an ever-increasing satisfaction to the heart as well as to the mind as one realizes both the mercy and the justice in it, which give to a misspent life and the world's many unfortunates another chance; which afford further opportunity for the unfoldment of powers and the development of talents for which the proverbial three-score years and ten are altogether too insufficient; and which base man's eternal progress and well-being, not on charity, but on merit. How it brings home to one the infinite love and wisdom of the laws that govern us — and by which we may govern ourselves — and also the conviction, as we dwell not only upon our opportunities, but also upon our responsibilities, that in his inmost essence man must be divine!

[In the foregoing a few passages from a previous article by the same writer are reprinted on account of their appositeness and value.]

HALF-TRUTHS IN THE LIGHT OF THEOSOPHY

GERTRUDE VAN PELT, M. D.

THE pure, clean, unadulterated Truth, what is there more satisfying or invigorating! It is like a celestial breeze, sweeping away the dust and fogs, electrifying the air, and blowing everything into its natural place. To take deep draughts of it; to breathe it into one's lungs and tissues; to absorb it into one's very soul, would surely bring a health which would defy misfortune, defy the idea of defeat, and clothe the world in which we live and move and have our being with a magic light — the Light of Truth.

We really *need* the honest truth about ourselves and others; about our world and all the mystery within, around, and above it; yet as a *fact*, how

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many want it? How has the world treated those who *have* told them the truth? It has risen up in wrath against them; assailed them for daring to exist; and at times when murdering chanced not to be a pardoned fashion, they have hunted, tortured, humiliated them, or laughed them to scorn. It has taken courage all down the ages to be a truth-bringer. Mr. Sergeant Cox once wrote: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact, the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence and support for some prejudice or prepossession. Their beliefs are molded to their wishes. They see all, and more than all, that seems to tell for that which they desire. They are as blind as bats to whatever tells against them."

This may sound like a libel on humanity. Such it certainly would be if directed against the vanguard of every race; but to show that Mr. Cox's statements have an only too solid foundation in fact, it is but necessary to recall out of the thousands with which the records of history are literally covered a few familiar instances.

Socrates was a great philosopher, to whom succeeding generations have gladly paid honor as a man of the highest morality and an expounder of a noble system of ethics. But he had the misfortune to live when the light was dying out of Athens, and hence to be in advance of the majority of his contemporaries. So he was indicted as an offender against public morality and condemned because guilty of denying the gods recognised by the state. Through this has the world been enriched by Plato's record of a man's victory over death.

In 1490 appeared Paracelsus, one among that galaxy of stars who produced what is known as the Renaissance: a wonderful chemist; a physician; a genius of the first order; in advance even of the men of today; bearer of knowledge that could have transformed society; shining like a star against the dark background of ignorance, superstition, corruption. But he committed the crime of breaking away from the ruling traditions, which were held dearer than the truth; so society broke away from him, hunted him from city to city, until at the early age of fifty years, death kindly bore him home.

A few years later, Giordano Bruno found himself in that bigoted century, a light-bringer. Perhaps we should say, rather, that he marched into it, so firm and courageous was his tread. Full of the fire he had brought from heaven; impatient of wrongs; alive with enthusiasm; and endowed with a mind whose affinities were for truth — truth pure and unadulterated — he was ready to carry the torch of knowledge from country

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to country. He spanned the gloomy centuries of delusion, and reached back to his peers in ancient Greece. He studied Pythagoras and the old Greeks through the Neo-Platonists, and taught the same philosophy as did Spinoza a century later. Was he thanked for this? Far from it — he was cruelly conducted off the stage of life by the emissaries of the Inquisition, after seven years of imprisonment. To burn at the stake was his reward.

Overlapping the life of Bruno, but extending about half a century beyond it, was the epoch-making incarnation of Galileo — a genius so versatile that he could have risen as a master in a dozen different vocations. Finally it was a lesson in geometry, accidentally overheard, that aroused to white heat his dormant faculties. It is difficult to realize today that one could be imprisoned and tortured to acute agony for teaching the heliocentric system, yet we all know that such was the case. These *physical* expressions of the hatred for truth have passed, but the same *spirit* survives, using more subtil weapons of attack. And who knows not that the finer edge may cut as deeply and wound as cruelly?

No objection has ever been made to a truth which did not interfere with cherished habit or belief; with the exercise of power; which did not clash with human ambitions or desires as they happen to be felt at the time the truth was uttered; but if they do this, so much the worse for the truth. The intellectual subtilties and sophistries which arise to strangle it are legion. If it be an unwelcome scientific truth which has succeeded in penetrating the general ignorance, impossible and laborious theories, carefully protected from close inspection by a heavy armor of imposing words, are offered to the public as a substitute.

But the day is passing when the few assume the right to think for the many. The realities of life are upon us with too severe a pressure to be put lightly aside. It is not so much *will not see* as *cannot see*. The "truth is obscured by that which is not true." The forces let loose and playing at cross-purposes over the earth are confusing, bewildering to one whose feet are not planted on the solid foundations of a sound philosophy.

Those things which are wholly bad, or in which the preponderance of evil is very great, are apt to be recognised as such. Society, though it must suffer and be dragged down by these things, is rarely deceived by them. How to meet them will be a mooted problem, but at least people are more or less alert regarding them. Our danger is not so great here as from those truths which are diluted with poison, and which all are forced to meet at every turn. These things increase in subtilty until they surpass the perception of all but rare minds. When they have ripened, so to speak, when they have worked themselves out to their legitimate ends, which may take years, or even centuries, then they

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become more or less recognised by the onlookers, not so often by those involved. Their minds have become so molded by the ideas they have held, the poison has so entered the very marrow of their beings, that they cannot discriminate. They suffer from mental and moral blind spots, so that the only hope is to save their children from the same fate, and thus let the air be gradually purified.

But in the beginnings lies the terrible danger, in these beginnings into which so many allow themselves to be led blindfold. Two roads may diverge so slightly as to seem almost parallel, and may run for many, many miles so near together and the travelers on each be within calling distance for so long, that it seems almost a matter of indifference which road is selected. And yet the end of one may be the absolute antipodes of the other. A wise man is no despiser of little things.

Perhaps at no other time in our history have we had more examples of half-truths and curious so-called systems of thought, which either lead nowhere or to some evil end. Without specification, every one daily meets something which answers, in his own mind, to this description.

The idea of Brotherhood, because the most fundamental and basic in the human breast, is most often parodied, and made to masquerade as a vehicle for introducing one dangerous delusion after another, each of which in turn is galvanized into an unnaturally prolonged existence by the vital power of the truth associated with it. Society furnishes examples without number of the misconception of the true principles of brotherhood, making of it sometimes a larger selfishness, sometimes a sentimental degeneracy, sometimes a meddling interference.

All men are equal, is one half of a truth. All men are unequal is the other. It depends upon the point of view. If brotherhood is construed to mean that all should be equally served with the good things of physical life — imagining such a distribution for an instant possible — what becomes of the self-evident law of cause and effect? And if the condition *could* be forced against nature for a time, the weak man would be weakened still further, not stimulated to do his best, and of necessity there would grow in him a false sense of values. The able man must either degenerate, or find some other way of expressing himself, which will lift him far above his original position, increasing the inequalities. Quite likely he would degenerate. Nature's laws being disturbed, chaos only can result. The equality is on another plane. As the Bible states it, "all men are equal in the sight of God." All have a common origin. They are equally a part of the Great Unknown, the Supreme. All have a common destiny and equal potentialities, which bear fruit at unequal periods. All have a right to freedom within the Higher Law; to an opportunity for growth which comes from doing the immediate duty. But none of these rights

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would place any two souls in exactly the same external conditions, for it is said that in no two cases is development identical.

The true spirit of brotherhood will find a way to give all equal chances without feeding their selfishness and vanity, and gradually degrading them to brutes. It will not interfere with natural evolution by forcing upon a less developed people conditions which do not belong to them. It will see that *justice* is done to all. It will express its principles by looking after *all*, overlooking none, never forgetting their needs, but so ministering to them as to bring out the best and noblest qualities. It will stimulate the desire to learn, to work, to help. It will show the proper spirit in which to accept misfortune, and make of it a means of growth. It will not, under a false sentiment, simply attempt to coddle, and thus thwart nature, giving the lie to the lessons she seeks to inculcate.

Dogmatic religion, happily now fading away, is responsible for one of the most pernicious half-truths that has ever controlled the human mind. The wholesale psychological influence that has been brought to bear upon the multitudes to lead them to consider themselves as 'worms of the dust,' has chained them to earth for centuries. That other facet, plainly revealed in the revered book, in the statement "Ye are gods," was by the same psychology obscured — converted into a phrase without meaning. And so through all this long era, the minds of hosts have been dwarfed, their eyes closed, until, like sheep, succeeding races were led blindfolded into soul-destroying materialism.

In fact, a half-truth, if taken alone, becomes a falsehood, dangerous and disastrous. Without the solid, all-round truth about life, about self, and the relation of selves to each other, real progress for the world is impossible. Any concrete expression, whether it be in words, or an art-production, or an action, must take the form of the mold in which it is cast. If the mind is not cast in such form as to be in harmony, at least in its broad lines, with universal verities, however much of devotion, earnestness, energy, or enthusiasm is poured into an undertaking, the results cannot bring any assured progress or lasting happiness. But they may be, and indeed are, quite likely to precipitate disaster. There must be in human life a solid basis of ethics, a true philosophy, upon which to build anything and everything that can be created, thought out, or acted. Without this there will always be enough minds seeking shelter for their selfishness, or asking questions which intuition cannot, to their satisfaction, answer. To one who seriously reflects, or looks with any insight upon the sorry failures, the tentative efforts, the systems raised upon theories which crumble beneath their weight, the need is obvious.

It was to fill this vital need, by reason of which humanity was on

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the road to self-destruction, that H. P. Blavatsky brought into the modern world the old truths so long buried, and translated them into terms of modern thought. She came, she said, in order "to break the molds of mind." And at the same time she compassionately furnished the wherewithal for the recasting of human minds according to the divine plan. In short, she restated the eternal truths about man, through the knowledge of which alone can humanity bud, flower, and attain its destiny. This philosophy furnishes an infallible guide by which one can test everything, and discover whether it rings true or whether it be but a half-truth mixed with enough error to poison the life of those who accept it. No need to carry it through centuries of dark ages until its blight covers the earth, before it is recognised.

Any set of theories which takes into consideration only a favored minority, or which constantly meets facts which either they do not include, or which contradict them, cannot, of course, be true. To build on them would be like building on the sand. We have done enough of this in the past, and now our structures are crumbling.

The people are awakening and asking for guidance; if not in words, then in their acts, in their eagerness to right wrongs; in their willingness for personal sacrifice; in their herculean, almost unbelievable energy to meet what seems to them the needs of the hour. The awful world-tragedy is stirring the soul of the peoples, and questions which lay sleeping in the heart, are now aroused and demand to be answered.

Philosophy may have a cold sound to many, but it is not so. It is merely a teaching of truths which all must know in order to live in happiness and peace; to grow as all were meant to grow. As children, we go to school to learn to meet the conditions of manhood and womanhood. Life is the larger school into which the smaller one must fit. And philosophy — true philosophy, of course — is the teacher who guides the steps of her children and shows them how to build their lives so that the real purpose is accomplished; so that they will not be under the cruel necessity of repeating again and again the painful experiences; of wandering about in a maze, from which they cannot extricate themselves; of facing blank walls of failure; of falling into the mire; of acquiring bodies of disease and minds of incompetency. None of these were in nature's plan, surely, and instinctively every one knows it. A philosophy which can do all this, is by inference the product of minds who have conquered the conditions of our present earth.

The world has suffered its agonies because it has been willing to live on half-truths; or been careless altogether. But the atmosphere is changing. The fire of torture has dissipated some of the mists. Much more has been consumed than the cities and bodies we read of, as a more uni-

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versal sympathy evidences. It would be an everlasting pity if upon the ashes of the past we did not build a far stronger, purer life. One can picture humanity in the near future as oneself might be after a mortal illness, when at last the forces of retrieval gained the day; when the system was exhausted, feeble, but purified, and with the crisis over, waiting to be fed wisely, tenderly, and with strength-giving food.

H. P. Blavatsky made no secret of the fact that she invented nothing in her writings. On the contrary, she constantly reiterated that she was bringing back the old, old truths which have been known from the beginning of time; that she was telling only that which she had been taught by others still greater than herself. In the introduction to her most important work, *The Secret Doctrine*, she said (quoting Montaigne): "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."

The time is evidently ripe for unburying the treasures of the past. Not only are the needs of the hour supreme, but they are comprehensive, involving the whole nature in its height and depth and breadth. Only something which is greater than man, as he is evolved today; only something which is as universal as all the people of the earth taken collectively; and at the same time, as simple as the heart of a child, can answer these needs. Humanity has passed its infancy. Those days when self-styled leaders presumed to assert their right to think for the masses, are past and gone. Men recognise their prerogative of free thought. And notwithstanding the unstable condition in this transition period, and the wandering after false ideals; notwithstanding the half-truths which are scattered over the earth and gather to themselves the moving and changing masses, splitting them up into factions and carrying them hither and thither over the restless sea of human thought; — notwithstanding all this, there are enough strong hearts who are holding their balance, and with heads clear and faith strong, listening for the answers to the imperious questions of life. It is for these first of all, that Madame Blavatsky wrote. When they imbibe these old truths, the currents of thought moving in harmony with the Great Law, will, as do the strong electric currents of the earth, start into a unifying circulation the drifting atoms of space. When these great and universal truths shall have filtered into human life, as if by magic, they will quiet its fever, satisfy its thirst, and direct its mighty energies into constructive channels, multiplying their power beyond imagination. Like a symphony of never-ending music, they will be heard as undertones and overtones, brooding over the earth and wrapping it in an atmosphere of peace.

Therefore this is a plea to all who are so earnestly asking the questions which all must some day ask, to study the works of Madame

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Blavatsky; to *use* that which she sacrificed so much to bring to the world, and discover whether in these writings the answer to their questions is found.

Her works carry with them their own credentials, as all sincere minds will perceive. There is everything in them to stimulate clear thought; nothing to restrain, bind, or fetter it; everything to awaken broad, universal sympathies, and cause to slough off the petty, narrow judgments which dwarf and poison existence. There is nothing there to oppose the essentials of any religion, but spiritual torches to flood with light the deeper meaning of them all. They liberate ideals which have lain buried in the truest hearts for ages, and give them to the multitudes. And not, as so often in the past, are moral teachings forced arbitrarily. The *basis* for ethics — that basis which humanity of today demands — runs through all her works, upon which, indeed, everything she offers is built. There is no subject, no phase or condition of life, which is not illuminated by her writings. They are priceless, inestimable, the greatest treasure that has come to men since the ages, long gone by, when these treasures were lost.

Oh, to live in a world ordered by such knowledge, such ideals; to see justice and order dominating; peace in action; harmony in diversity; universal brotherhood an actuality! This is no idle dream. *This* is the reality. The present is a phantasmal nightmare, but alas, only too harmful while it lasts.

Order can come out of chaos only through knowledge, and knowledge can come only through self-effort, self-understanding, self-mastery. Then follows the greater comprehension. Such are the teachings of Theosophy.

This century, before it dies, is destined, as Madame Blavatsky often hinted, to read far more than its recent predecessors; to open, perhaps, new chapters — who knows? How far, no doubt, must depend upon the pilgrims journeying through it.

•

“BEFORE we can approach the evolution of physical and *divine* man, we have first to master the idea of cyclic evolution, to acquaint ourselves with the philosophies and beliefs of the four races which preceded our present race, to learn what were the ideas of those Titans and giants — giants, verily, mentally as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward, cyclic descent, or active, self-conscious evolution.”

— H. P. BLAVATSKY in *The Secret Doctrine*, I, 416.

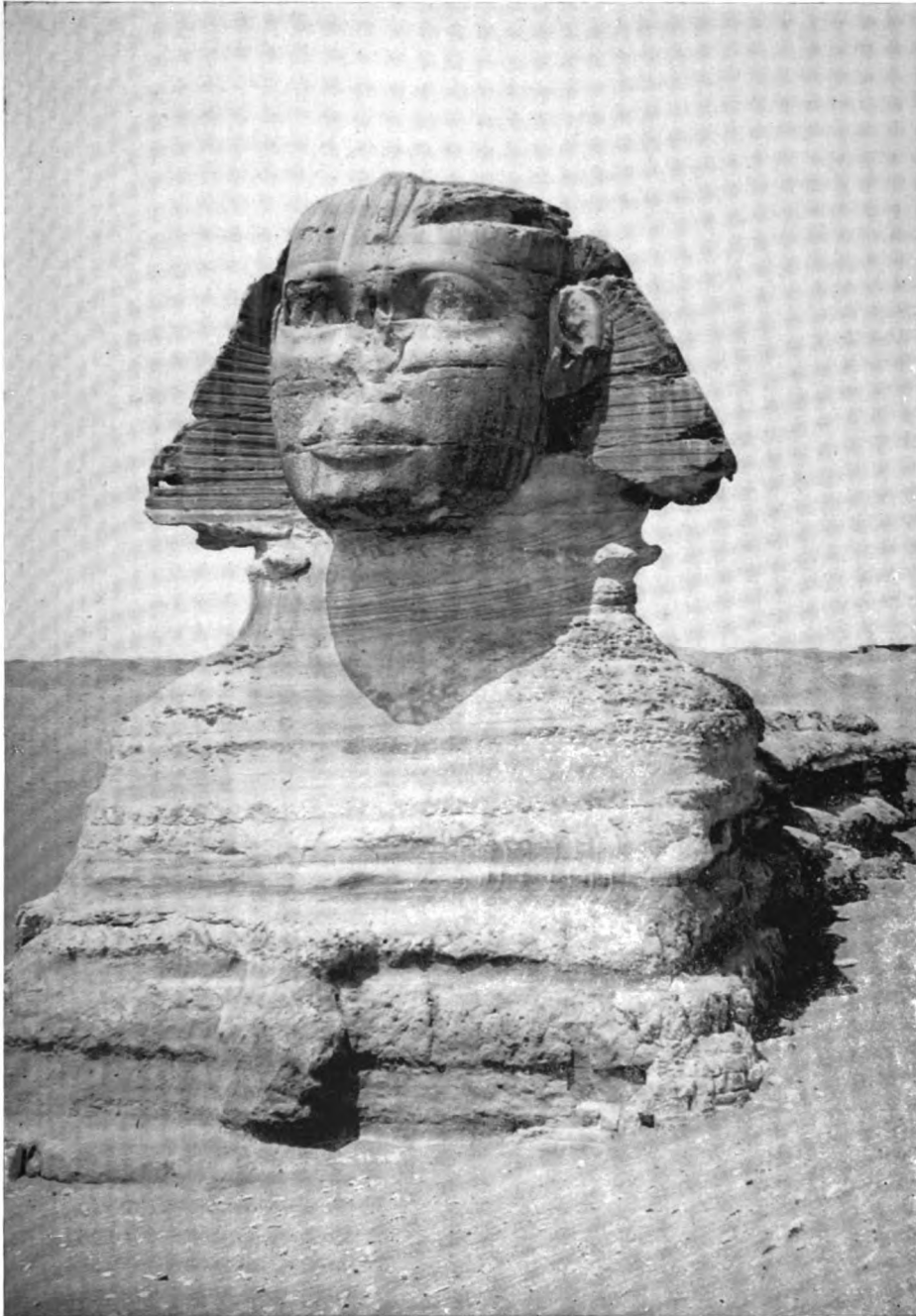
THE GREAT PYRAMID — ITS ACCURACY OF WORKMANSHIP A FACT OF SUPERLATIVE SIGNIFICANCE

WILLIAM SCOTT

“What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods; — ay, men and civilized nations, not Palaeolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection.”— H. P. BLAVATSKY, in *The Secret Doctrine*, II, pp. 316-7

THERE are few things which demonstrate more fully the existence of these early, highly civilized races, than the Great Pyramid of Egypt. It is a wonder to all who have carefully studied it, and an absolute mystery to those who adhere to the belief that human civilization extends backward only a few thousand years. Were it only a huge mass, like the wall of China, it would merely afford evidence of a consummate power of organization, energy, and industry. But the Great Pyramid not only indicates all this, but also that it is the embodiment of the wondrous knowledge and almost incredible skill of its builders. This could be established in many ways, of which some might be questioned by those who have not understood the true purpose and purposes of the structure; but the supreme accuracy of the workmanship is beyond dispute, and the significance of this can only lack due appreciation by those who fail to grasp the fact that the production of such perfect work is impossible at the present day. No writer on the Great Pyramid has omitted to comment on this aspect of the building, but its transcendent importance has been appreciated only by very few. Some of these have been driven to assume the direct intervention of an ‘almighty God,’ or to say it was “built by a deified architect assisted by deified workmen,” — such conclusions proceeding from men of high scientific and mechanical attainments. These men at least saw clearly that no race, ancient or modern, known to science could possibly have erected this colossal edifice in the way actually accomplished.

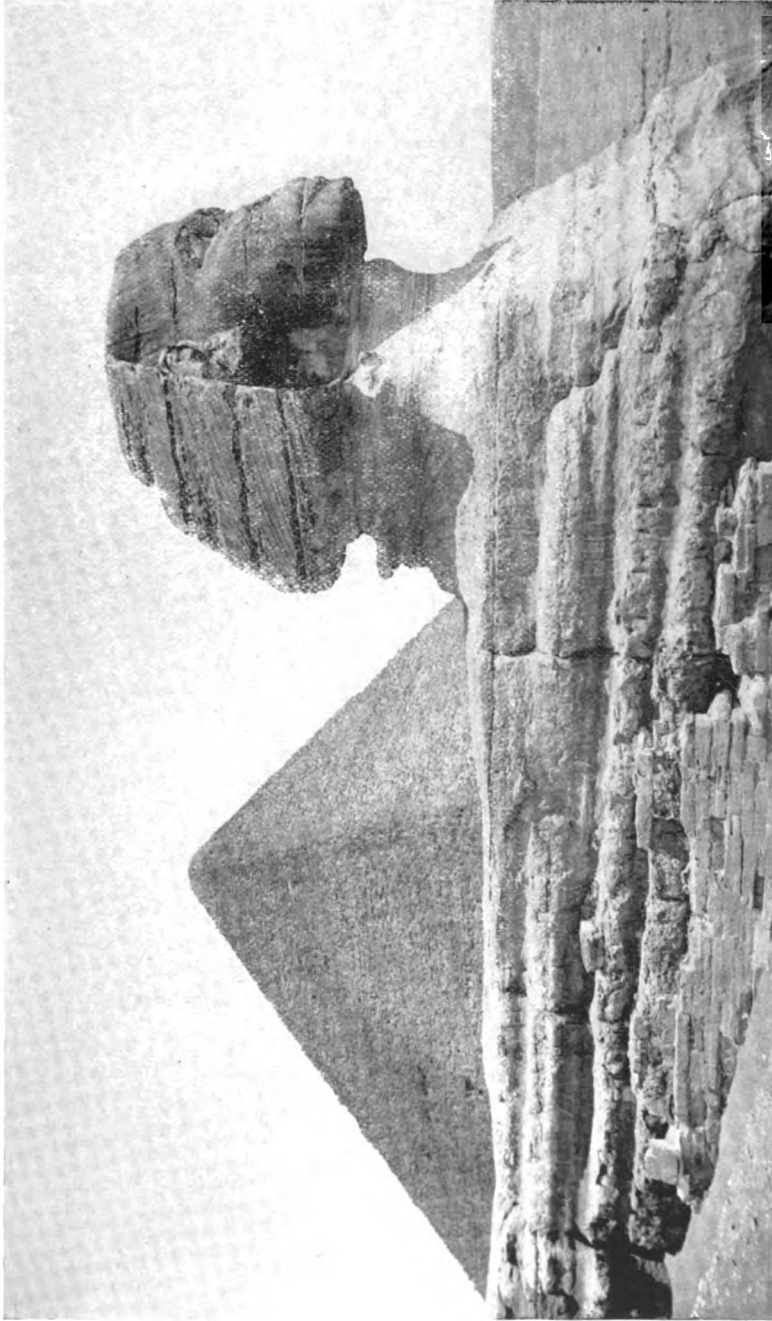
The thirty-seven remaining pyramids in Egypt substantiate the position taken, for though these cover the whole field of known Egyptian history, the workmanship revealed in the best of them bears about the same ratio to that bestowed on the Great Pyramid as the detail of a common wheelbarrow to that of a Lick telescope. Indeed, Prof. Flinders



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THE SPHINX

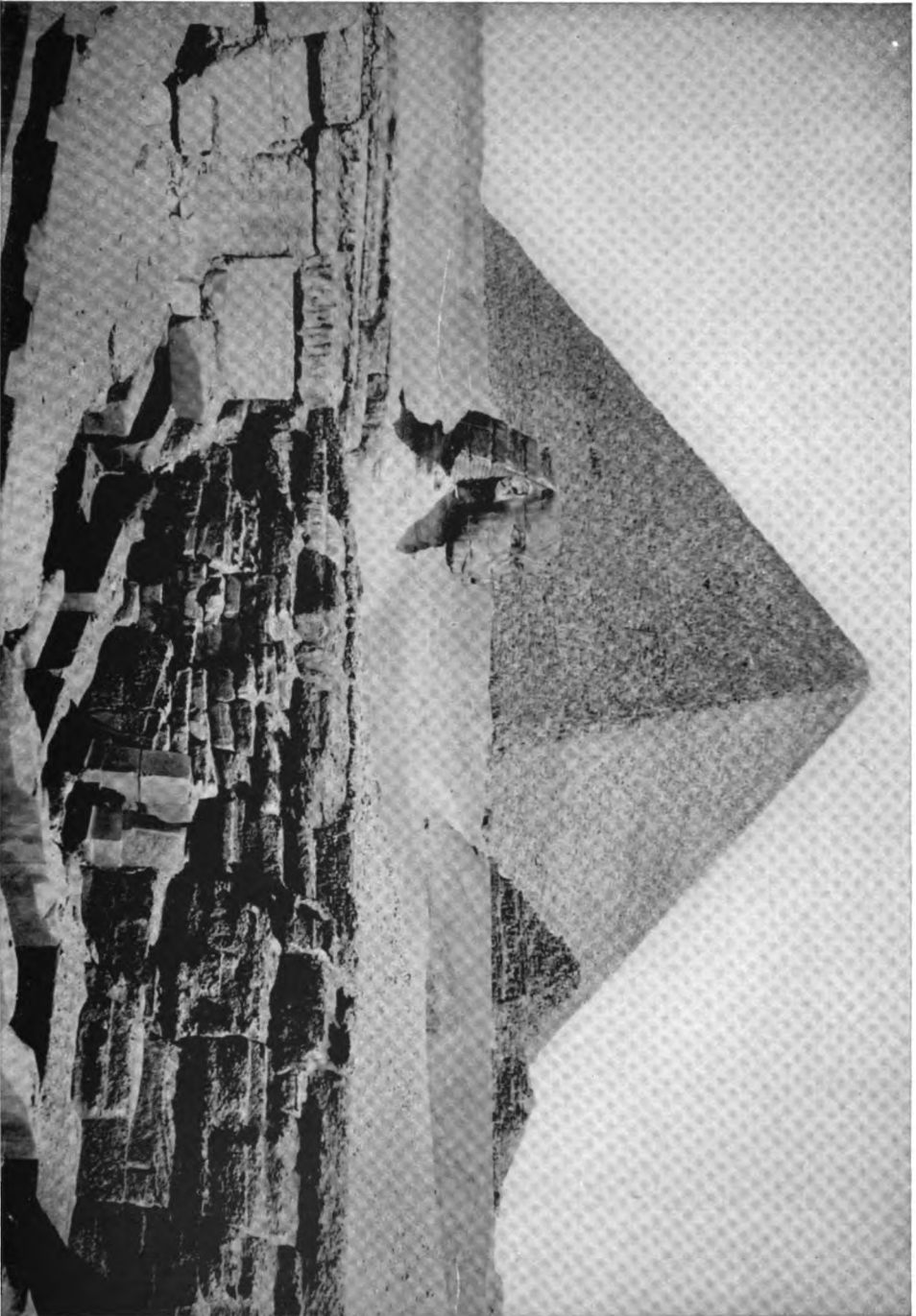
“Behold the imperishable witness to the evolution of the human race from the divine, and especially from the androgynous race — the Egyptian Sphinx, that riddle of the Ages!”— *The Secret Doctrine*, II, 124



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THE GREAT PYRAMID AND THE SPHINX

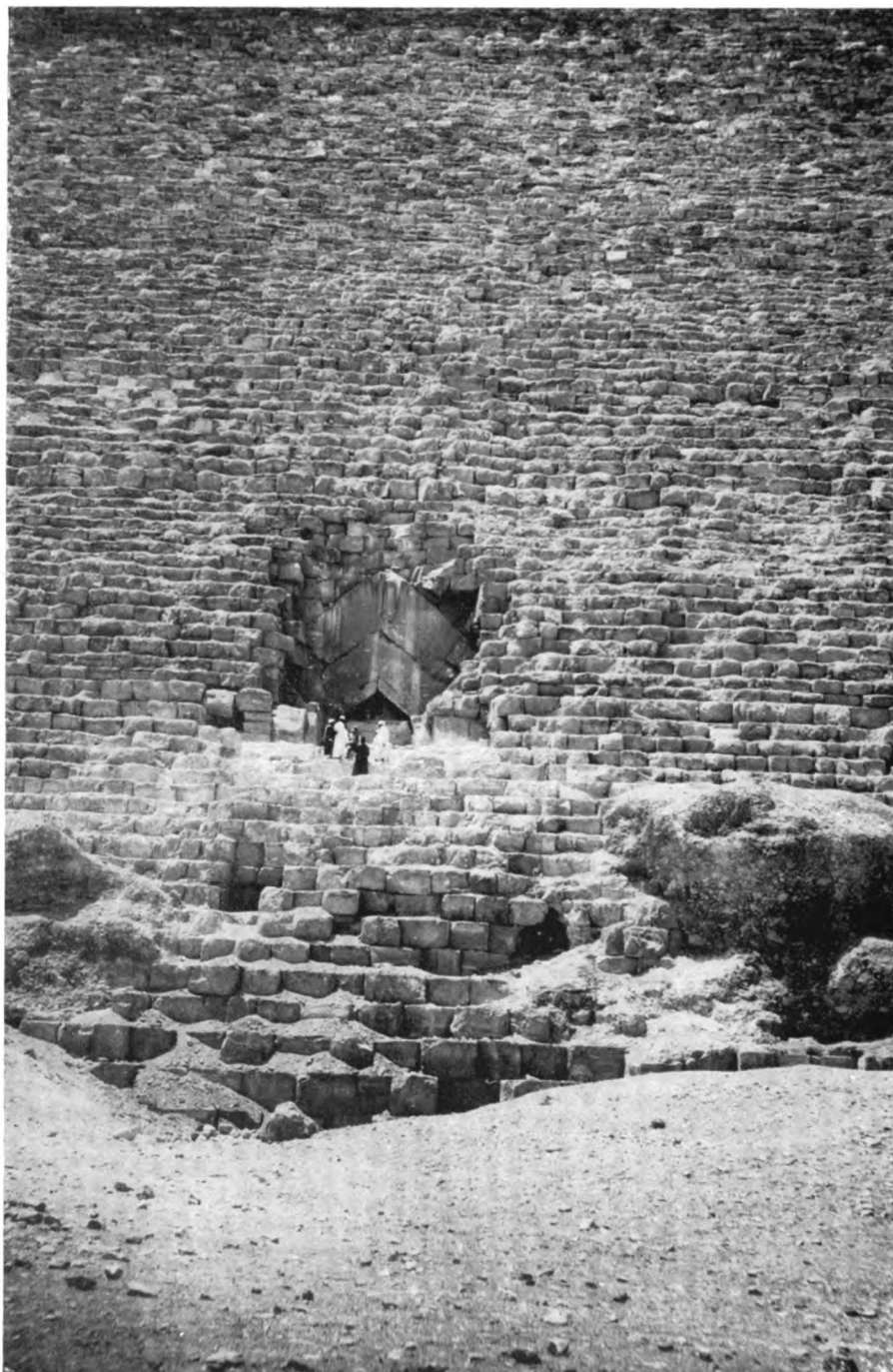
“However this moot question may be decided, no one, from Herodotus and Pliny down to the last wandering engineer who has gazed upon these imperial monuments of long-crumbled dynasties, has been able to tell us how the gigantic masses were transported and set up in place.” — *Isis Unveiled*, I, 519-20



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THE GREAT PYRAMID AND THE SPHINX

"... The Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven." — *The Secret Doctrine*, I, 314



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ENTRANCE INTO THE DESCENDING PASSAGE
OF THE GREAT PYRAMID

“Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. . . . Internally, it was a majestic fane, in whose somber recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family.”

— *Isis Unveiled*, I, 519

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Petrie, after spending about two years in making surveys and measurements with the finest instruments, declared that the only work we do at the present time, at all comparable in accuracy with the sizing, jointing, and polishing of the immense stones in the courses of the Great Pyramid, is the grinding of lenses for astronomical telescopes. We need no other proof that the remaining thirty-seven pyramids were built by an entirely different race of people. And few now doubt that the Great Pyramid antedated the rest by a long period of time.

One who has not himself striven to do perfect work, or who has not had to deal with men in work where a high degree of accuracy was necessary, can have little idea of the meaning of the marvelous workmanship of the Great Pyramid. It is well to remember that absolute accuracy in mechanical work is, for man, unattainable. We have to be content with *practical* degrees of accuracy in everything, except perhaps in pure mathematics. Even the accuracy required in many of the crafts can only be attained by a small percentage of the craftsmen. It may surprise many to know that not one per cent. of our craftsmen can plane-square a board one inch by six inches by six inches true to the hundredth of an inch; and not one in a thousand can make a six-inch cube true to the same amount. But to a mason of the Great Pyramid an error of this extent, even in the great blocks of the courses, would be crude. They worked to the third decimal place of an inch! According to Prof. Petrie:

“The mean variation of the cutting of the casing-stones from a straight line and a true square is but 0.01 inch *on a length of 75 inches* up to the face, an amount of accuracy equal to most modern opticians' straight-edges of such a length. Though the stones were brought as close as 0.002 inch, and the mean opening of the joint was but 0.02 inch, yet the builders managed to fill the joint with cement, despite the great area of it, and the weight of the stone to be moved — some sixteen tons. To merely place such stones in exact contact at the sides would be careful work; but to do so with cement in the joint seems almost impossible.”

— *The Pyramids and Temples of Gizeh*, p. 44.

We cannot even conceive of a method by which they could have done such accurate work. Even if they had immense planing machines similar to those used for planing iron, what could they have used for cutters? The abrasion even of diamonds would be so rapid that accuracy to 0.002 inch could not be maintained. Again it is not an easy matter to make one side so perfectly true, and the difficulty increases in geometrical progression according to the number of sides that have to be ‘trued,’ not only in themselves, but in relation to one another, and block in relation to block.

Although but few of the casing-blocks have been seen in place, thousands of their fragments have been found among the wreckage left by the vandals. Their form was that of a trapezoid with the lower acute face-angle about $51^{\circ} 51'$, except in those cases where the courses slightly

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inclined inward. Some of them in the Royal Observatory, Edinburgh, were measured with the utmost refinements by Prof. P. Smyth, who could find no appreciable deviation from this value. Moreover Professor Petrie, who made the only accurate survey of the Great Pyramid as it now stands, found that the theoretical slope-angle of $51^{\circ} 51' 14.3''$ was closely approximated by the measurements of the Great Pyramid itself, so far as can now be ascertained in the absence of the finished and highly polished casing. (*Op. cit.*, p. 42.) And as this angle is well known to be that whose tangent is $4/\pi$, this affords permanent proof of the mathematical knowledge possessed by the builders, just as other important facts fully demonstrate their astronomical and geodetic proficiency. Professor Petrie wrote: "It is quite likely that the formula employed for π was $22/7$, with a small fractional correction." He might just as well have said that they used the correct value, and *achieved* it by making the four planes of the outer casing meet in an apex-point no less than 481.1 feet above the pavement which surrounded the structure!

For the grinding of telescopic lenses the most perfect lathes are built, with ingenious auxiliary attachments. Yet this is mere child's play compared with the feats performed in the production of the immense blocks used in the Great Pyramid. Moreover it is not easy to find mechanics who have the sense of accuracy sufficiently developed to produce good lenses with the elaborate machinery provided; a considerable time is required to make them, and it would be beyond their power to make them without the machines. It would be well within the truth, therefore, to assert that we have no means whereby we could manufacture blocks with the accuracy of those in the Great Pyramid, nor have we the stonecutters possessed of the needed sense of accuracy; and very many generations of development would be required to produce them in adequate numbers for such a task.

We cannot even *measure* as accurately as the builders of this Pyramid *worked*. Among hundreds of measurements in and about the structure so far made, no two agree even in the second decimal place of inches. Professor Petrie admitted, notwithstanding his extensive assortment of the best instruments obtainable, that he could not cope with the accuracy of the builders. With reference to the descending passage he wrote: "The offsets being read only to 0.05 inch, it is remarkable that the errors [?] of the mid-line are so minute; and it shows that in this particular we have not yet gone within the limits of the builders' accuracy; readings to 0.01 inch . . . are now required." (*Op. cit.*, p. 59.) Our engineers, from Col. Vyse and the rest down to Professor Petrie, having thus failed in mere measurement, what would be the result if our mechanics and stonecutters attempted to reproduce even part of such work? Stone-

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cutting with the aid of micrometers would be rather a novelty nowadays. The great contradictions in the measurements of the 'coffer' or 'sarcophagus' in the 'King's chamber,' as between different authorities, would be laughable were they of any great importance. But as that hollowed-out stone was meant neither for a "corn-bin" nor for a "standard of capacity," and as it is rather irregular in shape, the ineffectual attempts to measure it need not concern us. Of more interest is the fact that no one has yet discovered whence came the peculiar kind of stone of which it consists.

It may be admitted that we could build as large a pyramid with similar sizes of stone, and polish their surfaces too; possibly chemists could produce a cement as good; and perhaps we might even do the work so that the casual observer would discern no difference. But the breach between our utmost attainable, and the supreme accuracy actually reached, is impassably great, and must remain so for many generations. With regard to this perfection of workmanship the squaring of the base should be mentioned. In this no error has been found.

Prof. Flinders Petrie proved that they must have had wonderful machinery. Among the rubbish he found a discarded stone in which a hole two inches in diameter had been bored by cutting a circular groove to the required depth, to be completed by the removal of the core, which however remained. On close examination he discovered a helical line running round, which indicated the depth cut at each revolution of the drill, and this he says was so great that diamonds set in our toughest steel would have been torn from their sockets in cutting through such hard material. He found evidence that the very hard 'coffer' had been hollowed by cutting holes in this way five inches in diameter, while the underside had been cut by a saw. Here again he marveled at the depth cut by each stroke; and from the fact that he found oxide of copper adhering to the walls of the hole he concluded that both saws and drills were made of diamonds set in hardened copper much tougher than steel. However this may be, the evidence is conclusive that the builders possessed machinery which could cut the hardest stone, whether in flat sections or in circular grooves, with a rapidity which we can only regard with amazement, especially when the requisite propelling power is considered.

In the *The Secret Doctrine* (II, p. 432) H. P. Blavatsky says:

"Now it is claimed that it is by means of the cycle of 25,868 years (the Sidereal year) that the approximate year of the erection of the Great Pyramid can be ascertained. 'Assuming that the long narrow downward passage was directed towards the pole-star of the pyramid builders, astronomers have shown that . . . Alpha Draconis, the then pole-star, was in the required position about 3350 B. C., as well as in 2170 B. C.' (Proctor, quoted by Staniland Wake.) But we are also told that 'this relative position of Alpha Draconis and Alcyone being an extra-

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ordinary one . . . it could not occur again for a whole sidereal year.' (*Ibid.*) This demonstrates that, since the Dendera Zodiac shows the passage of three sidereal years, the Great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3350 B. C."

And she also writes (*Op. cit.*, p. 429 sq.):

"The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, who built the first Pyramids in the country, and that certainly before the advent of the 'Eastern Ethiopians,' as Herodotus calls the Egyptians. . . . 'The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race' — after its separation."

These citations are sufficient to give the clue to the general facts above mentioned. Wonderful as may be the remains of the works of the "Eastern Ethiopians," and although they may have been builders of other pyramids — yet no vestige of their work is in any sense comparable to that seen in the Great Pyramid, which belongs to a race superior to any that western history or archaeology has described. This is because their ancient home, the larger semi-continental islands which remained after the submersion of the main Atlantean-age continental systems several million years ago, now likewise rests beneath the waves.

While a great deal might be said as to the consummate knowledge of astronomy, geodesy, and mathematics possessed by the builders, yet high above all this are the conception and purposes which underlie the Great Pyramid.

Who would now conceive of building such a structure? Would it not be regarded as a fatuous waste of skill and energy? To those who do have some idea of its real purposes, this general lack of comprehension of its uses is strong evidence of our degeneracy. For its primary object was connected with man's realization of his divine nature, and the whole building was designed upon lines which would best serve that end. We of the present day have become so wedded to the external and animal that we hardly even suspect the need of such an initiation-temple. Doubtless there were many subsidiary objects in view, not the least of which was the very record of departed greatness now under consideration. The great architect of this incontestable witness to ancient knowledge and skill well knew that humanity was on a downward arc, and that in the dim future — the present age — this building would silently affirm to degenerate posterity that its remote ancestors were something other than arboreal beasts; that their real line of descent was from something divine; and that the prospect of ultimate return would fill the soul of the prodigal with hope and courage. Could stronger evidence be adduced against the new-fangled dogma of a purely pithecoïd ancestry? According to this short-sighted materialistic view of a science which

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deliberately ignores most of the facts of conscious life and intelligence throughout the universe, at the time when the Great Pyramid was built our progenitors were something between the lowest savages and arboreal apes.

It is because the wisdom and extraordinary skill of its builders, as well as the high purpose which it served, have not been understood, that the superlative character of the Great Pyramid itself has not been regarded as a factor in the determination of its high antiquity. Ages of degeneration must have intervened between the time of its construction and the farthest horizon of known races. Powers inspired by ambition or coercion have limits which fall far short of the perfection of work and design in a building so sublime that it fills us with reverential awe. A like monument of the most exalted symbolism can only be possible when inspired by the very highest purpose united to concentration of thought and devotion of heart, summoned to action by the highest powers of mind and soul.

In *The Secret Doctrine* is given some idea of the sacred purpose of the Great Pyramid:

"The sarcophagus in the King's chamber . . . was a *Holy of Holies* indeed, wherein were created immortal Hierophants and 'Sons of God.' . . .

"His [the adept's] body was placed in the Sarcophagus . . . and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom."— II, pp. 470, 558


Ages of selfish pursuits and selfish gratification have resulted in the almost complete obscuration of the Divine nature, and humanity is left in darkness as to its Divine origin and destiny, and thus is unable to understand these relics of a time when the Divine nature was the guiding power in human life; and science even takes pains to depreciate the value of these indisputable evidences of the divine powers of forgotten races.

Who can ever adequately express the infinite debt of gratitude humanity owes to that heroic Messenger of the Gods, H. P. Blavatsky, for tearing asunder the dark veils of ignorance woven by these long ages of grasping selfishness, and for showing again to man his high descent and high purpose? No apology is needed for thus naming her. Her Work, like that of the Great Pyramid, has but to be understood, for us to recognise that it came from a Master-hand. We are equally indebted to her successors, William Quan Judge and Katherine Tingley, not only for saving her work from the ravages of self-seekers, but also for carrying it on to fairer and fuller development.

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NOTES ON RECENT SCIENTIFIC RECORDS RELATED TO TOPICS IN THEOSOPHY

C. J. RYAN

NE of the most important teachings in Theosophy is the significance of the natural law of cyclic progress and change. We are all aware of certain cycles, recurring effects that force themselves upon our notice, such as the seasons, day and night, the "seven ages of man," the phases of the moon, the rise and fall of empires. The careful researches of modern scientists have shown that periodic laws are far more widespread than was popularly believed, but sufficient importance is not yet attached to them especially in practical life.

In her message of Theosophy, Madame Blavatsky drew attention to certain leading cycles in human life, personal and racial, of which modern thinkers are singularly ignorant or neglectful, yet which are of great significance to all who seek for the kind of information that supplies the basis for a larger outlook upon evolution. Is it not clear that the more we know of the greater laws governing our past, the more likely we shall be to prepare wisely for the future, particularly as there is no reason to suppose that any change will take place in fundamentals?

According to Theosophy the most important periodic law for us to know is that of Reincarnation. Ages of study by advanced psychologists in eastern lands have shown that human lives obey the great cyclic laws. Physical life begins in the weakness of childhood, passes on through youth, manhood, and age, returning to the second childhood if extended to the limit, and then is "rounded with a sleep." The pleasant dreamful sleep terminating, the soul descends again into material form and recommences a fresh bodily cycle; and so on until the Great Period which includes these minor ones is fulfilled.

In our mental and emotional life it is possible to discover recurring phases and to prepare for their return, reinforcing the best moods and discouraging the undesirable. "Forewarned is forearmed." This splendid opportunity is always at hand; it is one of the "secrets of occultism"; it is eminently practical, and yet how few seem to know of such a valuable method!

ATLANTIS

THE human race goes through many minor cycles, each having its place in larger and still larger ones. Geographical changes harmonize with progressive (and retrogressive) developments in racial movements.

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H. P. Blavatsky describes some of these in *The Secret Doctrine*. The great globe itself has its cycles; not only the well-known astronomical ones — the precessional, the changes of aphelion and perihelion in its orbit, of the inclination of the axis, etc. — but other progressive alterations under cyclic law, which are not so well known. Since its first consolidation it has been reconstructed in geographical distribution of land and sea several times. One of these reconstructions, which commenced about the beginning of the Tertiary Period, was that of Atlantis. Atlantis was the name given by the Greeks to the lost continent which stood in the place now covered by the waters of the Atlantic Ocean, but we should properly use the name for the entire land-surface of the globe at the period before the immense changes took place which brought about the present conditions, probably beginning in the Miocene age.

Atlantis had its rise, maturity, and fall; its human inhabitants mostly perished, leaving a nucleus for a new cycle to rise from primitive conditions to our own advancing civilizations. The seeds of knowledge, however, were not destroyed, but were kept well guarded for the new races rising out of Stone-Age conditions.

The former existence of Atlantis has been a subject of much contention, but the consensus of opinion today is in favor of it. It is generally admitted that a great land-bridge of some kind joining parts of the New and the Old Worlds existed not many thousands or millions of years ago — an Atlantean continent in fact — but few writers have dared to suggest that there might be truth in Plato's statement that it was the abode of civilized man. That claim strikes too hard against the Adam-and-Eve story and against the rival theory that mankind originated from some ape-ancestral creature in the western hemisphere a few hundred thousand years ago, and that no civilization worth the name had originated before the Egyptian or Mesopotamian. But a few daring souls outside the Theosophical Society have occasionally ventured to declare their belief that Plato was well-informed, and that many natural facts not only prove the former existence of the Atlantic continent but of civilized man within its borders. A writer in the 'Causerie Scientifique' of the *Courrier des États-Unis* for February 13, 1921, strongly supports this view. Speaking of the conviction of many geologists that an Atlantic land really existed, M. de Rauville refers to the carefully-grounded conclusions of Professor Pierre Termier, in which it is mentioned that even today volcanic activity in the Atlantic is not dead.

Numerous accounts of ebullitions in the sea and uprisings of gases and vapors through the waves have been reported by mariners. M. Termier laid stress upon the existence of steep-sided mountains and valleys deeply submerged under the Atlantic whose contours could not have been carved

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under water, and especially the decisive fact that the Prince of Monaco dredged from the depth of about ten thousand feet certain kinds of lava which can only be formed in the open air. The eminent British geologist, Professor Hull, considers the enormous submarine ridge in the shape of the letter 'S,' which occupies a central position in the Atlantic starting from the Arctic regions and descending below the equator, to be the remains of a great continent from which the sediment was derived to build much of the comparatively modern lands on each side of the ocean. This ridge emerges in a few places, such as Iceland, the Faroes, the Canaries, etc.

Many other scientists have used biological arguments in favor of the lost continent, and M. de Rauville mentions the recent researches of M. Germain, a zoölogical lecturer at the French Institut Océano-Géographique, who has recorded the striking resemblances between the fauna and flora of the Cape Verde Islands, Madeira, and the Canaries, on the east, and those of the Antilles on the west, and has shown that they have no connexion with those of Africa. Madame Blavatsky quotes ancient teachings in the East which say that the African continent as a whole did not rise till after the destruction of the main part of Atlantis in the Atlantic region.

It is now agreed by most geologists that there were at least two 'land-bridges' across the Atlantic Ocean in Tertiary times, one in the north and the other reaching from the present site of Africa to South America. Professor Termier says:

"Between the two continents passed the mediterranean depression, that ancient maritime furrow . . . which we still see so deeply marked in the present Mediterranean, the Caribbean Sea, and the Sunda or Flores Sea. A chain of mountains broader than the chain of the Alps, and perhaps in some places as high as the majestic Himälayas, once lifted itself on the land-enclosed shore of the North Atlantic continent. . . . Marcel Bertrand gave the name of 'Hercynian' to this old chain. Eduard Suess calls it the chain of the Altaides, for it comes from far-off Asia, and to him the Appalachiens are nothing less than the American Altaides. . . ."

In this connexion students will be interested in the following extract:

"The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. Then the modern symbologists will acquire the certitude that . . . in the days when tropical nature was to be found, where now lie eternal unthawing snows, one could cross almost by dry land from Norway *via* Iceland and Greenland, to the lands that at present surround Hudson's Bay. Just as, in the palmy days of the Atlantean giants, the sons of the 'giants from the East,' a pilgrim could perform a journey from what in our days is termed the Sahara desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea."—

— *The Secret Doctrine*, II, 423-4

Madame Blavatsky in *The Secret Doctrine*, Book II, part III, section VI (A), gives many interesting classical allusions to the great peaks of Atlantis, of which the Atlas Mountains and the Peak of Teneriffe are

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relics. At the time she wrote about the land-bridges across the Atlantic, geologists still held the position now retained only by a few of the older school, *i. e.*, that the Atlantic was a primeval ocean that had changed its contour very little since early geologic times. The information she gave out from her eastern studies is now the general opinion, improbable as it seemed then. In regard to the mountain-chain mentioned by Bertrand and Suess, etc., which extended at least from Asia to America, Madame Blavatsky quotes from an archaic manuscript:

"It was the belt, the sacred Himavat which stretches around the world."

And then says:

"Occultism points to the Himālayan chain as that 'belt,' and maintains that whether under the water or above, it encircles the globe."— *The Secret Doctrine*, II, 401

Readers of *The Secret Doctrine* will be familiar with the conclusions of Madame Blavatsky, supported by undeniable facts in archaeology, ethnology, and linguistics, that the Old and New Worlds were once united by human links of forgotten civilizations. M. de Rauville is convinced that abundant data exist to establish the fact that Atlantis was once the abode of man, and he brings an argument in favor which he believes does not appear to have been thought of before. He says:

"When one visits the Musée Guimet or the Egyptian Rooms in the Louvre, one is struck by the fact that here, in these frescoes, faithfully reproduced, from the tombs of ancient Egypt and the Pyramids, all the objects have the natural color that we know: the crops are green or yellow, according to the season, the oxen are white or red, the donkeys are gray, etc.,— man is red and woman is yellow! It is not unreasonable, then, to conclude that the primitive Egyptian man was red and the woman yellow.

"Now consider the American Indian, especially the Araucanian and the Patagonian, the purest specimens of the race remaining; here is the same facial type, the same shade of brick color, and their women have the yellowish complexion. There is more; the redskins of Mexico mummified their dead like the ancient Egyptians, and by a similar process; marvelously preserved mummies can be seen in the Trocadéro Museum. Finally, we find in both places the same religious belief which provides the reason for the mummification of the dead, *i. e.*, the necessity of preserving the body in order to keep alive the soul, which would also die in case its carnal companion disappeared. [Note.]"

"The most probable hypothesis is that the American Indians and the ancient Egyptians descended from the race which peopled Atlantis; the sinking having been most complete on the eastern side only. The Atlanteans on that side who were fighting Greece, were left, and having fled towards the east of the Mediterranean, landed in Egypt and settled down, while the rest of the population that escaped from the catastrophe remained on the other shore."

LEMURIA

DURING the hundreds of millions of years of the earth's existence, it has been subjected to a limited number of complete, violent, and wide-spread changes, occurring at the critical moments in long cyclic periods;

*(Note.) This was the Ka, the astral double, not the real Immortal Ego, which passed on to bliss.

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but it has never, apparently, been perfectly stable for any length of time. Between the greater cataclysms minor changes went on, islands sank or rose, denudation carried vast amounts of material into oceanic depths, and volcanic action continued. Before Atlantis there was another world-arrangement of land and water, which we call Lemuria for convenience; much of this was destroyed and disappeared when the Atlantean lands were forming, but a good deal was incorporated into the new continents. M. de Rauville warmly defends the former existence of submerged territories in the Eastern hemisphere, which, according to Madame Blavatsky, were parts of Lemuria that lasted well into the Atlantean period. These lands stretched across the Indian Ocean from Madagascar towards the Pacific. He quotes I. Geoffroy de Saint-Hilaire:

“The Island of Madagascar, situated between Mauritius and Southern Africa, and only a short distance from that vast continent, differs from it in a remarkable way. Nearly all its birds, provided with short or medium-sized wings, have not been able to travel long distances, and are not found in any other land. The same applies to the bats. All its reptiles and insects present a peculiar physiognomy. Its terrestrial mammals differ, not only specifically, but also generically, in nearly every case, from those of other continents. No neighbor group exists, even in South Africa, and to find species resembling them in organization we have to search in continental or insular India.”

The lemurs and macaques are practically confined to Madagascar and the islands of Oceania. Representatives of the famous Dodo, and the Anapteryx, lately extinct, but once numerous in Mauritius, are only found in Australia. The same peculiar individuality has been found among the plants, many of which are quite unknown in nearby Africa but are common to Madagascar, Mauritius, Bourbon, and the Islands of Oceania. The human inhabitants of Madagascar closely resemble those of Oceania, but are entirely different from the people of Africa. When Madagascar was discovered by the Malays in the seventh century they were greatly surprised to find that they could understand the speech of the natives, and today the native dialects still resemble the Malayan. Only a few tribes, who have colonized a small part of Madagascar in relatively recent times, speak an African idiom. M. de Rauville says:

“For an explanation of these facts we have to turn to the ancient Greek and Latin authors, and to the Arabian geographers who made of the Indian Ocean a Mediterranean communicating with the Ocean in one place by means of an open channel between the African coast and the western shores of the existing island of Madagascar, and in the other place by a second channel off the coast of Malacca. A sinking of the land would have let in the sea, and the islands, which would be the higher portions of the ancient continent, have preserved the flora, the fauna, and the human stock. It must be clearly understood that there is no supposition that the Indian Ocean was a Mediterranean at the relatively recent date at which these authors referred to wrote. They must have echoed traditions extending back to geological periods when that sea was practically closed.”

He gives the following list of ancient writers who treat of this subject: Strabo, book II, xxxiv; Theophilus; Dioscorus; Ptolemy, book III,

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ch. ii; the Brâhmanas; the Vedas; John of Alexandria; Philoponus, "In caput Geneseos"; etc., book IV; Khashdai Ben Isaac Ibn Sprot, map of the year 950; Ibn Iounis, 1105, Edrisi, 1154; Ben Muftir Ibn Al Vardi, 1349; etc., and concludes:

"As in Atlantis, we can find in the geological submarine configuration of the Indian Ocean a new proof of the assertions of those ancient authors: that configuration discloses the terrible volcanic convulsions of which that sea has been the theater. . . . When we call to mind the formidable cataclysms that this array of testimony, drawn from geology, from ethnology, from the flora and fauna, displays, we cannot think that the engulfing of the cities of Is, of Sodom and Gomorrah, of Pompeii, and even the explosion of Krakatoa, were anything but the most unimportant occurrences beside those in which, in far distant ages, our terrified ancestors took part!"

TERTIARY MAN IN SOUTH AMERICA!

INTERESTING news has come to hand which seems to make it impossible to doubt that races of considerable intelligence have lived continuously in the Argentine Pampean regions *from the Tertiary period till the present day*. If this can be established without possibility of doubt it will revolutionize many current scientific ideas, and will prove of great importance to students of Theosophy by providing another powerful argument in favor of the teachings of the Ancient Wisdom that Madame Blavatsky brought to the attention of the world. For those who are not familiar with the points at issue, a brief outline of the situation may be of use before touching upon the startling information given by Professor Rudolfo Senet, of the University of Buenos Aires, in a long descriptive and argumentative article in *La Revista de Filosofía* (Argentina) for February, 1921.

In the earlier part of this article we considered the importance of the law of cycles in human life, and the existence of a lost Atlantean continent partly inhabited by civilized man was spoken about. Theosophy teaches that outlying parts of the world were the abode of less civilized tribes and that there were savages then as there are today. Possibly South America — or the parts of it then above water — contained tribes little different from the Indians of our time; proof of this would be valuable. Atlantis, in the main, disappeared in the Tertiary period, leaving scattered relics of its peoples in the New and the Old World, most of whom lived under primitive 'Stone-Age' conditions for many, many thousands of years. Modern scientists, even the most daring who have thrown off the psychological effect of the old-fashioned orthodox belief that the world is only six thousand years old, hesitate to admit that intelligent man existed in the Tertiary age. Although no one claims that man is descended from the Gorilla or the other fossil or living anthropoid apes known to us, it is believed by most anthropologists that the earliest ancestors of the larger apes and man branched off in different directions from some unknown animal form common to both, probably rather late in the

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Tertiary. The Tertiary was followed by the Quaternary in which there is no doubt that intelligent man lived in many parts of the world.

A study of the facts given in the series of articles in *THE THEOSOPHICAL PATH* for March, April, and May, 1920, entitled 'Evolutionary Man,' will show what a state of confusion or uncertainty exists on the subject, and what an obvious prejudice stands in the way of accepting the possibility of Tertiary man. Yet there is apparently satisfactory evidence in favor. It is not, of course, unnatural that this prejudice should persist; it is only of late years that full assent has been given to the discovery that remains found in the deposits lying immediately above the Tertiary are of genuine human origin and are from half a million to a million and a half years old, and if undeniable records of man are to be admitted of a much earlier date the riddle of human origins becomes less solvable than ever. Human bones or implements, if actually found so early as the Tertiary, at a period when the supposed animal ancestor of man is believed to be the only representative of the future human race, would be a very awkward fact, because this link cannot be placed much farther back and there would not be adequate time for the extremely slow process of transformation, physical and especially psychical.

The archaic teachings of Theosophy, which are founded upon preserved records, tell of a civilized Atlantis in the early Tertiary period, and of intelligent man in still more remote ages. They place the real origin of man at a period much farther off than biology has ventured to suggest, and every new discovery that tends to prove man's existence in the Tertiary is naturally of great interest. The latest of these is from the Argentine, as mentioned above.

In Dr. Arthur Keith's recent and valuable study, *The Antiquity of Man*, he devotes a chapter to the South American discoveries, and surveys the researches of Dr. Ameghino who revived the waning interest in South America as the possible home of very ancient man. Dr. Keith concludes that Dr. Ameghino's claims for Tertiary man in Argentina are not convincing, and that we cannot carry our knowledge of man beyond the Quaternary period in South America. "Yet," he says:

"one cannot conclude such a survey as this with any feeling of satisfaction or of certainty. We seem to leave so much unexplained. Those who have studied the elaborate civilizations and the multitude of languages of America are almost unanimous in regarding them as independent evolutions. The animals which had been domesticated, and the numerous native plants which had been brought under cultivation by indigenous races in pre-Columbian times, seem to point to an antiquity beyond that revealed by the discoveries of the geologist or the anatomist. The writer feels certain that human secrets still lie hidden in America. . . ."— p. 292

According to Professor Senet some of these secrets have been revealed at last and remains of intelligent man have been found in the Tertiary. He prefaces his article by protesting against the distrust unnecessarily

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shown by North American and European anthropologists in regard to South American discoveries, and claims that they are quite as well authenticated by competent scientists as any others: the implied charges of bad faith are preposterous. He admits that the most careful observers may make errors in their interpretations of the facts but that, just because the discoveries do not fit in with accepted theories, there is no reason to deny them. He also declares there is a conspiracy of silence against South American discovery and invention in general, and that when the same things have been brought forward by persons in foreign countries many years later no credit is given to the earlier workers and that disingenuous excuses are published to cover the unfair treatment of South Americans. This is not a pretty charge, but unfortunately even the most intellectual people are not free from petty prejudices and personal or national vanities, and the way of the pioneer is always a rough one.

Professor Senet and his colleagues are absolutely convinced that the new discoveries in the Argentine Republic prove beyond question the existence in Tertiary times of a race apparently little or no less intelligent than the Indians of today — a most remarkable claim, and one of enormous significance in favor of a far greater antiquity of man than has been supposed. The principal reason for the claim is the discovery of numerous round, polished stone balls (*boletas* or *boleadoras*) of the kind used today by South American hunters to throw down fleet-footed animals or birds, but there are other implements or tools not specifically described in the article.

A special commission of the most competent scientists of Buenos Aires went to Miramar, a seaside resort, the locality of the discoveries, in November, to watch the complete exhumation of one of the boleadoras just found by Lorenzo Parodi, explorer for the National Museum of Natural History, and to decide whether the ball was actually *in situ* or if it could have got into the Tertiary beds in more recent times. It was partially exposed by the action of the waves. Its outline is not circular but parabolic in curvature, and it has two slightly pointed ends. A groove clearly cut on the surface would serve to hold a rope or leather thong. The ball is 76 millimeters long by 62 mm. wide, and is made of quartzite. It is well polished, but has bruises which show it had been much used. The modern boleta or boleadora is an instrument made of two such balls tied together with a thong, and there seems no reasonable doubt that these Tertiary polished balls were used in the same way. Further search revealed other balls of nearly the same size; one was of harder material, possibly diorite. It was thought to be a polishing implement, for two of its sides had been artificially worn by friction.

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The greatest care was taken in examining the Tertiary stratum in which the boleadoras were found, the "Chapalmalense," which is free from faults or fissures or signs of disturbance, and none of the experts had the slightest doubt that the balls were in their original places.

Professor Senet discusses the question whether the Chapalmalense beds are really Tertiary, and gives many reasons which seem to prove it. He uses a well-known Theosophical argument in connexion with the significant fact that advanced stone industries (demonstrated by the presence of the polished balls) run through all the strata from the Tertiary Chapalmalense to the Recent, parallel with extremely crude chipped stone industries, in saying that, properly speaking, this is what we ought to expect because it is what we find all through history to the present moment. Today there are numerous savage tribes with their simple weapons and utensils contemporary with us and our automobiles and airplanes. We even possess evidence of long-continued decadence from far higher states, as in Peru, Mexico, India, etc.

He says, if we did not find evidences of both advanced and savage races side by side from the remotest periods in which mankind must have existed — the Tertiary as he believes — it would be impossible to explain the existence of tribes today only slightly if at all removed from those of the prehistoric rough chipped-stone industry. Thousands of branches, not only among the animal, but also in the human kingdom, have been extinguished without leaving descendants, thousands have remained stationary, and a few have ascended; some have degenerated. "The Caucasian is the only race of constant evolution; it is unique in possessing a practical and unfolded scientific imagination." Yet the Caucasian has had its epochs of rapid advancement and relative stagnation and retrogression.

Professor Senet enumerates the various characteristics of the former races of the Pampas, those with and those without prominent "modern" chins or vertical ramuses to their jaws, those with five molar teeth and others with no wisdom teeth, the tall, the short, the brachycephalous, the dolichocephalous, etc. In some the jawbones were even more advanced from the point of view of biological evolution than ours! He concludes then, that even from the purely psychological aspect the men who made or used the boletas from the Chapalmalense must be Tertiary, because there would not be time for such an advanced race and so many varieties of mankind to have originated suddenly in the first epoch of the Quaternary. He does not claim that the advanced polished-ball men were the same as *modern civilized* man, but he is positive that they were immensely ahead in intelligence of any kind of animal. If the European Geologists insist upon calling the Chapalmalense beds early Quaternary,

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instead of Tertiary as he believes, it would compel us to believe that the Argentine Quaternary is far older than that found elsewhere, and in fact contemporary with the accepted Tertiary of other countries. But a comparison of the large number of *extinct Orders* and *genera* as well as species in the strata which succeed the Chapalmalense makes it absolutely conclusive, according to the recognised canons of science, that the Chapalmalense really belonged to the Tertiary. Space will not permit a complete résumé of all Professor Senet's arguments, but his logic seems unanswerable.

Every new piece of information we receive nowadays tends to support the Theosophical teaching of the enormous age of man on earth. These South American discoveries are precisely what readers of *The Secret Doctrine* are prepared to expect upon the hypothesis of a great Atlantic continent, partly inhabited by civilized men but with numerous districts in which semi-civilized and savage races flourished just as they do today. Science is being forced by the logic of facts to extend its vision of the past of humanity; it will have to accept the all-comprehending law of cycles on a much larger scale than has been dreamed, and the origin of man will retire into a far more distant past than the more recent geological periods. The twentieth century has already demolished or undermined some of the most firmly held convictions of the nineteenth.

In physics, in chemistry, in electricity, in astronomy, and in many other lines of thought, a great expansion has taken place; why not in the Science of Man? According to the teachings of Theosophy man is a far more complex being than modern science believes; he is not merely a more advanced animal: his origin is not a simple mental evolution brought about by the possession of an opposable thumb and a slightly larger brain-pan; it is a far more complex affair, and his spiritual nature — totally ignored by materialistic science — is the dominant feature in his real evolution.

“A PROPER and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible?”

— H. P. BLAVATSKY in *The Key to Theosophy*, p. 266.

MEN AND DEEDS

Wanted, men,
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountains piled,
Not power with gracious smile,
Not e'en the potent pen —
Wanted, men!

Wanted, deeds,
Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not softly scented creeds —
Wanted, deeds!

Men and deeds!
They that can dare and do,
Not longing of the new,
Not prating of the old;
Good life and actions bold,
These the occasion needs —
Men and deeds! — *Selected*

—Printed in *Lucifer*, the magazine founded
by H. P. Blavatsky; Vol. VI, p. 100, March 15, 1890

THE PLANT AND THE SUN

T. HENRY, M. A.



WRITER in the *Scientific American Monthly* describes an experiment in which green plant stems are placed in a vase which is hung up by a thread of twine in a window. The vase keeps turning to and from the sun, or an electric lamp instead of the sun. In speculating on the nature of the force that accomplishes this movement, he quotes Leibnitz to the effect that force or the exhibition of energy is the most fundamental phenomenon in the universe.

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It is evident that, in explaining anything, we must refer back to certain assumptions; that every chain of reasoning must have a starting-point; and that we must begin with several unprovable axioms, postulates, or hypostases of some sort. Leibnitz merely chooses force or energy as one of these fundamental postulates. If we are to explain force or energy, in what terms shall we define it? If we make it a form of motion in the ether, we have two postulates assumed: the ether and motion. We have perhaps merely begged the question.

It may be pointed out that, as the movement of the vase of plants is vibratory and perpetual, the force exercised must be of an alternating character; for, if it were a constant force, it would result in the vase taking up a final position, due to the resultant effect of the attraction of the light and the torsion of the string. The force therefore evidently ceases or weakens whenever its object has been accomplished, thus allowing the torsion of the string to come into play; after which the force renews itself. This gives the force the appearance of being intelligent.

And in truth it is inevitable that we refer all physical manifestations of energy to something ultra-physical — that we refer force to desire, and describe force as a manifestation of desire — interpret force in terms of desire, refer the physical back to the psychical. The plant turns to the light because it desires the light; I move my arm because I desire to. If we prefer to try a purely physical explanation, then we are left with such unexplainable terms as attraction and mass and energy; and moreover consciousness becomes reduced to an unnecessary epiphenomenon, and the mind to an anxious or disinterested spectator of blind cosmic processes.

The writer says, in reference to his citation from Leibnitz, that

“That force we now know to be electric energy, but we do not yet know what electric energy is.”

Perhaps this state of mind represents the first imperceptible differentiation of ignorance in its evolution towards knowledge; but many people will fail to discern the precise difference between the wisdom of Leibnitz and that of his more modern follower. “I know you to be Mr. Jones, but I do not know who Mr. Jones is.” The force has been christened, that is all. Or, if there is more, the most is that we think we have found a connexion between several forces once thought to be disconnected. We have learnt to consider light as a magneto-electric phenomenon.


When we have found an explanation for the above phenomenon, we can turn our attention to the question of how a tree sends out a root fifty or a hundred feet long to where there is a leaky hydrant. There is not much sunlight underground. The tree *perceives* the proximity of the water; hence either the tree or the water or both must possess a sphere of influence

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extending far beyond their own physical limits. The phenomena of the divining-rod suggest that water has such an extended aura; and so does the fact that toads and frogs always know well enough where water is and what is the shortest way to it. In short there must necessarily be, beyond the physical, a whole universe of finer grades of matter, with mechanics and physics of their own, and forming a link between physical matter and mind.

THE LAW OF CYCLES

T. HENRY, M. A.

HE law of cycles plays a very important part in the Theosophical teachings, but is by no means a matter of mere curious learning; it has an eminently practical bearing on the conduct of our life. In this way it is a good illustration of Theosophical teachings in general: we accept them at first theoretically; and later on, as we gain experience in the practical work of Theosophy, we find these teachings acquiring a new meaning. We discover that they are illustrated in the happenings of our own life; we learn that they are true; the proof for which we perhaps asked is afforded by our own observations.

The teaching as to cycles states, briefly, that the law governing the alternation of day and night, summer and winter, is a general law, a universal law. It states that the circle, rather than the straight line, is the measure of all motion, the map of all progress, the law of all growth. A circle is a line that keeps returning through similar phases. If drawn on paper, it is a closed curve; but if the ends are not joined, but carried round again, we get a helix or screw-curve, which is a much better emblem of evolution than is the mere closed circle. We see it illustrated in the march of time; for each year brings us back through the same seasons, yet carries us ever forward; each day brings us to dawn and setting, and still carries us onward through the year. This spiral curve of time is actually traced out in space by our bodies as they gyrate through the rotational and revolutionary tracks of the earth. These cycles of the day and the year are familiar enough; but what is not so familiar to modern astronomers is the existence of larger cycles which are connected with the year and with each other in the same way as the year is connected with the day. These seem to have been known in antiquity, and the re-discovery of them is a question that interests students of that kind of subject, and to which clues may be found by studying the writings of Helena Petrovna Blavatsky as well as by research and computation.

THE LAW OF CYCLES

The movements of globes around their orbits are accompanied by movements of the nodes of these orbits and by movements of the apogee and perigee, and these movements also have their periods. We attach no importance nowadays to these greater periods, but it was not always so; and they were recognised in antiquity as having an important bearing on history, and as marking the cycles of events both human and terrestrial. In this way systems of chronology have been worked out, like that of the Hindûs or that of the Mayas.

But it is not our immediate purpose to go at length into this phase of the question; but rather to define the general principles of the law of cycles, so as to point out their application to the problems of daily life.

It is matter of common observation that moods have their cycles. This illustrates the law that a thought sent out pursues a cyclic path which will bring it back to us again. Realizing this, we may expect it and prepare for it. Further, we shall not be so much under its influence; for we know that we created it ourself, and that it is merely coming back according to natural law, with the force we gave it. Thus the law of cycles is intimately bound up with the doctrine of Karma. It is said that every man 'peoples his current in space' with a swarm of ideas and emotions which he has sent out from his brain; and, comparing this with the cyclic motions of the planets, we can see how the man may keep on meeting those creations of his again and again. Every now and again the earth passes through a swarm of meteorites. If the man is unwise, he keeps on adding to the swarm of meteors which he sends out along his track; but greater wisdom teaches him to neutralize this influence rather than to increase it.

There is an obvious analogy between the cycle of day and night and the cycle of a lifetime; and in Theosophy analogy is all-important as a mode of reasoning. For Theosophy shows the universe and all its laws as built on a symmetrical plan, the root of which is *number*. We infer from analogy that these two cycles in man's life are not all, but that there are other cycles, both lesser and greater, the smallest perhaps being that of the heart-beat, consisting of vibrations computed in a Hindû system at the period of fifty to the minute. There is man's gestation period of 280 days, and the epochs of puberty and adolescence and that critical point which comes at from 45 to 50 years of age. The inference that man's earth-life is but a smaller cycle within a larger cycle of the life of the real Ego — a day, as it were, within a year — is irresistible. It is a help to think that our declining years are like the close of a day, when the morning's vigor and zeal are merely postponed until another day, while useful employment is found for the forces that are available during the evening. Every part of life has its peculiar advantages, as Cicero

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shows, in his well-known essay on the delights and privileges of old-age.

The law of cycles shows us that, when we dispose temporarily of a thought or emotion, we are not through with it, for it will come around again; and correspondingly, when such a thought or emotion does come unbid and seemingly without cause, we may console ourself with the reflexion that it is we who set it in motion and that it has merely come home to roost or for a new lease of life. In our ignorance we are apt to give it that new lease of life; and thus people feed their bad and gloomy moods by dwelling on them each time they come around, until the thing becomes developed into a regular cycle, and we have, as it were, added a new planet to our system. Of course we can take advantage of the same knowledge of cyclic law to people our current in space — our life-track — with denizens of a brighter order; knowing that good resolutions and high aspirations, though we may not be able to hold them long at the time, will return each time with added force.

A wise man, when he has spent his force, or used up his time, on one occupation, does not repine and try to continue, but lays aside that task and takes up another more appropriate to the time and conditions. Here again the law of cycles is involuntarily recognised; for there is an appropriate time for every kind of work, as astrologers know, and it is disadvantageous to do a thing in a wrong time. We may well, therefore, after energetically starting a thing, rest; for it is natural law that periods of quiescence should alternate with periods of activity. The simplest kind of a cycle is a mere single vibration, a movement to and fro, like that of the heart in its systole and diastole.

As hinted above, the doctrine of Karma is intimately connected with the law of cycles. Man, by his imagination and emotions, is continually creating centers of force, which continue to exist, and which are brought back to the place whence they were sent forth; so that every act is like pushing a pendulum, which must rebound, sooner or later according to the length of its swing. And the doctrine of reincarnation shows each man as entering life with a debit and credit account of tendencies and fate, which he himself has piled up at some part or other of his career. We can only understand our life in connexion with former lives; apart from that, life is an insoluble enigma.

Another thing the law of cycles impresses on us is the importance of stepping on to a train at the moment when it is standing before us; as otherwise we shall have to wait a long while for the next train.

FINDING THE SELF

R. MACHELL

IN times like the present, when the foundations of society seem to have given way and when all formerly accepted axioms of social life are liable to be set aside, men find themselves continually baffled in their search for a sure foundation upon which to base the needed reconstruction of disordered human life.

The unrest of the times has become a hackneyed phrase: revolution even is so general as to have almost lost its former meaning, and agreement as to the direction of necessary reforms seems almost impossible, because no basis for reconstruction can be agreed upon. The world seems to have lost touch with fundamental principles, and to be floundering in a mush of temporary expedients, unwilling to accept, or else unable to recognise, a guide.

Yet man can never get very far away from the source and origin of law and order, nor from the active cause of all disturbance of the social state, because he cannot get away from self. Nor can the individual selves escape from the great human family, the greater human self, in which is to be found the cause and cure of human ills. Indeed the truth lies very near, but must remain eternally unseen so long as man looks outward on the shifting pictures thrown upon the screen of time by human passions, and turns his back upon the source of light.

The problems that arise from man's distress, and that cry out so urgently for a solution, are not new: they are as ancient as their cause. Nor is it true that they are insoluble; though it is evident that no solution can be otherwise than temporary, because in this world we are still under the spell of the great deluder Time, the lord of change. Within the realm of Time all is impermanent, and no resolution of a problem can be final; yet each solution may be appropriate to the occasion, even if it be but momentary in its application. If men could but recognise the inevitable they would waste less energy in trying to make permanent expedients that in the nature of things are necessarily temporary. If they could understand the ever-changing nature of things on this plane of existence they would not cling so desperately to outworn traditions, nor pin their faith to creeds that once perhaps were valuable but that were out of date almost as soon as formulated. The fact that change is the law of life on this plane must be accepted by the student of life who seeks the eternal path of Truth. He must recognise the impermanence of things if he would find the permanent principles from which all things arise, and if he would

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know the Law of laws he must not confuse spiritual principles with temporary expedients; nor will he invest any formula with the sanctity of an eternal truth. Truth is eternally invested in changing forms, which are a snare and a delusion to the ignorant but a revelation to the wise.

Obviously the cure for human woes must be looked for there, where they originate, in human nature; and further, to find the cure we must know the cause.

It has been wisely said that sickness is a departure from health, and similarly that war is a disturbance of peace; and it may be as surely said that discord in the state is a departure from the principle of brotherhood or concord. All of which statements sound like platitudes, but contain the important assumption that health, peace, and brotherhood are fundamental facts in nature, on which life itself is based; sickness, war, and social discord being regarded as temporary departures from the normal state, which is generally looked upon rather as an unattainable ideal.

To people who are never well it may seem absurd to say that health is natural to man, because they know that though they spend their lives pursuing it they never reach the prize, and health continually eludes their grasp. Indeed, perfect health may seem to the majority of civilized people to be a dream, for sickness and civilization go hand in hand.

Then to the majority life is a battle, or at least a continual struggle for a satisfactory position, often for mere existence: how can they suppose that brotherhood is a fact in nature, when war of some kind is universal? To them the struggle for existence is the main fact in nature, and brotherhood a vague ideal or an ethical aspiration. Believing, as they must, that 'self-defense is nature's eldest law,' they will naturally conceive of brotherhood as an unreasonable sacrifice of personal interest, or necessary selfishness; unless they see in it a means of widening the scope of egotism, and thereby gaining either greater possibilities of pleasure or a protection against some common enemy. To those who believe the struggle for existence to be the fundamental law of life, such words as peace and brotherhood can mean no more than intervals in the long war of life, useful as opportunities for recovering energy wherewith to continue the unending fight.

Theosophy reveals a different conception of existence, in which Brotherhood is a fact in nature and peace the normal state of human society, in which health is general and happiness is natural. Such a philosophy of life is well summarized in the motto: "Life is Joy," a truth that few today will venture to maintain, in view of the awful mockery of life that makes this earth so undesirable an abode for poor humanity. Yet "Life is Joy!" life itself, life as it should be.

Life has become a mystery, the key to which is lost so far as the great

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mass of civilized humanity is concerned. And yet man holds the key, although he fails to use it. He does not unlock the gates of life and so remains outside, living a bad dream, and calls that life which is but a sort of nightmare full of horrors. In this mad dream man feverishly pursues strange substitutes for happiness and calls them pleasures. They wither in his grasp or turn to bitterness, leaving him still pursuing a phantom that he no longer hopes to find worth the efforts he still makes to reach it. The nations make war on one another, to gain each for itself a greater share of that which all are actively engaged in making useless. So every civilization destroys itself and falls into decay. Then barbarism comes, to give the remnants of the races an opportunity to forget the madness and to recover their original simplicity, or else to perish from the earth.

And yet the true philosophy of life is never lost. It never lapses into barbarism. It has its fountain-head on other and more spiritual planes, with which the higher races are in contact, and every nation has its Teachers and its opportunities of learning the true philosophy of life. The temple of wisdom is never destroyed, for it is the heart of the universe, and it has its earthly shrines, but these are not the temples that men build with stone and wood. The temple is a living shrine; its entrance is within the reach of all, and each man has a key to the shrine I speak of. That shrine is man's own heart, through which alone he can approach the path that leads to the Temple of Wisdom. The key that will unlock the shrine is Intuition, that rare faculty possessed by all but used by few; distrusted and despised, it has grown rusty. But it must be used if man would find the path of liberation from the woes of life, the finding of which path is an awakening from the nightmare that is now called life.

The key is a symbol of spiritual knowledge (another name for intuition), and in symbolic language it is sometimes said that the key must be turned seven times in the lock, or that there are seven gates to be unlocked. This may be understood to mean that, as man's nature is sevenfold, the mystery of life must be read in seven different ways before a real solution of life's problems can be reached. But the essential thing to know is that there is a key, and that each man possesses it in his own nature. When this is understood a man appears as something more worthy of respect because of his possibilities. He may be utterly ignorant of his own worth, but those who know the possibilities of human nature can never despise the meanest of their fellows in the way they would do if man was to be judged at his 'face-value.'

This possibility or intuition is the key to the mystery of genius. It is a common experience to meet men and women of ordinary mentality who display occasional brilliancy of judgment and insight quite out of

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keeping with their general level of intelligence. And the eccentricities of genius have become a byword. Intuition implies the existence in man of a higher consciousness than that which guides him in the ordinary affairs of life; it shows itself in the direct perception of truth without the aid of reason. In fact it indicates the presence of a spiritual principle, a higher self, that can arrive at true conclusions without the intervention of the brain-mind. The materialism of our day is the result of an acute accentuation of the lower brain-mind and a deliberate neglect of the intuition.

A deep study of Theosophy will reveal not only unsuspected powers latent in man's consciousness, but also the right use and the true function of the intellect and its reasoning processes; furthermore it will establish the importance of morality, which has been too often treated as of small consequence by those who claim for themselves the protection of the 'higher law.'

Morality is necessary for the adjustment of the forces of man's lower nature: man's inner health depends upon morality, even as the health of the body depends upon right exercise of physical functions. Without health the forces are all unbalanced and the faculties deranged. Without morality the most brilliant intellect will fall into confusion of ideas and prove unreliable; without common sense the greatest genius will fall down ignominiously and be discredited. Yet genius or intuition in itself is spiritual insight, not high intellectuality; and it may show itself in unexpected places and may appear to be independent of the common laws of life. But though an unbalanced genius may succeed in dazzling the world, he will be but a poor leader, teacher, or guide in life without the assistance of morality and common sense, to help him to discriminate between the promptings of his spiritual self and the distracting impulses arising from his unconquered lower nature. Those who are sometimes dazzled by the imposing display of psychic 'powers' (which frequently are weaknesses) should look well before they accept such curious demonstrations as guarantees of wisdom in the persons who claim authority on such grounds.

The careful study of Theosophy, as brought to the western world by Madame Blavatsky and as expounded by her successor Katherine Tingley, will save students from the misfortunes that occur to those who are misled by unqualified teachers and pretentious claimants to 'occult powers': for it will make clear the difference between mere psychic eccentricity and true spiritual enlightenment, between the deceptive assurance of the one who is self-deluded and the conscious confidence of the one whose intuition is awakened, and who can see clearly to distinguish between spiritual principles and psychic impulses; between the unconvictionality of the one who "lives to benefit mankind," and the inde-

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pendence of the one who knows no law but his own fancy, and who mistakes his vanity for spiritual enlightenment.

The student of Theosophy soon learns that wisdom and spiritual enlightenment come from within, while instruction may be received from without. He will learn that acquired information is not the same as wisdom, and that head-learning is not soul-wisdom. Such teachings as those contained in the Book of the Golden Precepts (as translated by Madame Blavatsky) show the student the danger of delusion and the precautions necessary to protect the aspirant to wisdom from the deceptions of the lower mind and its impulses. The absolute necessity for purification of the heart from the great sin of selfishness and the great heresy of separateness is clearly stated and explained, while the impossibility of reaching emancipation from the thralldom of the senses by any form of self-indulgence is unmistakably revealed. The 'two paths' are clearly indicated, and must be understood before the inevitable choice is made.

The danger of ignorance is pointed out, and then follows the remarkable assurance that "even ignorance is better than head-learning with no soul-wisdom to enlighten it." To understand such a declaration it is necessary to have some perception of the true spiritual self within, some intuition that comes from the soul direct; the reasoning of the lower brain-mind would flatly deny such a teaching. The complex nature of the human mind must be understood or self-deception will be inevitable. It is the higher mind that alone can sense the reality of spiritual life; it is the lower brain-mind that dogmatizes, inventing theories and formulating creeds, demanding blind credulity and the acceptance of a form of words in place of that faith which is the spiritual perception of things not seen.

The difference between true faith and blind credulity is not to be understood without a knowledge of the complex nature of man, and in particular of the duality of the human mind. Much space is given to this subject in the writings of Madame Blavatsky, notably in *The Key to Theosophy* and *The Secret Doctrine*, also in magazine articles, many of which have been reprinted separately, such as 'Psychic and Noetic Action.' And the same subject in another form is wonderfully treated in a booklet entitled *The Esoteric Character of the Gospels*, which treats of the difference between the Christos and the Chrestos, between a good man and one who is spiritually enlightened. But the plainest teaching on the subject is to be found in those fragments from the Book of the Golden Precepts already alluded to, entitled *The Voice of the Silence*.

To some these teachings come as a revival of old memories; to others as an unveiling of their own inner knowledge; while others reject them entirely, because they are not couched in the familiar terminology of

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modern science, and are not endorsed by orthodox academicians and professors of colleges, etc. Those who would find truth must be able to test it in their own inner laboratory by the light of their own souls; else it will be to them no better than a theory, a form of words, a creed, a dead thing fit for a museum, where relics of the past are stored.

It does not need a highly-developed intellect, nor profound study, to enable the student to perceive great truths. But his heart must be alive and his soul awake. Love of Truth, sympathy for the misery of the world, desire to make life better and more beautiful, readiness to serve without other recompense than opportunities for further service of humanity, of such a character are the qualities necessary for the one who enters on the Quest.

The Quest of Truth, I take it, is the object of existence, and therefore may be considered as identical with the path of evolution; for the path is not a path unless one follows it in search of that which comes to those who tread the path. It has been said to the candidate "Thou art the path"; and the mystical Christ says "I am the path." And the poet seeking to express this verity says "Find thou but thyself. Thou art I." To the brain-mind such words are meaningless perhaps, but those who have ever realized a truth within their own hearts and then have tried to utter it in words, must know that they are driven to the use of paradox, and allegory, and poetry, or else to silence; for Truth is unutterable. All creation is an attempted utterance of the eternal verities, a gradual unfolding to the mind of that which is eternally unmanifested. When this is grasped, the student naturally becomes more tolerant of the stupidity he meets on every hand, more patient in the face of the mad hurry of the world in its pursuit of its own tail. And on the other hand his patience becomes vital and vigorous, and strenuous as the grip of a driver on the steering-wheel, who is watchful and ready to change his course according to the needs of the moment in order to avoid catastrophe, and to attain his goal without injury to others who may be traveling in other directions.

The student of Theosophy does not go around attacking other people's beliefs, whatever he may think of them. He knows that all are not at the same point in their evolution, and he knows that he is not himself able to know just where they stand or just what path they may be following. He will soon realize that his highest duty to his fellows is to make his own life conform to the principles that he professes. And, as he will learn that compassion is the law of laws, intolerance must be rooted out of his own nature before he can even enter on the path. A study of Theosophy should make a man infinitely tolerant towards his fellows and absolutely intolerant of his own weaknesses. This may appear illogical, for it may be said that a man should treat himself no worse than he would

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treat another; and that would indeed be reasonable if a man had attained to that absolute impersonality which would enable him to be as deeply interested in the welfare of others as of his own, and as tolerant of their weaknesses as he is indulgent for himself. But if he were impersonal in such degree he would have reached complete enlightenment: for him no separate existence would be necessary; his heart and soul would be identified with the great heart and soul of all humanity. He would have reached the goal, and passed into the Unity from which all separate existences have sprung. The dewdrop would have slipped into the shining sea.

But we who are still so closely wrapped around with our own self-interest, and who still look upon our fellows as different from ourselves, need not attempt to fool ourselves with the pretense that we have attained impersonality, and so are able to be tolerant of our own weaknesses while still condemning those of others. It is safer to show tolerance to others and risk intolerance towards ourselves, rather than follow the example of him who "did compound for sins he was inclined to, by damning those he had no mind to." For self-deception is more disastrous than the attempt to deceive others, as it is more easy.

But a true student of Theosophy will cease to care for the opinion of others as regards his own advancement, nor will he care to fool himself on that subject. He will seek to identify himself with his own ideal and to realize truth in his own heart, knowing well that if the lamp of truth is lighted there it will shine of its own accord.

So I would say that the basis of human progress is the finding of the true self. The ills of life being caused by selfishness, which is the worship of the lower self, can only be cured by the finding of the true Self, which is universal and impersonal. The path of progress therefore is that which is indicated in Theosophy, the ancient Wisdom-Religion which, old as the world, is ever young because it springs from the fountain of Eternal Truth.

OPTIMISM VS. PESSIMISM

BERTHA STONE VICKERY



NEVER was greater need of optimism than now: not the kind that ignores present conditions, but optimism combined with courage and common sense looking the situation in the face, and seeking a reason and a remedy for the distress into which the world has been plunged.

It is largely due to the failure of so many to recognise themselves to be units of the great human family that present conditions have been

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brought about. We are all so engrossed in living our own little phase of existence, and in getting all we can out of it for ourselves, that we lose sight of our duty to the whole; and so we miss the greatest privilege and joy that can be attained by man — that of being conscious that he is an inseparable part of all that lives, knowing his power to be either a help or a hindrance in the evolution of the whole.

There are too many who, like Louis XV of France, are limited by the belief that there is but one life on earth, and think conditions will not be so bad that they cannot have all the comforts they desire, caring nothing for the welfare of those coming after them. Others who are awake to the present menacing conditions are expecting some higher power to make a heaven of earth without any effort on the part of each individual.

How much more rational are the teachings of Theosophy, which sound the keynote of true optimism so much needed in the world today. We cannot study these teachings without comprehending in so far as we are able to profit by them, that the remedy lies in the knowledge that each one has the power to help straighten out the awful tangle of world-conditions by removing the obstructions in his *own* nature. We must refuse to yield to the demands of the lower selfish part of ourselves, striving always to live in the larger consciousness that feels the needs of others. Man's ignorance of the duality of his nature is one of the chief causes of the present suffering; and the riot of greed and selfishness is so great that never was pessimism apparently so well warranted. But to indulge in it would bring about further limitations, greater weaknesses, and ultimately even worse conditions.

Pessimism is the outcome of a lack of trust in, and ignorance of, the Divinity which is the source of all life. Men have toiled to build up the present great commercial system of civilization to receive service from it; but now they are the victims of their own creation, for nothing is held so lightly as human life. Theosophy teaches that all exists for the evolution of the human soul, that all material things are simply means to be used in this progression.

H. P. Blavatsky has said: "Man is the product of nature's gradual perfective work, like any other living unit on this Earth. But this is only true in regard to the living tabernacle. That which lives and thinks in man, and survives that frame, the masterpiece of evolution, is the Eternal Pilgrim."

Life's meaning is so much richer and fuller as explained by the teaching of Reincarnation, for a continuous chain of lives offers the unlimited time and opportunities needful for the full growth of the human soul.

The twin doctrine of Karma — the law that as we sow, so do we also

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reap — explains that whatever the conditions of our lives may be, they are the results of what we ourselves have done either in this or former lives.

The teaching that evolution proceeds in spiral cycles is cause for optimism, for while the present may be the lowest point of a cycle, it is an advance upon the corresponding position on the preceding cycle, and when the top will have been reached mankind will have attained a more advanced state than ever before in the present system of evolution.


Theosophy teaches that the human will is all-powerful but in order to be of real service must be developed and directed by those who aim to purify themselves of all forms of selfishness.

With the will must be considered the power of imagination. In the average individual, imagination has not been trained; it is rarely more than a tendency to day-dream. But it can be trained and may be made a powerful factor in individual and social progress.

To one who recognises the great truths of Theosophy, the possibilities for the high development of mankind are a never-failing source of optimism. Trusting in the law of Harmony which governs all; knowing the divinity and unity of all souls; utilizing the power of the imagination to picture better conditions, and exercising the supreme power of the will towards their realization, there is assuredly no room for pessimism. He stands forth strong in his knowledge of the power of his thoughts, motives, acts, and example, to aid men to regain the knowledge that they themselves, the Eternal Pilgrims, working individually and collectively, have the power to progress in spite of all obstructions. For as Katherine Tingley has said: "The knowledge that we are divine gives us the power to overcome all obstacles and to dare to do right."

THE DUALITY OF MIND

R. MACHELL

HE human mind is certainly a mystery. Even the most unphilosophical thinker is bound to admit that mind is complex. Its constant contradiction of its own asserted principles and laws can only be explained on the theory of the duality of mind and the oscillation of individual consciousness between the two conditions of mind spoken of as the higher and the lower. The paradoxes and contradictions of the mind are innumerable and bewildering: yet it is by a study of these complex mental states that mind may be clarified

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and paradoxes explained and the oscillation brought to rest upon Truth.

How common it is to find people trying to find out the origin of things while reserving a further question, to be put as soon as a beginning has been fixed, as to what was before that. This unreasonable attitude is so common that it is worth considering whether it does not contain a clue to the peculiarities of the dual mind; for it surely does indicate duality of mind to ask what was the beginning of things, and then to question what went before that.

The first question as to the beginning of things expresses the nature of that mind which can only think objectively, in terms of limitation, and to which all things have a beginning and an end. This idea of finality, of limitation, of definition of form, of measurement in time and space, is a declaration of the nature of the mind that thinks in that way.

And equally so is that other mode of mind that recognises the existence, or the subsistence, of the unthinkable, illimitable, undefined, and inexpressible, and which prompts the question, what was before the beginning of things? The mere desire to meditate on the unthinkable implies some faculty of the mind capable of perceiving the limitations of the thinking mind and of desiring to go beyond into a region that is unthinkable, and which yet is able to affect the mind so as to prompt such unreasonable thoughts.

The mystic boldly abandons the thinking brain-mind and tries to think only in terms of the unthinkable. That is to say abandoning thought he liberates his higher mind and seeks to know truth in itself by direct perception, or perhaps rather by realization of the essential unity in diversity, so identifying his consciousness with the universal and thus escaping the limitations of form and time.

The metaphysician seems rather to sublimate his conceptions of matter, so that his transcendentalism is still bound by limitation of time and space. He takes his beginnings as mere boundaries beyond which exist a similar set of more etherealized limitations, each beginning being an end of what went before. And while the thought is sublimated, the mode of mind remains unaltered. It is the lower mind that is at work; not the higher, even when a new terminology has to be invented to fit the occasion.

In such cases it would seem as if the lower mind believed itself to be the only one; whereas the religious person recognises the existence of a higher mind but separates it from the lower by an impassable gulf; and then, identifying himself with the lower, he worships the higher as a god beyond the reach of his creatures. There are, no doubt, religious people who rise to a mystical conception of deity just as there are others who

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degrade their god to suit the limitations of their own passions and desires. In the majority of persons there is a fluctuation between the higher and the lower, the result of which shows itself in contradictions, paradoxical beliefs, and incongruities of conduct.

The world at large is often charged with wholesale hypocrisy, whereas it might be more true to say that these hypocrites may be people who do not understand their own natures and who unconsciously serve two masters, vacillating between the higher and the lower, unable to find foothold anywhere. Nor is it surprising that so many abandon the attempt to understand themselves, finding no adequate explanation of these paradoxes in their own nature, or in the conduct of others.

The sevenfold nature of man is a fundamental teaching in Theosophy. This septenate is divided into the higher triad and the lower quaternary, in which the dual mind-principle is the connecting bridge between the spiritual and the material world, and the cause of all the paradoxes in human life. The human ego or self of man may alternate in its self-identification between the higher and the lower, for it seems to be like the sunlight filling the space between earth and heaven (or the sun) which cannot be wholly separated from either and which is not entirely the property of either.

When a man tries by thought to catch hold of his mind he is like the serpent biting his tail, unable to do more than tie himself in a circle which is himself all the way round. But if he can quiet the thinking principle and turn his vision inwards he may attain to self-identification with his spiritual mind and may watch the working of the lower mind. I imagine that this is done at times unconsciously by many people, who thus obtain an intuitive perception of the truth without understanding how they got it. Such people find in Theosophy a revelation of truths that are familiar to them in some way but which they may have never intellectually formulated.

The duality of the mind is a key to many problems, and of course this key cannot be found by the man who shuts himself up in his lower mind by means of a fixed idea, a creed, or a formula, no matter how true the formula may be in itself: for that formula is but a symbol, a creation of the lower mind and as such it must be used as a stepping-stone to truth or as a safe place from which to rise into the higher region of pure light.

The duality of mind is the key to education; for true education is the drawing out of latent possibilities; and the mind being the bridge between the animal man and the potentially divine man, it is necessary to train the lower mind to recognise its master, and to train the pupil to identify himself with his higher nature, so as to gain self-control; that is to say to establish the unequivocal authority of the higher mind over the lower.

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The submission of the pupil to the teacher is emblematic of the submission of the lower mind to its master the higher; it must be voluntary before it can be really effective. That is to say that true self-mastery implies the submission of the personal will to the universal by shifting the sense of self from the personal self to the spiritual self which knows its union with the universal and has a vision that is impossible to the lower self. A Râja-Yoga teacher seeks to arouse the soul that is so often quite dormant in the young student, and to call it to take up the control of the little animal-like entity with its cunning little schemes for self-indulgence and self-gratification. To do this the teacher must have something more than a certificate or a diploma. If education were properly understood there would be no more important department of a government; for it would include all legislature and indeed all government.

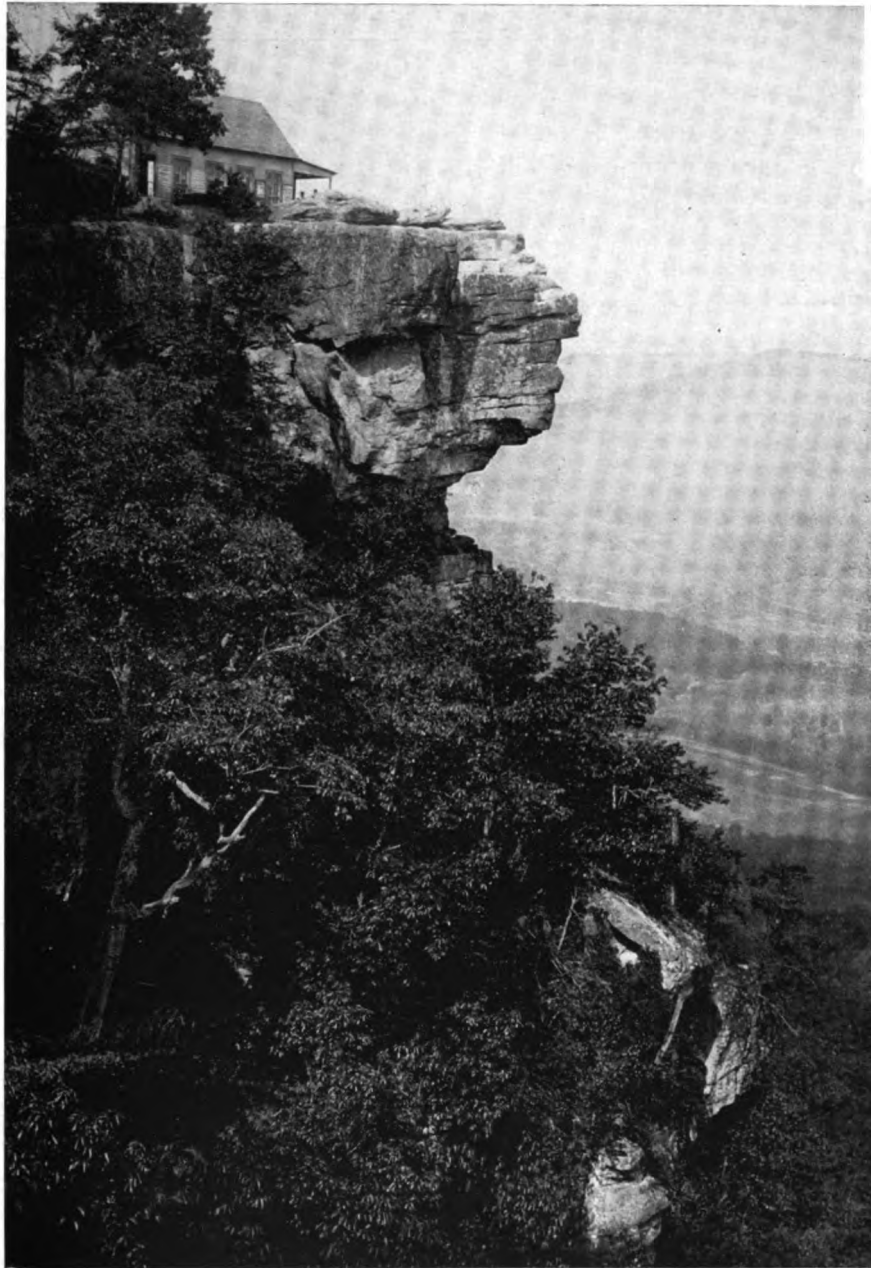
The understanding of the duality of mind seems to be the first step in the establishment of a new civilization, in which self-control shall be the rule of life, and in which selfishness will drop out of sight as a mere relic of barbarism. Knowledge of the true Self means universal brotherhood, for the true Self is universal and dwells equally in all parts.

ON THE MOUNTAIN SINGING

F. M. P.

A HEART-GLAD singer on the mountain sings;
And a lark from the dark in the light wings —
Warbling the heart-song in heavenward flight,
While the singer sings of the new dawn-light.
A mother eagle circles in the sky —
Enchanted by the praise her young's nest nigh.
A fairer blush of rose is on the Dawn;
And from a soul the mental night withdrawn,
Through the bright sunlit sky its joy will pour —
Held in earth's somber shadows hence no more.

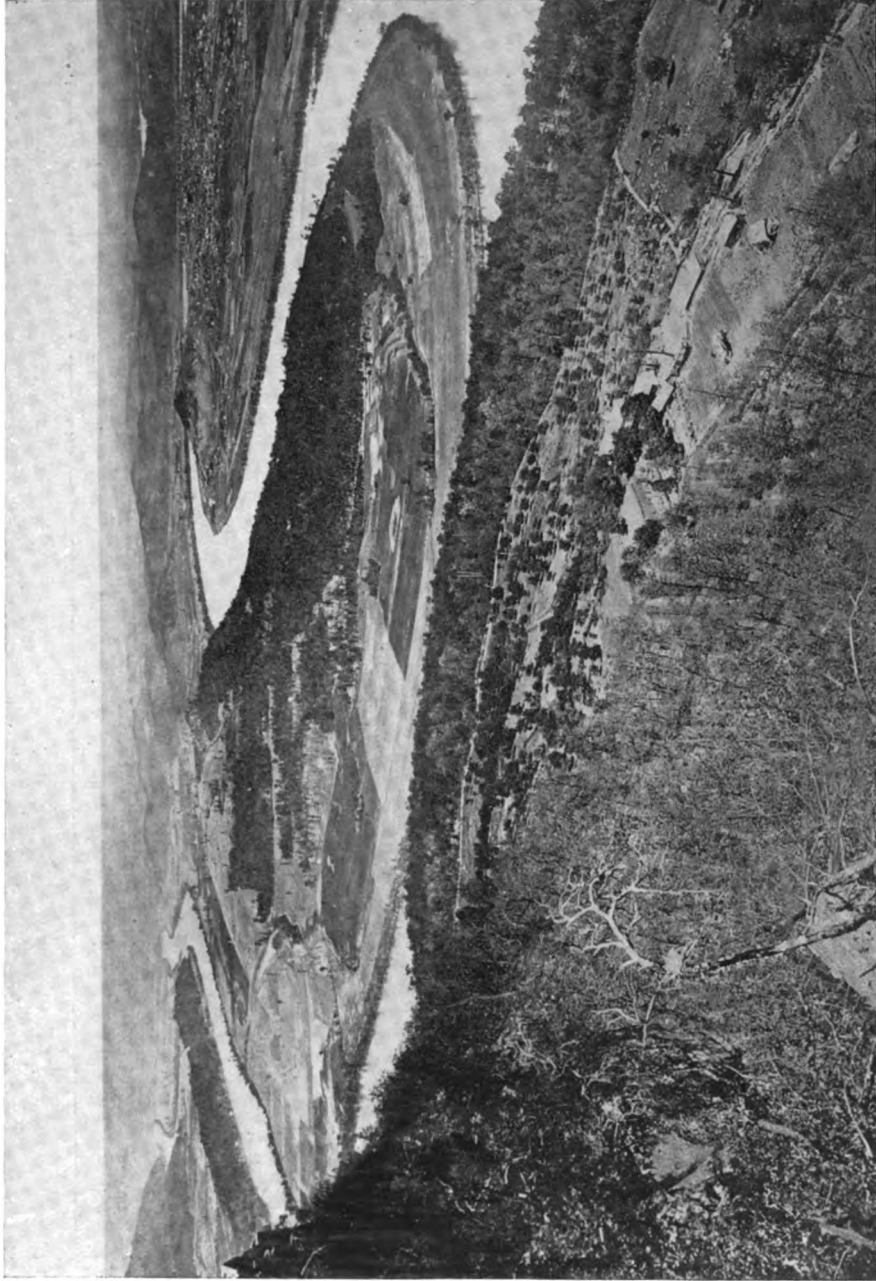
*International Theosophical Headquarters,
Point Loma, California*



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SUNSET ROCK ON LOOKOUT MOUNTAIN, TENNESSEE

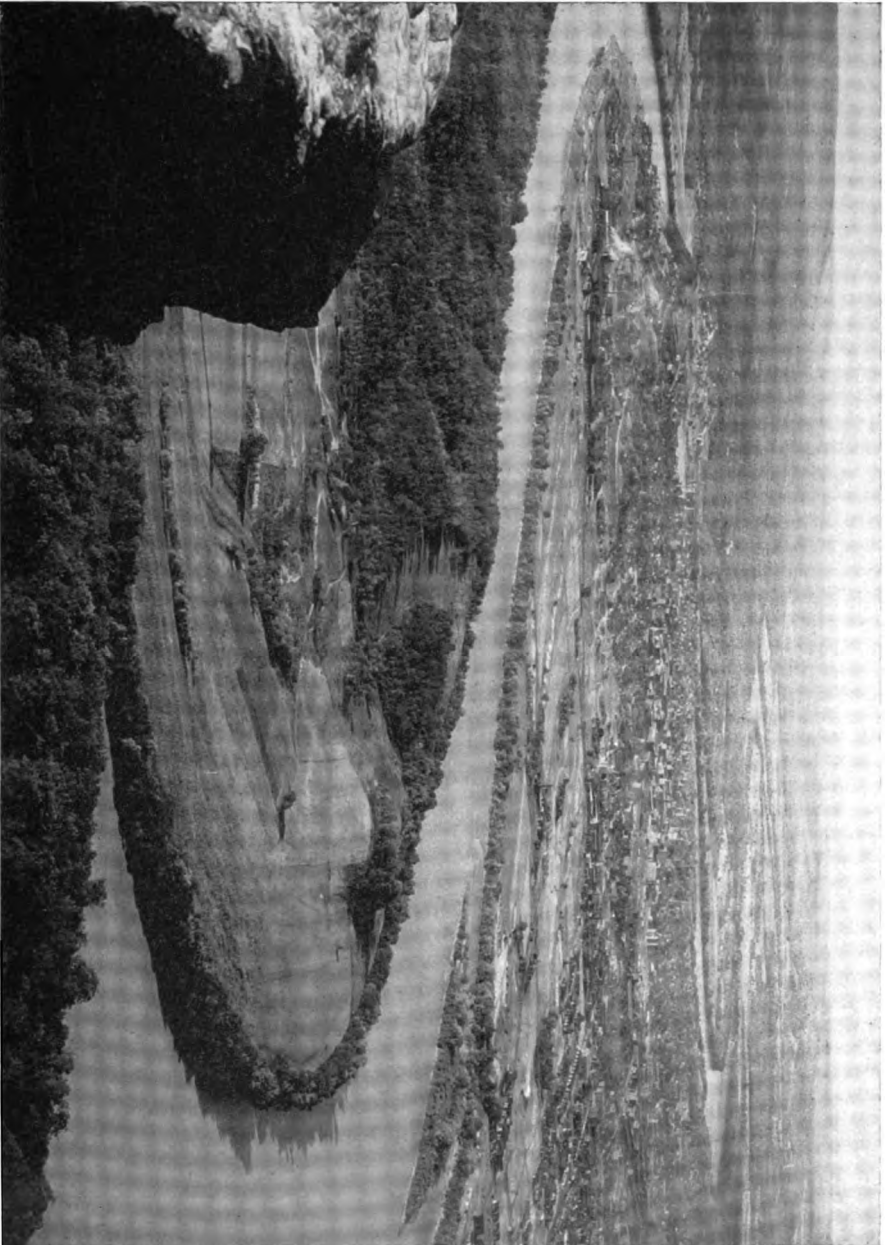
Chickamauga Valley in the distance.



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THE TENNESSEE RIVER, SHOWING MOCCASIN BEND AND LOOKOUT BATTLEFIELD

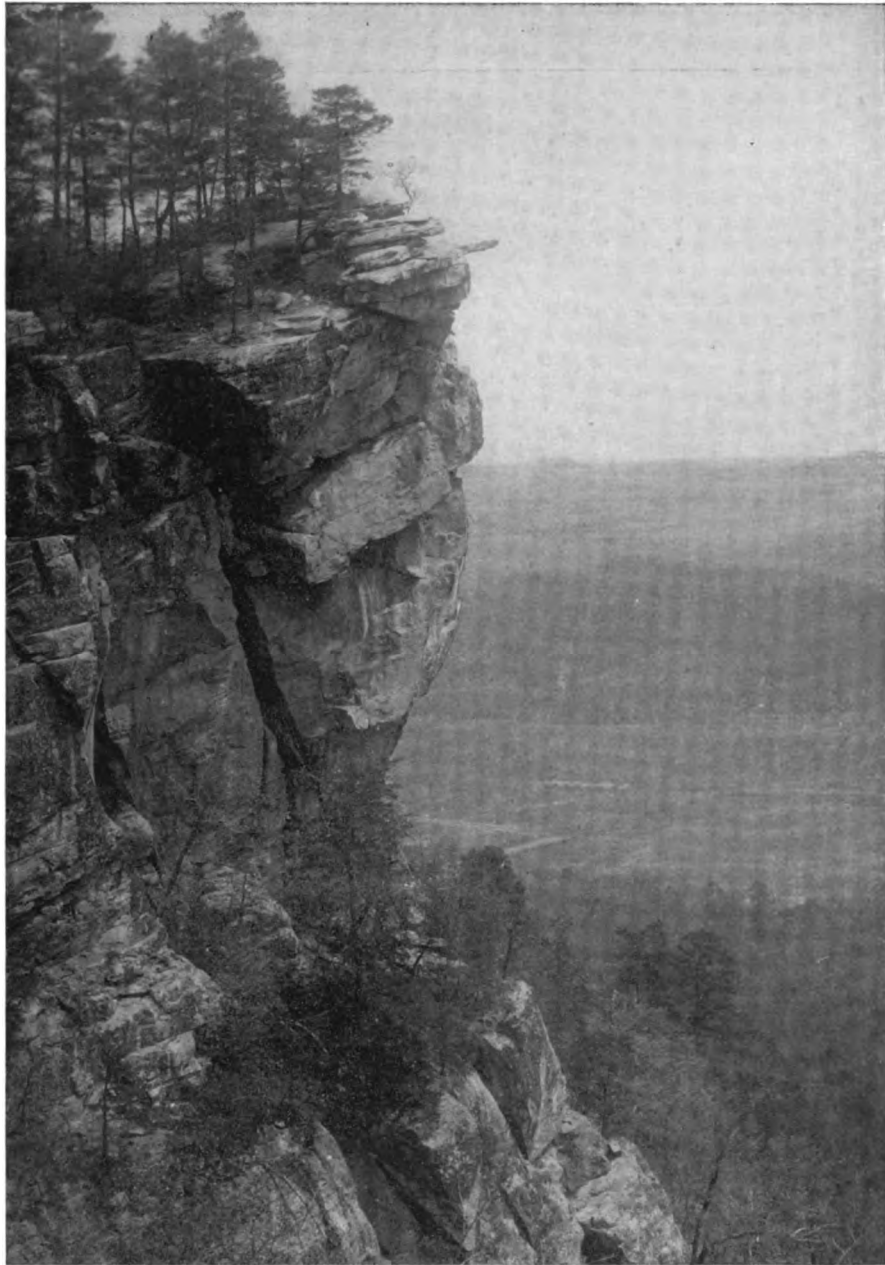
Viewed from Lookout Mountain. It was on this battlefield, over two generations ago, that "the armies met in the severest two-days' battle of the war."



Lomaland Photo & Engraving Dept.

ANOTHER VIEW OF MOCCASIN BEND, TENNESSEE RIVER

On either side of this river, up which boats constantly ply laden with lumber, iron, and the famous Tennessee marble, are seen the rich river-bottom farms, noted for their wonderful crops.



Lomaland Photo & Engraving Dept.

**CHICKAMAUGA BLUFF ON LOOKOUT MOUNTAIN, TENNESSEE,
OVERLOOKING CHICKAMAUGA VALLEY**

LIFE AND DEATH

H. T. EDGE, M. A.

"Though the immortality of the soul were an error, I should be sorry not to believe it; I confess that I am not so humble as the atheists. I know not what they think, but as for me I would not truck the notion of my immortality for that of an ephemeral happiness. There is for me a charm in believing myself to be immortal like God himself. Independently of revealed ideas, metaphysical ideas give me, as regards my eternal happiness, strong hopes which I should not like to give up."— *Montesquieu*

THIS thinker appeals to something better than the argumentative function of the intellect. He puts forward his pride, his inner longings, his sense of the beautiful and fitting, his hopes, in opposition to the conclusions of a constrained logic, and even above the assurances of established religion. His 'there is for me' implies a 'there is also for you: what I believe — is it not what man believes? By my intellect I have appealed to your intellect; but here are my feelings, which will also find an echo in yours.' If the reasoning of man finds itself at variance with his hopes, aspirations, and intuitions, which of them needs correcting? Perhaps the reasoning is at fault and needs enlarging. Perhaps what we call consistency is only a railed-off consistency.

Some papers on 'The Biology of Death,' by Professor Raymond Pearl of Johns Hopkins, have been appearing in the *Scientific Monthly*. He says:

"Man's body plainly and palpably returns to dust. . . . But there is nothing in this fact which precludes the postulation of an infinite continuation of that impalpable portion of man's being which is called the soul."

If we concluded that, because the body crumbles, therefore no part of man survives, we should have to premise that man is the body and is nothing else. He continues that it has proved impossible to demonstrate by any scientifically valid method that any real portion "of that totality of being which is an individual living man persists after he dies." And —

"Equally, for the same reasons, science cannot absolutely demonstrate that such persistence does not occur."

The inability of science to settle the matter either way leaves the field open. Nevertheless the writer goes on to give strong reasons afforded by science for believing in immortality.

Unicellular organisms are immortal. These are microscopic animals consisting of but a single cell. They multiply and reproduce themselves by fission, without leaving any residue. One organism (or cell) splits into two similar organisms (or cells), leaving nothing behind. In other words,

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nothing dies: the original substance is perpetuated through numberless splittings.

Next there are organisms higher in the scale of life, consisting of many cells. These too can reproduce themselves by fission, and they can also reproduce by conjugation. They consist of two sorts of cells, called germ cells and somatic cells. The germ cells are passed on by reproduction from one generation to another; except that some of them, which are not so passed on, die along with the somatic cells. Thus in all complex organisms there are somatic cells (or body cells) which, with some of the germ cells, die; and those germ cells which are passed on from generation to generation, thus being immortal.

"Life itself is a continuum. A break or discontinuity in its progression has never occurred since its first appearance. Discontinuity of existence appertains not to life, but only to one part of the make-up of a portion of one large class of living things. . . . Natural death is a new thing which has appeared in the course of evolution, and its appearance is concomitant with, and evidently in a broad sense caused by, that relatively early evolutionary specialization which set apart and differentiated certain cells of the organism for the exclusive business of carrying on all functions of the body other than reproduction. We are able to free ourselves, once for all, of the notion that death is a necessary attribute or inevitable consequence of life. It is nothing of the sort. The somatic death of higher multicellular organisms is simply the price we pay for the privilege of enjoying those higher differentiations of structure and function which have been added on as a side line to the main business of living things, which is to pass on in unbroken continuity the never-dimmed fire of life itself."

The writer has thus derived from scientific research the conclusion that immortality is the rule, and death the exception; perpetual life the essence, and decay the accident; continuous living the original state of affairs, and interruptions in living a mere after-stage in evolution. Death is but an interruption in life, and an interruption of life in its mere appendages only, while the real life goes on. And this is deduced from the ordinary theory of biological evolution. Death is a new thing introduced by evolution. We are tempted to ask whether such an evolution can be called progressive or backward. The living soul, it would appear, is immortal; and putteth on mortality. "There is a natural body, and there is a spiritual body," says Paul. "There are somatic cells, and there are germ cells," he might say today, if he is reincarnated in a modern professor.

"In the view of the Church death is a consequence of sin, and prior to the advent of sin living things were in order to continue indefinitely in the enjoyment of life. Now in this statement what the theologian calls sin the biologist calls differentiation."

In regard to the above we may quote from *Paradise Lost* as follows:

"Of man's first disobedience and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world and all our woe . . .
Sing, Heavenly Muse."

What was it that brought differentiation into the world? Was it of

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differentiation that the guileful Serpent whispered to the Woman beneath the tree? Did differentiation cast out Man from the garden —

“Till one greater man
Restore us and regain the blissful seat.”

Did Jesus die to wash away our differentiation, to purge us of our somatic cells?

“Life itself is inherently continuous. . . . The discontinuity of death is not a necessary or inherent adjunct or consequence of life, but is a relative new phenomenon, which appeared only when and because differentiation of structure and function appeared in the course of evolution.”

What has been said about the difference between germ cells and somatic cells is modified in a further paper by the same author. He says that in Metazoa not merely the germ cells are immortal but the somatic cells may be immortal. This depends on their environment: if detached from the body and suitably environed, they may be, and have been, preserved for years alive in cultures. Hence it seems that their death is due to their not finding the right conditions for immortality while in the body. —further emphasizing the idea that death is to be regarded as an accident.

“The reason why multicellular animals do not live for ever is that, in the differentiation and specialization of function of cells and tissues in the body as a whole, any individual part is dependent for the necessities of its existence . . . upon other parts, . . . upon the organization of the body as a whole.”

“It is the differentiation and specialization of function of the mutually dependent aggregate of cells and tissues which constitutes the metazoan body, which brings about death, and not any inherent or inevitable mortal process in the individual cells themselves.”

This illustrates the idea that death is due to breaking-up: that only that is immortal which is indivisible.

With reference to the last remark, it will be recognised as a well-known philosophical aphorism that it is only the One, the Indivisible, which is immortal; and that death, in its last analysis, consists in a process of dividing. Thus are eternal principles seen to underlie everything, even the realms probed by physical science.

Death has also been defined as the consequence of our inability to adapt ourselves to the eternal law of change. Ford, the automobile man, was recently quoted in a popular magazine to this effect; he said that when a man is too old to change, he is ready to die. One recalls an article on ‘The Elixir of Life,’ in an old number of *The Theosophist* (Madras, circ. 1880), the burden of which was that, if a man had the courage and endurance to resist certain changes that take place in the body — to resist their influence on his mind — he could survive those changes and go on for another spell, thus prolonging his life beyond the usual span.

A weak point in all the above, however, will probably be pointed out if nothing more is said and the question is left at this stage. Granted that something goes on living after a process of division has set in and some of

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the elements have perished — what is that something which goes on living? Is it I or is it not? That is the crucial question; not whether something survives, but whether I survive. After all, no one questions that the human race goes on living, though its individuals perish one after another. No one doubts that my father and mother have perpetuated human life in me; yet does this imply immortality as the word is ordinarily understood?

The difference between total destruction and an absorption into the infinite may be interesting speculatively, but does not affect our hopes and feelings any more than the difference between Tweedledum and Tweedledee. But the question is answered by Theosophy very definitely in its teaching as to the Individuality and the personality. The Individuality is the true Self or Ego of each man; the personality is an inferior or mock-self, that is engendered anew with each reincarnation of the Individuality. Its scope is limited, it is inmeshed in doubts and delusions, it is not master of the life. It is the personality that is destroyed at death; but its destruction does not involve a loss of Individuality. Our brain-mind cannot give us much idea as to the nature of Individuality — as to the state of a man when he is freed from the limitation of personality — but we are bound to confess that the nature of our consciousness cannot be explained except in reference to some such unseizable Self behind the scenes. Hence Theosophy, by its teaching, is simply interpreting the needs of our own reason; and so its doctrines have not the character of authoritative dogmas but of helps to the understanding. It is necessary for the inquirer to familiarize himself with the teachings as to the compound nature of man, which will be found in *The Key to Theosophy*.

Hence death may truly be described as the gateway to life, for it is the beginning of a truer life; yet this is not the survival of the personality, as fondly imagined by some.

The apparent temporary survival of the personality, suggested by the phenomena of the séance-room and the various modes of supposed communication, is to be explained by the Astral Light, a kind of space or matter — one can hardly find terms in the vocabulary of contemporary physics to describe it — wherein are stored up thoughts, memories, feelings, and the psychic and mental materials that go to make up a personality. The medium, coming in contact with this sphere, resuscitates the thoughts and memories pertaining to the deceased, and a phantom or simulacrum of his personality is produced and often mistaken for the ego or soul or spirit of the man himself. But this phenomenon has little bearing on the question under discussion — the immortality of the Soul.

Jean-Jacques Rousseau says:

“Alas! my feelings make me but too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body.”

BROTHERHOOD

But Theosophy teaches that it is not essential to wait until the death of the body. It is not the ideal, the ultimate good, that man should eternally alternate between the incarnate and the disincarnate states, but that he should achieve the union between the two sides of his life. The life of the soul may become a conscious reality even while the body lives. Such has ever been the teaching of the mystics. And in this sense the saying that death is the portal to life acquires another meaning; for it implies that the higher life is realized through the death of those lower forms of life which prevent its manifestation. Death and resurrection are always going on within us, both physically among the cells and in our minds and characters. The deathless part is that which changes not; and this was shown to be true even among the cells of the body.


We may fitly conclude with the remark that H. P. Blavatsky foretold many years ago that biology would be one of the magicians of the future.

BROTHERHOOD

THOMAS F. SEELE

"I produce myself among creatures, O son of Bhārata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."— *Bhagavad-Gītā*

"God is not mocked, for whatsoever a man soweth, that shall he also reap."— *Galatians* vii, 7

 HE right relation of human beings to the natural law brings peace and harmony. Wrong inevitably brings discord, and this discord shows itself in marked relations in the individual as in the whole. No man is powerful enough, no collection of men is powerful enough, to set aside this law, which operates forever in every relation of human life. As there is a law of physical gravitation, so there is a law of spiritual gravitation, which brings to each individual the reward of his own actions. Morality of the true sort is obedience to the higher law, and is the doing of our duty to all of life. The true advancement of the human family can be achieved only by realizing the oneness at the basis of all life. We cannot with impunity disregard the law of brotherhood, and when we do disregard this law it is useless to intercede with prayer before God to stay our own punishment. We have too long detached God and creation from our present acts and doings. We have assumed a finished creation, and forgotten that we too are creators in the deepest sense, and every relation in which we find ourselves, we ourselves have in part produced. In *Matthew*, xxvi, 40, we read:

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“Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.”

Yet we continually see conditions around us that show only too plainly that we have forgotten our duty to one another, and to the rest of life. When we are more ready to look to our duties as individuals as well as collectively, we shall find that we need not continuously insist on our rights, for rights are the branches of the tree of which duties are the roots.

We also have forgotten that a man's enemies individually and collectively are all of his own household. We cannot keep enemies at bay when we create the conditions which will continually make us subject to correction for broken laws. No man or nation can be great enough to set aside those eternal principles which are at the base of all well-being in life. This is no time for hopelessness, it is rather a time of adjustment to a higher order for which the world is ready, and which it sadly needs. This higher order is nothing short of universal brotherhood carried out in practice in everyday life, so that the hardship and destitution that we see about us will be a thing of the past, and we shall indeed realize that we are our brother's keeper.

In the true relation every nation will be found to have some real living principle by which it is linked beneficially to all the rest. It is when we look for the good and the true that we shall find we need not look on one another as enemies, but that we form the family of God, all having a place and all helping one another to a realization of the godlike and the true.

IN THE PRESENCE OF GOD

STUDENT

“O God, I know not whether thou art, but I will think as if thou didst see into my soul, I will act as if I were in thy presence.”—DIDEROT, *Interprétation de la Nature*

THIS attitude of mind is probably not uncommon; it illustrates the contrast between two phases of consciousness that co-exist within us, often spoken of as brain-mind and intuition. This philosopher had not succeeded in fitting God into his scheme of the universe, but he could not get God out of his consciousness. His scheme of the universe was somewhat artificial; his own life was real enough. He reacted against the dogmatism of a passing age, and endeavored to remodel God under another name, as Reason, Justice, or Liberty.

The quotation reminds us of another saying — that, however dark the outer aspect, we shall find within the depths of our own being Light, Peace, Harmony, Goodness; if we only search deep enough and persistently enough. The soliloquist felt within him the presence of some-

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thing sublime, to which his aspirations were attracted, and to which he must mold his thoughts and acts. This he compared to being in God's presence. All the time his mind was weaving elaborate structures of theory and philosophy, the God within was overwatching him; he was conscious of that presence.

This awareness of something higher and better within, on which we aspire to model our life, is peculiar to man as distinguished from animals, and proves that in man the divine spark is present in fuller form than it is in the inferior creation. For, though the divine spark of universal life is present everywhere, even in the smallest atom, giving life and energy to all, its powers are mostly latent in the lower orders of life; and in man alone does it acquire the power to manifest itself to his consciousness and influence his thoughts.

Study in this connexion the teachings as to the septenary nature of man (*The Key to Theosophy*). Here we find that *Ātmā* is the universally diffused divine principle, and *Buddhi* is its vehicle; but that these two can have no relation to man's consciousness except when united to *Manas*, the third principle, the three then constituting the spiritual or divine Ego. Man partakes in a higher order of evolution than that which produces the animals; in them this higher Ego cannot manifest. It is this fact that endows man with the awareness of a divine principle within him, however much he may deny it in his intellectual theories.

The advantage of Theosophy is that it interprets the facts of life instead of contradicting them, as so many philosophies do. Thus we do not need to deceive ourselves in the way in which the writer quoted does — playing a make-believe game. Theosophy satisfies those many people who, while unable to accept the idea of God offered to them by formal creeds, yet feel and know the Divine presence within them and recognise its work everywhere in the universe. Thus, when they discard formal religions, they need not step out into atheism or agnosticism, but can find something better than formal religions, and that is Religion itself, the spirit behind the forms. Theosophy does not destroy the idea of Divinity, but restores it, rescues it, reinstates it; and, by insisting so strongly on the essential divinity of man, it makes possible a closer and more intimate union with the Divine than is possible to those who believe that God is a being entirely apart from man. Prayer, as understood by a Theosophist, is not a petition addressed to an extracosmic power, but a deep communion of man with his own divine nature, an aspiration towards the seat of wisdom within ourselves. It is meditation and an earnest resolve to mold our life to the highest ideal of truth and duty we can conceive.

It may be said by some that, if religious creeds are taken away, the voice of conscience will cease to hold sway over men; but the history of

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creeds shows that men have committed the greatest excesses under their influence, and that the reaction against these excesses has always proceeded from the better feelings of man himself. In short, it is the eternal strength of man's own divine nature that keeps alive in him the higher laws of conduct and rescues him continually from catastrophe. His religions are attempts to express and formulate the laws of his divine nature; and he reforms and reconstitutes his religions from time to time in order to bring them up to the level of his intuitions.

The picture of a godless universe, wherein vast orbs circle eternally and purposelessly in space, and animate beings are generated in an endless and unvarying succession, is appalling to contemplate; it may amuse the mere intellect, as long as one is comfortable; but in silent moments the eternal question will arise in the soul, and man will ask himself the meaning of his life and the meaning of that which surrounds him. Then he finds himself thrown back upon his own internal resources of faith and knowledge. Realizing the pettiness and vanity of his mere personality — one of countless million masks that pass momentarily across the stage — he seeks for something infinite and eternal, which he feels must lie at the root of his own consciousness. He seeks for his own Soul, for the God within.

Theosophy declares that the power to know lies within the reach of every man, and points to the wisdom of past ages, which has been recorded in the writings and sayings of many great Teachers and Sages, and preserved in the symbolism of many religions. It declares that, beyond the brain-mind of man, there is the Soul; and the Soul is the real Knower, the brain-mind being only one of its instruments. And if man does not attain knowledge, it is because he does not bring his conduct up to the level of his aspirations, and thus he keeps himself chained down in the illusions of the common life until he resolves to step out from them.

“WHOEVER feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to the suffering; whoever understands the true meaning of the word ‘Egoism,’ is a Theosophist by birth and by right. He can always be sure of finding sympathetic souls among us.”— *H. P. Blavatsky*

THE APEHOOD OF MAN

H. TRAVERS, M. A.

"Ape thou art, and unto ape shalt thou return."

"'Ape thou art, to ape returnest,'
Was not spoken of the soul."

THESE (amended) quotations are adapted to what is to follow—a few cursory remarks on an item of Sunday-magazine-section science entitled, 'Is Man Really Reverting to the Monkey?' That word 'really' seems to suggest that the theory had previously been well known, but recently blown upon, and that the present writer was attempting to reinstate it. It has become quite common of late to find the Darwinian theory reversed, and the origin of apes from man discussed; and we have often had occasion to comment in this magazine on the way in which the teachings of H. P. Blavatsky are thus borne out. For those teachings show that the anthropoids are degenerated descendants of early human races that mistook their way and entered on a downward evolutionary path. Many of the arguments for a descent of man from the apes will work just as well the other way. As shown in *The Secret Doctrine*, the anatomical arguments support the latter theory rather than the former.

The present writer, to whom we refer, derives the apes from man, but he keeps the other theory into the bargain.

"Man is not only descended from monkeys, but monkeys are descended from a race of prehistoric men who, from being over-civilized, finally sank into barbarism and from thence into savagery, eventually becoming monkeys again."

In another two thousand years, if we do not behave, the world will be peopled with monkeys again. The writer declares that there has been a race on the earth which could speak by telepathy and communicate with the stars. Thus he accepts the Theosophical idea of evolution: that history moves in cycles of ebb and flow. He defines a monkey as "a human idiot, degraded by centuries of insanity."

What a jumble of ideas derived from Theosophy, science, and elsewhere! But we must be thankful for this recognition of the higher forces in man, for this admission of man's past achievements, involving the promise of his future attainments, and for this partial relegating of the monkey to his right position. Theosophy however does not teach that the monkey ever produced the man, or that there is any danger of the human race again producing monkeys; least of all that the entire humanity has ever or will ever relapse into the quadrupedal state.

“I SHALL SUSTAIN MY TEACHER”

STUDENT

I DO and shall at all times, in all places and to all persons, unqualifiedly sustain my Teacher. When I cannot understand, I will follow with my intuition. Men must fall away from us even as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks — the necessary efforts of the Theosophical Organization to adjust itself to the laws of growth. Many there be who lament these effects; it is because they know them not as laws.

I am as enamored of peace as any man, but I do not choose it at the expense of spiritual growth. For us there is no real and lasting peace outside of eternity. This is a dark age; there is stern work to be done. The lurid action of this cycle is not to be turned by repose, by “sweetness and light.” Let all weak and wounded souls fall to the rear — and let us get to work.

The future of the race is now at stake. It is the seed-time and the ground must be harrowed and torn. The Teacher has devoted all her being to this work — concentrating Karma and bringing it to a head in all directions, culminating in these internal shocks that the organism may grow faster, that it may be able to stand forcefully alone when it has lost her, and by its increased usefulness may merit and obtain increase of spiritual usefulness, a new outpour of power and aid from that unseen world where Karma is the sole arbiter.

Any one may know this absolutely, who will take the trouble to consider the matter from the soul’s standpoint and not from that of the mind alone.

In this world we think we stand as isolated centers of energy, having no vital connexion with one another and the world at large except by our own will. We thus succeed in locking up a tremendous amount of forceful energy by impeding its flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. In every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow when as a body or as individuals, from lack of these virtues and from being ungrateful, we fail to give our constant adhesion to her who stands in this dark age as the messenger of Higher Powers.

For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle, vast organizations formed by universal law, wherein every member stands in his own order and

“KNOW THYSELF”

merit, and can no more be expunged or disregarded by those above or below him than one can blow out a star. *All* efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever-welling torrents of cosmic energy down through unbroken chains of Great Beings and reverent men and women. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger.

“KNOW THYSELF”

GEO. C. BARTLETT

IF we could know ourselves, we might know how to act! Ourselves often appears as a stranger to us, and we are often astonished at what we think and do.

When Thales was asked what was difficult, he answered: “To know oneself.” And what was easy, “To advise another.” Pope says: “And all our knowledge is ourselves to know, also tell (for you can) what is it to be wise. 'Tis but to know how little can be known.”

There are two sentences inscribed upon the Delphic oracle, “Know thyself” and “Nothing too much,” and upon these all other precepts depend.

François Villon says: “I know everything except myself.”

And Matthew Arnold: “Resolve to be thyself; and know that he who finds himself loses his misery.”

Shakespeare: “I cannot tell what you and other men think of this life, but for my single self, I had as lief not be, as live to be in awe of such a thing as I myself.” “I have much ado to *know myself*.”

Another: “We may know and see many things, but can never know and see ourselves.”

Montaigne: “I have never seen a greater monster or miracle in the world than myself.”

F. D.: “For the nearer we come to ourselves the more infinitely complex do facts appear to become. A man’s hand is a mystery that rivals the ribb’d universe. And when the soul turns its gaze upward upon itself it encounters a cloudy chaos, in comparison with which the revolutions of planets and electrons are simple and orderly matters. When in the nineteenth century, Darwin formulated the great theory of biological progress which linked the highest achievements of mankind with the lowliest beginnings of life on the globe, the soul of man was still an unanswered riddle. Mind is still an enigma, for no one has found out what it is,”

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William Watson:

“On from room to room I stray,
Yet mine Host can ne'er espy;
And I know not to this day,
Whether guest or captain I.”

Everett Earle Stanard: “Who are we, and what are we, and why are we here? These are plain questions, but no answers are forthcoming. First, ‘Who are we?’ This query is in reference to the great marvel which we designate by the term ‘Identity.’ My parents were good enough to supply me with a name, but what is my real name? Before my earthly birth, if I lived, who was I? And after death, if I live, shall I be the same or different, and by what name shall I be known then?”

Let us not be too certain when we imagine that we know ourselves. Aldrich puts this subject before us well in his little poem, ‘Identity’:

“Somewhere — in desolate, wind-swept space —
In twilight land — in No-Man's land —
Two hungry shapes met face to face,
And bade each other stand.

“‘And who are you?’ cried one agape,
Shuddering in the gloaming light.
‘I know not,’ said the second shape,
‘I only died last night.’”

Schopenhauer, the philosopher, once strayed into a rose-garden and was admiring the blooms, when an indignant gardener approached and asked, “Who are you in this garden, and what is your name?” The philosopher replied, “I should be much obliged to you if you would tell me my name.”

Wordsworth, poet and mystic, spoke of himself as a stranger and a traveler in a far country. But he did not know where his home was, why he had left it behind, or what the strange journey in lands afar meant.

Emerson admitted fully that he was wholly at a loss to understand anything at all about life. He wrote: “Where do we find ourselves? We wake and find ourselves on a stair, there are stairs below us, which we seem to have ascended, there are stairs above us, many a one, which go upward and out of sight.”

Cervantes says: “Make it thy business to know thyself, which is the most difficult lesson in the world.” Yes, so difficult that we all fail.

I remember Tennyson says something like this: “If I knew the heart of this little flower, I should know what God and man is.” So when we progress until we know ourselves, shall we become as the gods?

Floyd Dell, speaking of Heine: “He understood most things — being in that respect quite unlike the generality of poets, including those popularly esteemed great. He almost *understood himself*.”— *Press Clipping*

JUSTICE

A. J. MORGANSTERN

JUSTICE, in whatever aspect considered, must be divided into at least three speculative divisions. These are: Abstract justice, or the principle of justice; legal justice, or the effort of law in civilized communities to determine the rights of individuals toward each other, and toward the state; and the justice involved in human intercourse considered apart from society as a whole.

ABSTRACT JUSTICE

This I regard as a principle, rather than an application of a rule: a principle working as a force in nature and operating primarily in consonance with the law of cause and effect. A principle to which we may safely look, to work out by the weight of its own force, all inequalities; and which in the ultimate will produce a result yielding to each condition its exact and precise merit. With the functioning of this principle human agency is helpless, save only as it acts in consonance with other forces in nature along the line of its highest concept of right.

LEGAL JUSTICE

The formation of society into bodies designated municipalities, states, and nations, has called into being a system of rules of action termed law, which is designed to form the social or economic counterpart of the principle of justice. Personally, I have always objected to the use of the term justice in legal procedure, regarding it as a misnomer.

We have governing rules of conduct so nicely refined in the present day as to meet nearly every condition of intercourse between men of the state and men and the state which, in the ultimate, prescribe an interpretation of the effect of action.

We designate some acts as wrong; provide means of determining the human activity producing the wrong, and fixing methods of punishment to be inflicted upon the wrong-doer, after conviction under the processes of law.

Again, society by law determines the method in which each human being shall conduct himself toward, or his business with, every other human being; and we establish forums, termed courts, in which is vested the power of determining the virtue or vice of each such relationship.

Let us now examine the matter and determine, if we can, whether these activities do respond in fact to the principle of justice.

One is accused of crime. After certain preliminary processes have been

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complied with a trial occurs and a jury is impaneled. Then begins a sort of warfare between the state and the individual, each seeking to retain upon the jury as many persons as possible believed to favor one side or the other; the state, striving through its attorneys to maintain upon the jury, men either inimical to the accused or bearing the reputation of being 'convictors'; the defendant's attorneys striving likewise to keep upon the jury as many as possible who may be inclined to acquittal, or who may be directly or indirectly friendly to the accused. In important cases large sums of money are frequently expended by both sides in an effort to determine the state of mind, social relationship, business connexion and even the intimate details in the lives of prospective jurors, in an attempt to determine, in advance of the submission to a juror of a single fact bearing upon the case, what the probable likelihood of each juror's state of mind will be toward the cause on trial. Many times this results in miscarriages of law (aptly termed miscarriages of justice) so that often the guilty escape and not infrequently the innocent suffer.

Consider now a civil cause with the same preliminary steps, save that there lies the added burden of the necessity of greater knowledge in a trial-judge to determine the admissibility of evidence or its rejection under a system of rules, which in this day, has reached so many refinements as to be confusing to the most astute and alert legal mind. So that the personal equation of the judge becomes an important factor. Two judges, each equally honest, may disagree almost in detail upon every phase of the same case.

Add now the tendency of witnesses to favor the side for which they appear; the tendency in response to avarice, greed, desire, love, and hate, to magnify or minimize their individual concept of a fact in order to meet their wish as to the outcome of a given cause; also consider the elements of passion, prejudice, and falsehood to which human nature is so prone, and say if you can how much of abstract or even ideal justice you may have a right to expect in the working out of the law.

To meet this condition, in part, supervisory courts have been created, in which forums, under strict modes of procedure, many of the evils pointed out are ultimately minimized; but the initial injury worked by a wrongful judgment or verdict cannot in the very nature of things find adequate compensation.

The chief failure of legal justice, to my mind, is the limit of its possible concept. No regard is paid to the influences inducing violations of the law because these influences are rarely known, and in most instances entirely without the field of ordinary human consideration.

What know judge or jury of the ages of hereditary influence upon the

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criminal which may render him personally irresponsible for violations complained of! What know they even of the immediate environment contributing to the overcoming of will to do right and rendering possible the doing of so-called wrong! What know the jurors, sitting in judgment involving human liberty, of the myriad of circumstances which coming down through the ages produce the result inducing crime! And what measure of justice can we find in arbitrary punishment inflicted upon one as the result of a verdict of conviction by a jury thus uninformed?

How much of justice in a verdict based upon unreliable and sometimes wilfully perjured witnesses? Consider the weakness of human memory; the unlikelihood of any two minds seeing a given act alike, or being able correctly to repeat a brief sentence uttered. Add the lapse of time, and the shrewd and cunning efforts frequently indulged in order to change just a little the recollection of a witness so as to bring the expression of that recollection within some rule of law operating to the benefit of one side or the other; contemplate also witnesses truthfully and honestly striving to testify in the face of cunning traps of cross-examination and the embarrassment of public appearance in an unfamiliar atmosphere. Add to these considerations the further elements of religious intolerance, political enmity, sociological and many other differences dividing humanity to its disturbance: then stir up all these ingredients through the medium of artful agents developing their greatest psychological possibilities, and you produce the result known as operation of law or functioning of the law, which is called justice.

HUMAN JUSTICE

In the intercourse between man and man, practically the same elements intervene as are above pointed out, save and except that in modern Caucasian civilization the ultimate of ideal human conduct is based upon the so-called Golden Rule, which in the last analysis means that each man is made the judge of what he feels he should do to another in the light of what he would expect or wish another to do to him in like circumstances; so that in human intercourse there will be as many concepts of justice as there are individual views of right and wrong.

I conclude, therefore, that if ever the rules governing human action may hope to approach the principle of justice, this result can only be accomplished when the dominant people of the world shall have acquired an understanding and shall know that only in pursuit of the highest ideals of right is it possible to obtain the power to know the abstract principle of justice. That when all humanity has learned the lesson of the brotherhood of man, and that an injury to one is an injury to all, that the injured, in the ultimate, will suffer less than he who contributes to the

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injury; then the impulses of right, it may be hoped, will supersede the impulses of selfishness, and practical justice will operate as naturally and as certainly in an appreciable individual manner as any discernible, physical fact. In other words, to know right, and to eschew wrong, will of itself produce the psychology of justice and render its antithesis impossible.

THE SUSTAINING POWER IN THEOSOPHY

BY AN OLD STUDENT OF H. P. BLAVATSKY

IT is conceded by the pioneer workers at the International Theosophical Headquarters, indeed by practically all, that the supreme interest of this Center has been sustained from its inception to date. In spite of all the obstacles found in inaugurating this Center and all the opposition that has come from the foes of spiritual progress, this Great Effort has surpassed the expectations of those who were most identified with it, and who have grown up with it.

Theosophy was unknown to the modern world until 1875, when H. P. Blavatsky, William Q. Judge and others established the Theosophical Society in New York City. Madame Blavatsky had to fight the great battle against bigotry and intolerance; and her royal efforts and her wonderful Theosophical writings laid the foundation as firm as granite for the future success of the Theosophical Movement. Mr. Judge's whole life, from the time he met Madame Blavatsky to the completion of his successorship to her, was a continuous service for the benefit of Humanity.

As H. P. Blavatsky foresaw the necessity of a Successor and appointed William Q. Judge to the high office of Teacher in her place, so did he in his turn intrust his duties to the care of Katherine Tingley. Our present Leader lost no time in the expansion of the general Theosophical activities. Her perception of the needs of Humanity, and her enthusiastic determination to lift the burdens of the people of all nations have never lessened. Though she adds to her life years of experience, yet she grows younger in spirit and stronger in furthering new plans for the glory of our Sacred Cause.

The world needs a spiritual Leader — a Theosophical Leader, one who can point out the path for men to follow and help them to find the divine qualities of their natures and become heroes in the strife.

A half-hearted 'Theosophist' is no Theosophist at all: he is a blot on the horizon. Any person who enters our Society with the idea of some day exploiting it for his own personal ends is most unjust to himself and is quite apt to find the Leader an insurmountable obstacle in his way.



Lomaland Photo & Engraving Dept.

THE UPPER FALL, STORE LEERFOS, NORWAY

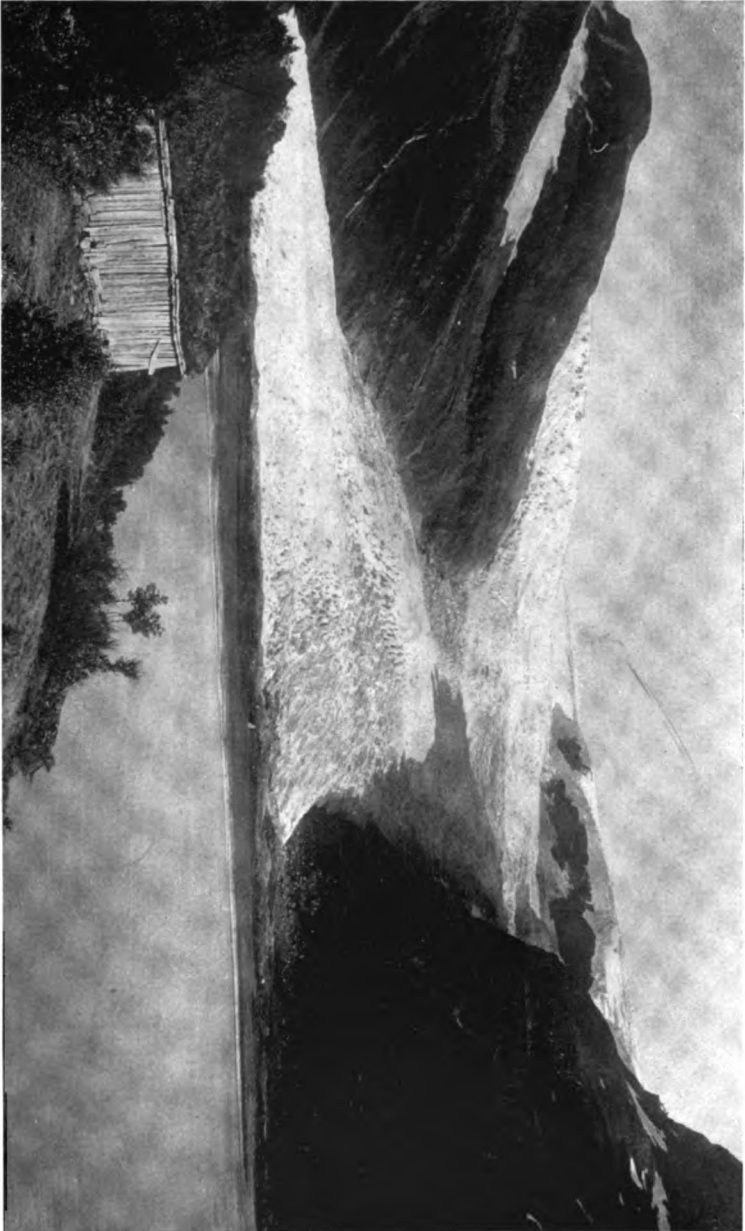
The Upper and Lower Falls of the Nid, south of Trondhjem are most picturesque. The Lower, *Lille Leerfos*, is about eighty feet in height. The Upper, *Store Leerfos*, which is still higher, is divided, as shown in the illustration, by a wide barrier of rock.



Lomaland Photo & Engraving Dept.

LYNGSEIDET, NORWAY, SEEN FROM THE LYNGENFJORD

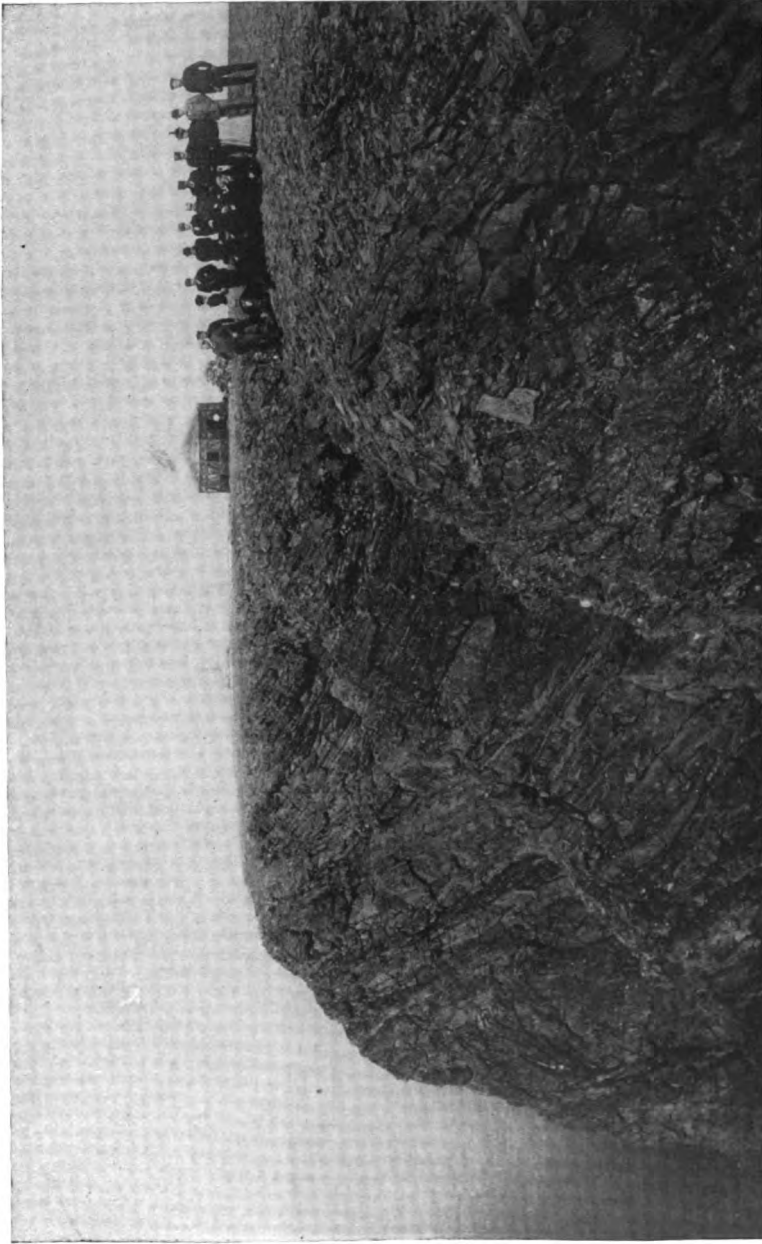
The village of Lyngseidet consists of a little cluster of houses picturesquely set in the midst of birch woods, and long known to tourists because a convenient point of departure for excursions. Beyond the village rises a massive mountain-range, from the snow-clad summits of which several glaciers take their rise, and whose rocky shoulders are bewilderingly ornamented by waterfalls and cascades.



Lomaland Photo & Engraving Dept.

SVARTISEN, OR THE BLACK ICE, NORWAY

Svartisen is a huge inshrouding mantle of ice and snow which scenically is one of the grandest sights in Norway. From the high plateau which it envelops, several glaciers dip down, one of them extending a long arm into the little lake of Svartisand, and some reaching nearly to the ocean.



Lomaland Photo & Engraving Dept.

NORTH CAPE, NORWAY

The slate-dark, precipitous sides are channeled by deep clefts, north of which one may see the sun creeping at midnight along the vast, unbroken horizon of the Arctic. Europe here clasps hands with the Arctic regions over

“The huge and haggard shape
Of that unknown North Cape
Whose form is like a wedge.”— *Longfellow*

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One who has had the privilege of knowing the power of Theosophy in human progress and who has not applied it to his life, is a mere actor in his 'Theosophical' efforts. He might even assume the mien of a saint and in soft tones and awesome manner impress his listeners with his 'voice'; but one who truly loves the teachings and has tried to apply them to his life, and who believes that H. P. Blavatsky did foresee and did know, and that W. Q. Judge did also, and that the present Leader does, will turn a deaf ear to the would-be teacher with a protest of such a quality that it might stir the consciousness of the deluded one and give him another chance to get on the right path.

Remember the Leader's words, written years ago, "Self-watchfulness is never more necessary than when wounded vanity and a personal wish to lead, dress themselves in peacock's feathers of devotion and altruistic work." Then is the time to test the sincerity of our professions.

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WELCOME TO PROF. AND MRS. SIRÉN

AS we go to press a telegram from Professor and Mrs. Osvald Sirén announces their safe arrival in New York on the Swedish-American steamship *Stockholm* and states that they expect to reach Point Loma about July 7th. Prof. Sirén holds the chair of the History of Art in the University of Stockholm, and has an international reputation as an art critic and connoisseur. He has been commissioned by his University to make a detailed study of Chinese art and antiquities, and after making a short visit at the International Theosophical Headquarters, where his two children have been for a number of years students at the Râja-Yoga School, he will proceed to China in the pursuit of his official duties.

Although born in Finland, Professor Sirén has been for a number of years prominently identified with the activities of the Universal Brotherhood and Theosophical Society in Sweden. In fact, Prof. Sirén started his Theosophical life as a member of the Boy's Brotherhood Club in Stockholm. His wife, Dr. María Sirén, was one of the first women in Sweden to receive the degree of M. D. She has been for a number of years closely identified with the Lotus Group work in Sweden. On his return to Sweden, it is expected that Prof. Sirén will devote much of his time, when he is free from his official duties at the University, to added Theosophical duties which Mme. Tingley will outline to him during his stay at Point Loma.

THE ARYAN THEOSOPHICAL PRESS

FROM the time that William Quan Judge established the Aryan Theosophical Press in New York up to the present, the activities of the Press

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have been of important and far-reaching consequences in disseminating the truths of the Wisdom-Religion throughout the world.

For a number of years after the Press was moved from New York it carried on its activities in San Diego. Later, in the year 1906, the Press was moved to its present home at the International Theosophical Headquarters, in a building erected under the Leader's supervision, said by experts who have visited it, to be ideal in its location and lighting arrangements. It is now thoroughly equipped with up-to-date machinery for practically all branches of the printing trade, and the work which it turns out is proof of the high standard maintained and of the efficient management.

For a number of years, the Press was under the direction of Mr. S. G. Bonn, formerly of Macon, Georgia — one of our most active volunteer workers. Mr. Bonn was followed by Prof. W. E. Gates and Mr. Ralph Leslie, both of whom did excellent service. New impetus and enthusiasm have been added to the work at the Press recently by the arrival of two comrades from Australia, first Mr. E. J. Dadd, and a little later Mr. Frank Bardsley, who are now dividing the management of the Press between them.

Mr. John Koppitz, one of our old and faithful German comrades, is still in charge of the book-bindery, and is a master craftsman in that department. The staff at the Press also includes a number of the ladies at Headquarters, who spend certain hours there each day. These, as well as the other workers, do most efficient and devoted service, which should be, and doubtless is, appreciated by the members all over the world who enjoy the products of their volunteer labor.

A number of the Râja-Yoga students spend certain hours every day at the Press. In this way they not only render valuable service to the Work, but also learn many practical lessons themselves, as it has been the practice at the Press for many years to give the students an opportunity to learn all branches of the printers' art. Many of them have the opportunity of studying journalism from top to bottom and contribute both to the writing of the articles which appear in the *Râja-Yoga Messenger*, *The New Way*, and THE THEOSOPHICAL PATH, as well as to the technical production of these valuable Theosophical publications.

In addition to the usual work at the Press, a somewhat gigantic task has recently been performed there in record time. The Transcript on Appeal in the case of *Mohn vs. Tingley*, covering about a thousand pages of printed matter, has been completed in a remarkably short time. The Bill of Exceptions, which formed the major portion of this voluminous record was signed by the Judge who presided at the trial of the case, in the Superior Court of San Diego County, on June 1st, and the printed Transcript was ready to file in the Supreme Court in Los Angeles on July 1st. The time allowed by law for the printing and filing of Transcripts on Appeal in the State of California, is forty days. For such voluminous records as this one an extension of time to sixty or ninety days is nearly always obtained upon request, from the Supreme Court. But with the enthusiastic devotion of the Staff at the Aryan Press, under Mr. Dadd's efficient supervision, the Transcript on Appeal in this case has apparently broken all precedents.

The Leader felt that the members throughout the world should know about this in order that honor may be done where honor is due.

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VISITORS TO LOMALAND

ANOTHER activity at the International Headquarters which goes on continuously doing its quiet but efficient work of Theosophical propaganda, is the receiving and entertaining of the many visitors who come here from all parts of the world. There is a steady stream of them, sometimes in large numbers, sometimes less, that get a touch of our Theosophical work in this way. All those who come are given an opportunity to register their names and addresses and to state whether they are interested in Theosophy. This plan was begun by the Leader during the Panama-California Exposition in 1915, when thousands of tourists visited the Theosophical Headquarters. In this way a very large mailing list has been collected, which enables the Headquarters to keep in touch by correspondence and with literature, with those who are attracted to the teachings of Theosophy.

Among those most active in escorting the visitors about the grounds and in answering their questions about the work here being carried on, may be mentioned Mr. R. Machell, formerly of London, whose paintings and wood-carvings have done much to beautify the interior of the Peace Temple, the Râja-Yoga Academy, the Leader's Headquarters, etc.; Prof. H. Alexander Fussell, who diversifies his duties as instructor of modern languages at the Râja-Yoga College and translating our Theosophical literature into French, with sharing his enthusiasm among the many cultured and intelligent people who visit the Theosophical Headquarters. Mrs. E. M. S. Fite, though not a very old member of the Universal Brotherhood and Theosophical Society, has made herself most serviceable in meeting guests and giving them intelligent and clear ideas concerning the fundamental principles of Theosophy and the work being carried on here at Headquarters and throughout the world. Mr. and Mrs. E. A. Neresheimer also help in this department. Mr. Neresheimer needs no introduction to old members of the Society, who all know of the splendid support he gave to Mr. Judge in the pioneer days of Theosophy in America as well as of his continuous service for years at the old Headquarters, 144 Madison Avenue, New York. Mrs. Emily Lemke-Neresheimer, who has only joined our ranks within recent years, has certainly proven herself a valued addition to the Headquarters staff, and has won for herself the love and esteem of all, on account of her devoted and unselfish services. Among the Râja-Yoga students who regularly render efficient service in escorting visitors round the grounds are Mr. Lars Eek from Sweden and Mr. Montague Machell.

In connexion with the reception of visitors and the disseminating of information by the guides at the International Headquarters and at our attractive little literature booth, which is maintained here for this purpose, there is the Theosophical book-store and information bureau, next the main entrance to Isis Theater in San Diego. Here Mrs. Fite, Mrs. J. D. McAlpin, and Mr. Lucien B. Copeland preside. Mrs. McAlpin is an old member from Warren, Pennsylvania, and has for many years proved her devotion and steadfastness to the Cause. Mr. Copeland, an old member, was formerly Secretary of the American Screw Company of Providence, Rhode Island, and was identified with the Theosophical activities there for several years. Since his retirement from business, he has devoted his time to Theosophical work at Point Loma and in San Diego. His wife, Mrs. Alice Bolting Cope-

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land, does most enthusiastic and efficient work as a music-teacher at the Râja-Yoga Academy.

Among those who visit the International Theosophical Headquarters and attend the Isis Theater meetings are many of the officers and their ladies, as well as the enlisted men from the various military and naval organizations in and around San Diego: Fort Rosecrans, the Naval Air Station, the Pacific Fleet, the Naval Training Station, the Marine Base, etc. Among these may be mentioned Admiral Roger Welles and his wife, Mrs. Harriet Welles, who is winning quite a name for herself in the literary world; General and Mrs. Joseph H. Pendleton, Colonel and Mrs. Charles Miller, and Colonel and Mrs. Landon of Fort Rosecrans.

THE LEADER'S BIRTHDAY

BEFORE this reaches our readers, the Leader's Birthday, July 6th, will have come and gone. This is always a great day in Lomaland — especially for the children. It means a week's vacation for them, and all sorts of thrilling festivities, commencing with the patriotic celebration of Independence Day on the 4th, and reaching its climax on the 6th, with several days of "how we did it" thereafter.

Shortly after the Leader's Birthday, she is scheduled to leave for the East on special business. She does not anticipate doing any public work on this trip, unless it be possibly in Boston and vicinity.

This Fall the Leader contemplates a trip to Europe and hopes to visit Sweden, Holland, Germany, France, Italy, and England. Either before she goes or on her return, she expects to continue the work done on her recent crusades throughout America by lecturing in some of the principal cities in this country, and doing further propaganda work.

MEETINGS AT ISIS THEATER, ETC.

THE regular Sunday meetings at Isis Theater have been carried on continuously now for some twenty years. It should be borne in mind that besides the regular attendants at our Sunday services, consisting of U. B. members in San Diego and other citizens, there is always a large percentage of travelers who flock to San Diego from all parts of the world — in winter more especially from the Eastern and Central States to avoid the severe cold, and in summer more particularly from the inland cities of California and the other Western states, which do not afford the same temperate summers that we have here. The weather at Point Loma rarely becomes disagreeably hot, even in mid-summer, for the reason that the heat is tempered by sea breezes and mountain air almost continuously.

The Sunday meetings at Isis Theater have a sacred atmosphere which is quite distinctive, created by a remarkable combination of music, art, learning, and spiritual aspiration. Cultured people the world over who have attended these services have commented on them with earnest appreciation. There is religion without dogmatism, learning without sterility, ceremony without superstition, besides music and artistic environment of the best.

There is always a good attendance at the Isis, even in the dullest season; and when the Leader speaks, the attendance is often more than gratifying. Of late a number of the older Râja-Yoga students have frequently delivered

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the principal addresses of the meeting. Their extemporaneous handling of Theosophical themes proves the efficacy of their training and the broad, common-sense conception they have grasped of the Theosophical principles.

The Isis Theater is acknowledged to be one of the most beautiful theaters on the Pacific coast. The well-constructed brick building itself, which extends from 4th to 5th Sts. and is four stories high, has a number of stores and offices in it in addition to the theater proper. The building is personally owned by Madame Tingley, and she has sacrificed thousands of dollars each year, because she has consistently refused to allow plays to be performed there, which she felt were of a character that she would not permit a daughter of hers to attend.

Madame Tingley has recently leased the Isis Theater for a period of twenty-five years to West Coast Theatres, Inc., one of the largest theatrical syndicates in America, on terms most satisfactory to all parties, she reserving at the same time the privilege of conducting the Theosophical Sunday services there as usual.

THE THEOSOPHICAL PUBLISHING COMPANY: H. T. PATTERSON,
YOUTHFUL MANAGER

MR. H. T. PATTERSON, who has been serving for a great many years as manager of the Theosophical Publishing Company, and whose name at Headquarters is synonymous with steadfast devotion to duty and loyalty to the Leader, recently made an official report concerning the sales of literature by the company. (Aside: Although Mr. Patterson would not like to admit it, rumor has it that he is over seventy years of age; yet he is still "the youngest man on the Hill"!)

The following is taken from his report:

"The steady increase in the sales of the Theosophical Publishing Company in the last seven years is one of the most significant features of the activities of the Universal Brotherhood and Theosophical Society.

"It is indicative of the force of the Theosophical activities that our best sellers are *The Secret Doctrine* and *Isis Unveiled*. Unless people are deeply interested in a subject they do not buy books that cost twelve dollars per set, as do these books.

"The sales are in all parts of the world, even to remote islands in the South Pacific Ocean.

"The business of this company comes not only directly from the readers of the books, but also from dealers in the United States and other countries. Of recent years dealers have begun carrying stocks themselves. This they formerly did not do.

"The phenomenal sales of *The Secret Doctrine* and *Isis Unveiled* — dealers at times buying as many as forty sets at a time — is more remarkable as *Isis Unveiled* was first published forty-four years ago, and *The Secret Doctrine* thirty-three years ago." — What a tribute to the exhaustless worth of these great books of H. P. Blavatsky!

MR. JOSEPH H. FUSSELL'S ACTIVITIES; PROPAGANDA DEPARTMENT, ETC.

ANOTHER veteran worker, who rivals Mr. Patterson in showing the results of daily partaking of the Theosophical 'elixir of life' otherwise known as 'duty and devotion,' is Mr. Joseph H. Fussell, formerly private secretary to

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William Q. Judge and for some twenty years now, private secretary to our present Leader. Perennially young, smiling, and enthusiastic, with a devotion to Theosophy and an eagerness to serve humanity that are an inspiration to all who know him, Mr. Fussell is a living example of one who puts Theosophy into practice. There is nothing half-hearted about him! If one may judge from his actions, which always speak louder than his words, he is absolutely single-minded in his purposes and deserves the sincere thanks of all good Theosophists everywhere.

Much work as Mr. Fussell did under Mr. Judge's régime, it was small in bulk compared to that carried on under his direction at the present time in the way of correspondence and propaganda. His staff of assistants is kept busy continuously and his desk is always piled up with unanswered letters. Mr. Fussell knows what it is to work, and he certainly does his share.

MR. CLARK THURSTON, PATRIARCH

ANOTHER veteran in the army of Truth, Light, and Liberation for Discouraged Humanity, is Mr. Clark Thurston, who went to London over thirty years ago to meet Madame Blavatsky and shortly thereafter became a member of the Theosophical Society. Mr. Thurston still holds his position here as a Cabinet Officer and Chief of Finance. His face wears the benign patriarchal expression of one who has occupied his mind with high thoughts and filled his life with good deeds — he has the sweet charm of beautiful old age and is dearly loved by all.

MR. W. ROSS WHITE ON LEAVE OF ABSENCE

MR. W. ROSS WHITE is now on an extended leave of absence from his strenuous duties as Secretary and Treasurer of the Point Loma Homestead, 'the clearing-house of the Theosophical activities.' He is one of the old members from Macon, Georgia, and through storm and sunshine, he has served in the true spirit of love for his fellow-men.

MUSICAL WORK

MUSICAL activities have always occupied a conspicuous place in the life at Lomaland. Professor W. A. Dunn's long years of patient and enthusiastic service as Director of the Isis Conservatory of Music have certainly born good fruit. A number of soloists of unusual promise have been developed among both the girls and boys; and the Râja-Yoga International Choir has long since achieved an enviable reputation throughout America and in parts of Europe.

A recent addition to the teaching staff has been Prof. Wenzel A. Raboch of New York, whose music composed for the Leader's production of Aeschylus' *Eumenides* over twenty years ago is well known to all the old-time Theosophists; and all the Lotus Children know 'The Lotus Home March' on page 1 of the Lotus Song Book, which Professor Raboch composed.

Mr. E. A. Franklin, formerly solo flutist of the Boston Opera Company and of the noted Innes Band which played at the Panama-Pacific International Exposition in San Francisco, California, in 1915, is also contributing his services to the musical life of Lomaland. Miss Bertha Stone Vickery of Boston

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has also been added to the staff of piano teachers, and is doing efficient work.

Mr. E. A. Neresheimer, the pioneer music teacher in Lomaland, is now directing the Point Loma Orchestra, taking the place of our lamented and much beloved *kapellmeister*, the late Professor Daniel de Lange.

Mr. Kurt Reineman, who for years shared with his wife, then Miss Amy Lester, the directorship of the Râja-Yoga School at Pinar del Río, Cuba, now conducts the Râja-Yoga Orchestra and is also doing excellent work in drilling the younger students' Preparatory Orchestra, and the Râja-Yoga Band. Mr. and Mrs. Reineman now have charge of 'The Juvenile Home' — a beautiful, endowed school-home for little girls here at Headquarters.

Miss Margaret Hanson ably leads The Young Ladies' String Orchestra.

RECENT VISITORS FROM SWEDEN

MRS. ANNA VON GREYERZ, wife of Capt. Walo von Greyerz of Stockholm, Sweden, recently paid a short visit to California to take her children back to Sweden. The three von Greyerz children have been Râja-Yoga pupils for a number of years. Capt. von Greyerz, since the death of Dr. Gustav Zander, has been President of the Universal Brotherhood and Theosophical Society in Sweden. Mrs. von Greyerz is very active in connexion with the Lotus Group Work and the Girls' Clubs in Stockholm. Both Mr. and Mrs. von Greyerz have for years done most efficient Theosophical work.

Accompanying Mrs. von Greyerz was Miss Karin Wahlberg, who is making a brief sojourn in Lomaland and will later go to Los Angeles and visit friends there. During her stay in Lomaland, Miss Wahlberg is rendering good volunteer service.

Mrs. Anna Reutersvärd of Stockholm is visiting her son and daughter-in-law, Mr. and Mrs. Lars Eek.

Miss Anna Sonesson returned with Mrs. von Greyerz for a visit to Sweden. Miss Sonesson has for many years been a valued worker at Headquarters, and all her comrades are looking forward to her speedy return. She realizes that unselfish active service at the Theosophical Headquarters means service to all countries, including her own beloved Sweden.

NEW WORK IN LOS ANGELES, CALIFORNIA

A FEW weeks ago the Leader made a short trip to Los Angeles; and when she returned, she informed the Headquarters Staff that she had leased for every Sunday, beginning September 1, 1921, Symphony Hall in the Music-Art Studio Building, situated in the heart of the city of Los Angeles — this to be used regularly for Theosophical lectures, musicales, etc., similar to what has been carried on for so many years at the Isis Theater in San Diego. In this same building Madame Tingley has also leased another Lecture-Hall, which will be used for classes in Theosophy and for a book-store and information-bureau similar to that maintained in San Diego.

Mrs. E. M. S. Fite, already mentioned above, and Mrs. Estelle Hanson, will take charge of the Los Angeles Center of the Universal Brotherhood and Theosophical Society. Mrs. Hanson is the widow of Mr. Walter T. Hanson, formerly a Cabinet Officer in the Universal Brotherhood and Theosophical Society from Macon, Georgia. He and Mrs. Hanson were the first parents to co-operate with the Leader in placing their four children in the Râja-Yoga

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School at Point Loma, when it was started in 1900. These four girls, now grown into accomplished and cultured young ladies, are still in Lomaland and all of them are teachers in the School.

Mr. and Mrs. Weldon F. Lloyd and Mrs. Maude Williams, formerly of Buffalo, New York, and their children, who were educated at the Râja-Yoga School at Point Loma, are now living in Los Angeles and will assist in this new work; as will also Mr. C. H. Viggars, and other members in that city. We also have about thirty-seven hundred names of people in Los Angeles who have visited the International Theosophical Headquarters and signified their interest in Theosophy, and many of these will lend their hearty support and co-operation to the new Theosophical impetus to be given their city beginning in September.

It should be borne in mind that this work in Los Angeles will be far-reaching in its effects. Los Angeles is now one of the largest cities in the United States. Included among its 576,673 souls, are a great many natives of Sweden, Holland, France, Belgium, Denmark, Norway, Germany, Mexico, and Japan. So here again there is an international door opening.— *Observer*

THEOSOPHICAL SCHOOL WINS HIGH NAME

[From *The Los Angeles Evening Express*, Saturday, June 25, 1921]

OF all the excellent boarding-schools which California boasts, none has achieved a greater reputation throughout the world than Katherine Tingley's famous Râja-Yoga School, Academy, and College at Point Loma. The word 'Râja-Yoga' is an ancient Sanskrit term, and means literally 'Kingly Union.' It was chosen by the foundress as best expressing her conception of what true education should be; that is, "the perfect balance of all the faculties,— physical, mental, moral, and spiritual." As Madame Tingley herself says:

"The truest and fairest thing of all as regards education is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to* the faculties of the child. The grander part is from within."

EDUCATORS ASTONISHED

The Râja-Yoga system of education was originated by Madame Katherine Tingley in 1900, and has astonished educators the world over by its phenomenal growth and success. Prof. Edward S. Stephenson, Imperial Naval Engineering College of Japan, recently published an article in which he said:

"The leading authority on educational matters here, who latterly returned from a tour of inspection of schools throughout the world, delegated by the Japanese government, gives first place among the thousands of schools, both public and private, visited, to the Râja-Yoga Academy at Point Loma. This report coming from the greatest specialist in pedagogics in Japan has aroused much interest here, and is a glowing tribute to the wise and effective educational work of Mme. Katherine Tingley."

The school today has students from all over this country, from Europe, Canada, Mexico, Cuba, Central and South America, and Japan. Among those who have publicly paid tribute to Mme. Tingley's educational methods and achievements may be mentioned Prof. Leonard Van Noppen of Columbia University; Prof. Osvald Sirén of the University of Stockholm, whose

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children are Râja-Yoga students; Prof. George Chadwick of the New England Conservatory of Music; Walter Damrosch; Hon. Thomas J. Kirk, former Superintendent of Schools for the state of California; Hon. Frank P. Sargent, former Commissioner-General of Immigration of the United States; Hon. Hugh J. Baldwin, formerly Superintendent of Schools for the County of San Diego; Hon. César A. Barranco, Chancellor of the Cuban Legation, Washington, D. C.; Baron Kanda of the Honorary Commercial Commission of Japan, which visited the United States in 1909; Ray Stannard Baker in the *American Magazine*; Marguerite Mooers Marshall in the *New York Evening World*; Prof. Daniel de Lange of the Amsterdam Conservatory of Music; Lilian Whiting, and Karl Heinrich von Wiegand.

The Râja-Yoga School is in session the year around, and pupils between the ages of three and fourteen are accepted at any time.

From Point Loma, Calif., the secretary of The Râja-Yoga School in response to requests from all parts of the world, sends detailed information concerning the college.



F. J. Dick, *Editor*

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SUNDAY MEETINGS IN ISIS THEATER

THE Happiness of the Human Race Depends upon the Knowledge of Theosophy' was the subject of an address on June 5th by Mrs. Grace Knoche of the International Theosophical Headquarters.

"In a letter to one of his students," said the speaker, "William Quan Judge, the second Leader of the Theosophical Society, once wrote: 'I wonder how it would be if we wove a song into our work, a song either of the lips or of the heart, to reach to distant climes and solace the hearts of men.' That is the ideal of Theosophy — happiness evolved not for self but for the solace it may bring to others.

**Theosophy alone
Reconciles Desire
with Duty**

"Life itself is a quest for happiness, but how few are really equipped to find it. Far too many are better equipped for failure and recall the ancient prophecy of Arthur when he sent his knights forth on their quest, that most of them would follow 'wandering fires,' finding no steady light to guide them. Theosophy alone can equip one fully for such a quest, for it gives one the power to discriminate between the 'wandering fires' of counterfeit things and the steady gleam of realities. It alone has the power to reconcile man's desire

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with his duty, and still the disheartening conflict between them that is making the world a vortex of evil consequences today.

“The principles of Theosophy are in themselves a guarantee of happiness. Consider Karma — the law which shows man the justice of his position at any given moment. What makes for happiness and contentment more certainly than the feeling that all is just and, in addition, that it is in our own power to make our life what we will? Think of the hope that Reincarnation breathes into one who has made a great mistake! ‘Another life, another chance!’ Love as the great unfolding power in human life — not a vague sentiment but a law — is another great truth. Yet men have ignored it for ages, deluded with the notion that governments and nations and the lives of men can be built upon a basis of hate. ‘Self-directed evolution,’ says Katherine Tingley, ‘requires effort and sincerity and will-power and love for all mankind, but its reward is a happiness beyond the power of any words to express.’ ”

‘The Theosophical Conception of Conscience’ was the subject of an address on June 12th by R. W. Machell of the International Theosophical Headquarters at Point Loma. Mr. Machell, who is a member of the Literary Staff of the Universal Brotherhood and Theosophical Society and Director of the Art Department of the Râja-Yoga College, has been a student under Katherine Tingley for over twenty years and was formerly a pupil of H. P. Blavatsky

The Challenger in London, England. He said in part: “We are all familiar with the ‘voice of conscience’ as a figure of speech, and there are probably many to whom that form of words expresses a very definite experience, although the ‘voice’ alluded to is not a voice at all in any ordinary sense. All respectable people profess a certain reverence for the promptings of this inaudible voice; and those who are of a religious disposition look upon it as at least an echo of the divine, if not itself the voice of the Supreme. But materialists declare that it is the illusion produced by education, which has stamped a certain mold upon the plastic substance of the mind, creating in that mind a definite code of honor or morality by which all experience is tested automatically.

“The more one meditates upon this subject the more one realizes that the word ‘conscience’ covers the most widely differing states of consciousness. At one pole we have the artificial conscience, that morbid monitor that ‘doth make cowards of us all’ by its eternal prohibitions, its warnings and reproaches; and at the other pole is the challenger who calls to the timorous soul to go forward to the light in fearless faith, content to see the next step when it is there and not before, content to fall, content to fail if need be, knowing that such falls and failures are but incidents in the great pilgrimage, experiences that make possible the final triumph. On the true path man must invoke the true guardian angel, his own spiritual monitor, who is ever more ready with encouragement and inspiration than with gloomy warnings and crushing reproaches.

“Theosophy teaches that man is essentially divine and it is the divinity within that constantly urges him to seek self-knowledge. When he has entered upon that quest he has brought himself under a higher law than

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that of custom or personal safety. On that path it is purity of purpose that counts and the voice of conscience will then be a song of hope."

Montague Machell, a student in the Divinity Department of the Theosophical University at Point Loma, spoke on June 19th upon the subject,

**We have our
Destiny in our
own Hands**

'Life — the Great Opportunity.' Declaring that life is the soul's great opportunity if we make it so, he said:

"We are naturally disposed to regard opportunities as special creations, certain unique conditions or sets of conditions which come in multitudes to some people and are never to be found by others. But the fact is that the number of opportunities that any one finds in his own life is governed entirely by his ability to perceive and utilize them. It is equally true to say that life is full of opportunities and that it is devoid of them; for you see some people who because of some weakness or defect *in themselves* which they have failed to meet and oppose, are unable to utilize any of the circumstances of their life to real advantage. They are classed as failures, but their failure generally consists in their not understanding themselves, in either not recognising the weakness that is in their way, or failing to overcome it. Once make them see that weakness, show them how to overcome it and give them a helping hand — in other words *educate* them, and they will become aware of hundreds of opportunities for real achievement in life, opportunities which were always present in the abstract but which they have now created in relation to themselves, by removing the obstacle to their utilization. So that life is the great opportunity — *if we make it so*. And never lose sight of the fact that we can make it so, because we have our destiny in our own hands.

"What will be the result of true education? Will it not be first of all to place life on a spiritual basis and make spiritual achievement the one real and vital consideration? Will it not likewise show that progress is only attainable by man's own individual will and effort? What then will be life's great opportunity? Will it not be TO ATTAIN? That is what Theosophy declares life to be: the great opportunity for spiritual achievement, spiritual progress, spiritual conquest. Life is not to be belittled, it is not to be found fault with, it is not to be shirked, but it is to be utilized in right living and sincere effort towards self-directed evolution. Self-knowledge and self-conquest are the keys to this supreme attainment."

Mrs. Estelle Chestney Hanson of the International Theosophical Headquarters at Point Loma lectured on June 26th upon the subject, 'As the Seed, so is the Harvest.' She said in part: "Almost as familiar as the story of the creation is the parable of 'the Sower who went forth to sow,' for many have

**"There is no
Religion higher
than Truth"** been the sowers and innumerable the harvests all down the ages. It would seem from present conditions that we can no longer regard the sowing of dragon's teeth as a mythological story, told to emphasize a moral, but as a fact in truth and deed, for armed men have sprung up and fallen upon each other and fought, for no more cogent reason than had these men of song and story.

"Correspondences between the sowing of seed and the acts of men has

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always been a favorite theme with those who have philosophized or taught, and any allusion to seed-time and harvest brings immediately to mind the time of preparation, the small beginning, and the inevitable consequences or results. When we realize that each seed brings forth a plant like unto itself, that will flower and scatter its seed in turn, we realize that each of us, from this hour, can begin to send forth generous sympathetic thoughts that will cover the earth with flowers of compassion to heal the wounds caused by hate and greed.

"No one is too poor or too ignorant to contribute to this garden for the world's good and it is the mission of Theosophy to point out to man the divine possibilities that are locked up in him and only need the sunlight of recognition to blossom forth and cast their seed for others. No one who recognises this can ever think himself useless, for when he does not do his share the whole world is the loser. To whatever religion a man may belong, the application of Theosophical principles will make him a better man, for 'There is no Religion Higher than Truth,' and whatever is true in one is true in the other.

"Helena Petrovna Blavatsky was the great Sower of modern times and the seed that she planted many years ago is now blossoming in many lands, for she brought back to the world the time-old knowledge that mankind had forgotten. It seems fitting that the closing lines should come from the ancient teachings she passed down to us:

" 'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation. . . .

" 'Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth."

CAPITAL PUNISHMENT ABOLISHED IN SWEDEN

THE Swedish parliament has abolished capital punishment in Sweden. The news was brought to San Diego in a cablegram last night to Madame Katherine Tingley from the President of the Swedish Branch of the Universal Brotherhood and Theosophical Society.

LIMITING CAPITAL PUNISHMENT

AMONG measures of very great importance passed by the last legislature and now in the hands of the Governor awaiting signature is the Saylor bill which provides for the abolishment of capital punishment for persons under eighteen years of age.

The measure met bitter opposition in both branches of the legislature and the same opposition will undoubtedly follow it to the executive office. Nevertheless, it is legislation which reflects the conscience of the people of California and should become law.

The fact that the people of California will not endure the execution of youths under eighteen years despite the fact that the law at present permits it,

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is sufficient indication of the spirit that prevails among the people generally. It has been the experience of this state that when a youth is sentenced to death, such a storm of protest arises that the executive power is compelled to exercise clemency. The Saylor bill merely enacts what is in truth the unwritten law of the state. It should be signed and become written law.

Twelve states in the Union are at present handling their criminal problem without the aid of capital punishment. There is nothing to indicate that they are not succeeding as well as those states operating under a more barbaric code. People who see in the limiting of capital punishment in this state a step toward humanizing law should take the trouble to urge upon the Governor the necessity of approving the Saylor bill.

— Editorial in the *Orange Daily News* (Calif.), May 9, 1921

GOVERNOR SIGNS BILL TO PROHIBIT HANGING OF MINORS

SACRAMENTO, May 13.— Assemblywoman Anna Saylor's bill prohibiting capital punishment for minors under eighteen years of age was signed by Governor W. D. Stephens today, according to announcement made from his office. The bill was amended during the last hours of the Legislature to place the burden of proof of age on the defendant.

San Diego, California, June 3, 1921.

To the Universal Brotherhood and Theosophical Society, Point Loma. Bennington Camp No. 20, United Spanish War Veterans, has for years past noticed the beautiful floral tributes you place upon the graves of the veterans' cemetery at Bennington Monument, and we wish you to know that this is more than appreciated by us. This has been called to the attention of the Camp a number of times, that each year when we arrive to do our bit on Memorial Day morning, the floral decorations from the Theosophical Society are already in place.

On behalf of our comrades who have passed on, we thank you for this.

(Signed) GEO. W. MOULTON,
Adjutant.

EMINENT BRITISH SURGEON DENOUNCES VIVISECTION

“TO suppose that human beings are going to be assisted in health by a lot of cruel and ridiculous experiments practised upon lower animals is an absurdity that is in fact making the medical profession a laughing-stock the world over,” said Dr. Walter R. Hadwen of England yesterday, discussing ‘Vivisection and Animal Experimentation,’ upon which he will lecture tonight at the Isis Theater.

Dr. Hadwen, who is a licentiate of the Royal College of Physicians, London, and a member of the Royal College of Surgeons in England, arrived in the United States May 1st and is visiting California to aid the cause of

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anti-vivisection that attracted such wide attention at the election last November. Since his arrival in this country he has lectured in New York, Boston, Philadelphia, Washington, Chicago, and Los Angeles, and has been especially desirous of coming to San Diego to visit the grave of his son, Surgeon Lieut. Com. John Hadwen of *H. M. S. Lancaster*, who succumbed to an attack of influenza while his ship was in San Diego harbor, and whose body is buried in Greenwood cemetery.

Mme. Katherine Tingley, who is well known as a lover of animals, offered the use of the Isis Theater to Dr. Hadwen for his lecture on anti-vivisection tonight, which will afford an opportunity to those who are interested to hear the subject discussed by a physician and surgeon of wide experience and recognised authority.

GIVES VIVISECTION VIEWS

When asked yesterday for some of his views on vivisection and inoculation Dr. Hadwen said:

"From a moral standpoint I contend that no one has the right to do evil, even supposing that good may be derived from it, and on the other hand, I deny that any good has ever been derived from the practice of vivisection. I view vivisection as an absolutely unscientific practice and very misleading because you cannot argue from animals to man, and the modern system of medicine which has been built up upon it, namely, that of the inoculation of vaccines and serums, has been fraught with most serious results both to health and to life.

"As far as anti-typhoid and anti-tetanus serums are concerned, for which much was claimed in the world war, I look upon the whole thing as a stupendous fallacy, and the results which are claimed for them, whereby supposed typhoid and tetanus were prevented, are based almost entirely upon fraudulent statistics issued from official quarters. It is the most gigantic system of statistical jugglery that has ever been witnessed in modern times.

"Many of the statistics, as for instance, those of Mesopotamia and Gallipoli, have been suppressed by the authorities, who have considerably reduced typhoid fever on the French front by calling it something else.

"Cruelties associated with the practice of vivisection are of the most serious nature — and nowhere are these cruelties better manifested than at one well-known American institution. The accounts, written by medical men in their own scientific journals, of the experiments that have been carried out there are enough to stagger humanity, and I am positive that when the people come to realize the facts they will demand that such a wicked, cruel, and unchristian practice be swept away forever. It is a blot on civilization.

NOTHING GAINED

"I maintain that nothing whatever has yet been gained from the experimentation on living animals that has been of the slightest benefit in the annihilation or cure of any human disease. Our opponents are continually quoting the case of diphtheria and the wonderful results achieved, but according to the registrar-general's returns in England, for the fifteen years after diphtheria antitoxin was introduced the death-rate from that disease to the living population rose 25 per cent. above that of the fifteen years previous.

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“The way in which statistics are made to indicate that antitoxin has been of value is by calling every common sore throat diphtheria in these days, in accordance with a foolish theory known as the ‘germ theory of disease.’ Children suffering from these sore throats do not die, but when a number of sore throats are added to genuine diphtheria the death-rate is reduced. It is only another system of ‘statistical cooking.’

“In Japan, for instance, we are told that after they had introduced diphtheria antitoxin they reduced the death-rate from 55 per cent. to 32, and yet the number of actual deaths increased from 16,000 to 36,000. The death-rate reduction was made simply by adding in any number of sore throat cases.

“The results from inoculations in the service were most disastrous. Numbers of our soldiers, after having been inoculated, were sent straight to hospitals and never did a stroke on the battlefields. Many had to be invalided home and some were killed outright.

HEAVY PENSION LOAD

“In answer to a question which I induced a member of Parliament to put before the House of Commons recently the minister of pensions declared that \$20,000,000 annually was being paid away in pensions to soldiers for heart disease alone. And, judging from my own personal experience and practice and the experience of some of my colleagues with whom I have discussed the subject, I believe that at least 75 per cent. of those heart cases are due entirely to the blood-poison induced directly by inoculation processes.

“It is to my mind one of the greatest scandals on the face of the earth that men who have offered their lives to their country should thus have their health ruined at the very moment when strength and vigor were most needed. It is utterly absurd to suppose that you can make people healthy by ‘diseasing’ them.

“Concerning vaccination, it might be well to mention that in England it is entirely voluntary and the result is that nearly 75 per cent. of all children born in that country are not vaccinated, and yet there has never been so little smallpox. In fact, for the last twelve years, from 1908 to 1921, according to figures which I obtained by questioning the House of Commons just before I left England, the minister of health admitted that there had been only 25 deaths from smallpox in children under five years of age, but there had been 111 deaths from the effects of vaccination, certified by medical men; that is more than four times as many deaths from the supposed remedy as from the disease it was supposed to protect them against.

“FILTHY CATTLE DISEASE”

“And we may rely upon it that this does not at all represent the full toll of death, nor yet the amount of disease that has been engendered by injecting a filthy cattle disease into healthy human beings, under the suppositious idea that it will prevent another disease to which it bears no analogy whatever.

“I notice that a great deal of advertising has been done in the United States over the marvelous successes which have been achieved by Dr. Flexner of the Rockefeller Institute in reducing spinal meningitis almost to the vanishing point. He admits, however, in his official reports, that he left out

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of his statistics all cases that succumbed within twenty-four hours, all rapidly fulminating cases and all other cases that presented what he called 'complications.' By this method of working statistics it is possible to prove anything. It is noticeable that while he was reducing the death-rate in this absurd manner the children of New York, according to figures of the health board, were dying from this same disease at the ordinary rate of 90 per cent.

"What I advocate is that we seek in every possible way to keep people healthy and the only way to do so is by seeing that they have a healthy environment, that they are surrounded by good sanitary laws and that they are instructed in sound hygienic rules. With good air, pure water, proper sanitation and hygiene we will have a healthy community, but to suppose that human beings are going to be assisted in health by a lot of cruel and ridiculous experiments upon lower animals is an absurdity that is fast making the medical profession a laughing-stock the world over."

— *San Diego Union*, June 15, 1921

HE LECTURES IN ISIS THEATER

"THE medical profession in all its history has never been unanimous except when it has been unanimously wrong. Medicine is not a science, for there are no two individuals alike, and the whole treatment of every individual is an experiment. The medical profession is too much occupied with the curing of people. What should occupy them is learning how to prevent disease."

These were some of the salient points in a lecture on 'Vivisection and Animal Experimentation' given at the Isis Theater last night by Dr. Walter R. Hadwen, English physician and surgeon, who characterized the practice of vivisection as unscientific, immoral, cruel, and useless.

"As far as medicine is concerned," said Dr. Hadwen, "we have gone back to the barbarism of the old ages. We are steeped in the superstition that disease comes from germs and we are diseasing healthy human beings with filthy materials to keep them well."

In an effort to prove that experimentation on lower animals is the essence of stupidity as practised by the medical profession today, the speaker contended that it is impossible to argue from animals to human beings on account of the vast difference between animal and human conditions.

"The whole inoculation process is based on experiments on animals that are tortured each year and out of this has come a great commercial enterprise of vaccines and serums, exploited by the medical profession for profit," continued Dr. Hadwen, "and I challenge any one to prove in any one single instance that humanity has ever been benefited by the cruel experiments performed on helpless animals."

Dr. Hadwen advocated as a remedy for disease a healthy mind in a healthy body, a healthy environment, the casting out of fear, better sanitary laws, and more interest in preventing disease than in seeking its cure through the "inhumane practice of animal vivisection."

Dr. Hadwen was a guest at the International Theosophical Headquarters Tuesday afternoon and evening. He was entertained by Mr. and Mrs. E. A. Neresheimer, Mrs. E. M. S. Fite, and J. H. Fussell, representing Mme. Katherine Tingley, who is suffering from a slight indisposition.

Dr. Hadwen, as a member of school boards and educational committees,

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is said to have been the first in England to inaugurate important reforms in respect to the introduction of music and also manual training into the English schools, as well as better hygienic and sanitary measures. He declared himself particularly interested in Mme. Tingley's Râja-Yoga system of education and was given unusual opportunities during his visit to become informed in regard to it. In the afternoon he visited the large Aryan Theosophical Press, where selected Râja-Yoga students, in addition to their regular collegiate work, are taking up press-work, typesetting, and bookbinding in the various departments, from which a stream of literature in several languages is constantly going out.

Dr. Hadwen was entertained at dinner by Mr. and Mrs. Neresheimer at their Lomaland home, 'Laurel Crest,' and in the evening at a concert in the Rotunda. After the concert he gave an entertaining and original address ranging over a variety of topics.— *San Diego Union*, June 16, 1921

OBITUARY NOTICES

FUNERAL services for Judge W. R. Andrews were held yesterday morning. They were conducted by Rev. W. E. Crabtree of the Christian Church, and J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, of which Judge Andrews was a member. Mr. Fussell represented Mme. Katherine Tingley, who is absent from the city, and the students and residents at the International Theosophical Headquarters.

About fifty members of the San Diego Bar Association attended in a body, including Judge C. N. Andrews, Judge Torrance, E. A. Daney, Patterson Sprigg, Lewis R. Kirby, and E. B. Hubbell. The Theosophical Headquarters were represented by cabinet officers and students.

After the opening music, with Prof. Wenzel A. Raboch of the Isis Conservatory of Music at the organ, and a choral number by the Râja-Yoga singers, 'Into the Silent Land' (Arthur Foote), Rev. W. E. Crabtree read from the Bible. This he followed by a tribute to the deceased, which included many personal reminiscences, and by a prayer.

ATTORNEY PAYS TRIBUTE

George L. Davenport, tenor of the Theosophical Headquarters, sang 'In the Land of Beautiful Silence,' by the Irish poet, Æ, the music setting by Montague Machell, after which Attorney Iverson L. Harris spoke of his long association with Judge Andrews and of the particularly close professional ties between them in the last three years. He opened his tribute with the following quotation from Mme. Katherine Tingley:

"'Be assured, my friends, that in the great cycle of time, under the right conditions, we shall meet our own again. No power on earth or in heaven, so to speak, can separate those who are bound with the true tie of love — immortal love. We have not to think how it shall be, or when and where it shall be — this reunion; we have only to do our duty day by day in the truest sense, to lead the Theosophical life in the now, in the ever-present now, in the conscious knowledge of the higher law; and at the right time, under the right conditions, we truly, truly shall meet our own again.'

"It is entirely outside my abilities to deliver anything that might be called a funeral oration, which would fitly represent the sentiments which I would

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love to express for our departed comrade. But owing to the tender relationship which existed between us, and the close and intimate association which I have enjoyed with Judge Andrews for many years, and particularly for the last two or three years, I feel that I would not do myself justice and would in a way do violence to some of the highest sentiments, if I did not attempt to give expression to some of the thoughts which are in my mind.

PRAISED AS A MAN

"In regard to his abilities as a man and his many friends, I will not refer further than to say that all of us who knew him recognised that he was the living embodiment of such characteristics as tenderness and loyalty and courage and self-control and clear judgment, and above all, of sympathy and love for his fellow-men.

"I knew him from the time he first became interested in Theosophy, and he declared time and again that he never learned anything from it that in any way destroyed or upset the beliefs that he had cherished in more or less definite form from his youngest days; and that, instead of shattering his faith, it reinforced and vivified his belief in all the fundamental and essential teachings of Christianity. His finding of Theosophy, he could truly say, had been an epoch in his life, because after that he was always able to lose sight of the vicissitudes and temporal disappointments to which he may have been subjected, and to place his consciousness in what he then knew was his real and immortal self. And it had been to him as a cloud by day and a pillar of fire at night.

"In regard to his many virtues, I am convinced that the highest honor we can pay this friend and comrade is to keep these virtues in mind and emulate them in our own daily lives."

FAVORITE SONNET

Mr. Harris closed with a recital of the well-known sonnet by Blanco White, 'Night and Death,' which Judge Andrews had always held in sympathetic admiration as expressing his own views of man's divinity and of death.

Quotations were then read by the Theosophical students present from the writings of the Theosophical leaders — Mme. H. P. Blavatsky, William Quan Judge, and Mme. Katherine Tingley; from the Hindû and Buddhist scriptures, from Bailey's 'Festus' and from Carlyle and Victor Hugo, on death.

Secretary Fussell then said:

"We loved Judge Andrews as a friend, and for his sterling honesty, his absolute fearlessness, his upholding of right, his scorn of anything that could be called questionable, and also for his tenderness of heart. By Mme. Tingley's request I will quote, in tribute to him, a selection from what has been called 'the pearl of the world's scriptures' — one of the most beautiful of all the sacred writings of the world — Arnold's metrical translation of the Hindû scripture known as the *Bhagavad-Gîtâ*:

"'Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!

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Birthless and deathless and changeless remaineth the spirit forever;
Death hath not touched it at all, dead though the house of it seems!

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear today!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.'

REJOICE AT BIRTH

"We all rejoice at a birth; but strange to say, we grieve at death. Yet if we had the true philosophy of life, if our faith was a living thing, should we not rejoice, perhaps more, at the death of one who has finished his work than at birth? For this plane, this earth, is a plane of sorrow and tribulation; and whoever is born into this earth is born into a lot that inevitably will bring sorrow and tribulation. But when the time comes for going out, that is rather birth, the true birth, the birth into the realm of light, and putting off for a time all the sorrows and the tribulations which have weighed us down, and a going into the land of silence, as it seems to us, but in reality the land of light, the land of joy.

"What would our life be if the night did not come? Could we endure the burden of life if the rest of night did not come at the end of each day — to refresh us, to restore our vigor, physically and mentally, that we might again meet the struggle of life on the coming day? And what is death but a sweeter, deeper, more beautiful sleep? It is verily, I believe, one of the greatest benedictions of life that we die. And if you can accept, or if you can treat merely as a theory, as an idea, the thought that it is but an interlude between two days, two longer days, between two lives, just the same as a night is an interlude of rest between two days, there is something of hope, there is something to look forward to. For who of us, as we approach old age, can say that we have done in this life what we wished to do? And who of us would not wish to repair the mistakes that we have made, and to carry to a higher fruition our highest ideals?

"There is no more beautiful thought or hope for the world, for the discouraged, for those who have failed — and not one of us can say that in some respects he has not failed — than this teaching of rebirth, of reincarnation.

"We pay a very tender and loving tribute to our friend and comrade, and we pay a tribute of affection and sympathy to the dear ones whom he has left behind. They will grieve, and it is natural that there should be grief at the parting; but I believe that also, if they do not see it immediately, they will rejoice that the one whom they loved so dearly, who was so true as a husband and as a father — they will rejoice that he has gone to his well-earned rest. As George MacDonald has said:

"'Better a death when work is done,
Than earth's most favored birth.'

THE THEOSOPHICAL PATH

"It is but farewell for a time, I believe; for I believe that all who held William R. Andrews as a true friend will meet him again."

After the singing of 'Abide with me' by the Râja-Yoga singers a tribute of silence was paid to the memory of the deceased by all present, ending with the invocation 'O my Divinity,' in accordance with the form of the Theosophical memorial service. Many of those present accompanied the funeral cortège to the Masonic cemetery, where the interment took place, Rev. W. E. Crabtree officiating.—*San Diego Union*, May 22, 1921.

MISS ELLEN BERGMAN: IN MEMORIAM

IT is inevitable that we must some day say farewell for a time to the pioneer workers of the Theosophical Movement, which has now passed its forty-fifth year, but we all can rejoice that there are younger workers coming into the ranks every year, capable and willing to carry on the work so gloriously begun by our first Teachers, Mme. H. P. Blavatsky and William Q. Judge, and sustained by the early pioneers.

Among the pioneer workers in Sweden there have passed away during the past twelve months, Dr. Gustav Zander, on June 17, 1920; Mrs. Ellen Kronberg, July 31, 1920; and Miss Ellen Bergman, May 12, 1921. Miss Bergman was one of the very earliest of the Theosophical members in Sweden, and in 1889 together with Dr. Gustav Zander, Madame Carin Scholander, and Mrs. Emilie Cederschiöld, visited Mme. H. P. Blavatsky in London, and after their return founded the Theosophical Society in Sweden.

In an article by Miss Ellen Bergman published in *The Century Path*, July 17, 1904, she writes: "I first became interested in Theosophy in 1886. The principles of Karma and Reincarnation appealed to me and I found I had been for many years working on those lines in my musical efforts. Later, it was my privilege and pleasure to help found a Theosophical Lodge in Stockholm. A great supporter of this work from its very inception, was the noble Doctor Gustav Zander. It was he who founded the Theosophical Society in Sweden in 1889. Sweden's response to this new light, was evidence that its people were lovers of liberty; that they had learned to love liberty through suffering. Theosophy satisfied their heart-longings, gave answer to their questions as to whence we came and whither we were going. . . .

"In 1896 I met our present Leader, Katherine Tingley, while she was in Europe on her first crusade around the world. Others of our Swedish delegates met her in Dublin and again in Berlin. This meeting was a profitable one for our future Theosophic work. We returned to our country, filled with reverent love for Katherine Tingley and fired with a devotion to help her carry out her work for humanity."

Miss Bergman in a very special sense was a link between the International Theosophical Headquarters at Point Loma and the Theosophical Society in Sweden. After the Leader's first visit to Sweden in 1899 Miss Bergman accompanied her on her return, and became one of the first teachers in the Isis Conservatory of Music at Point Loma. At a very early age Miss Bergman had shown musical talent, and had studied at the Conservatory of the Royal Academy of Music in Stockholm. She was later appointed by King Oscar as

MIRROR OF THE MOVEMENT

vocal teacher of the Royal Academy. In addition to her very active musical life Miss Bergman was much interested in humanitarian work, especially in the direction of bettering the condition of women.

For several years Miss Bergman spent part of her time at the International Headquarters at Point Loma, and part in her native land. She was always most painstaking with her students, and all those who had the benefit of her training or who knew her in any way recall her with affection. She was intensely devoted to the principles of Theosophy, and has helped many along the pathway of life. During the past few years her health has been failing, and we can but rejoice that now she has gone to her well-earned rest.

Many times during her frequent visits to the International Headquarters Miss Bergman said, "I belong here in Lomaland, as much as I do in Sweden, and shall divide my time between the two places until the Leader tells me I can serve better in my native land." "Lomaland," she said on another occasion, "is the Theosophic heart of the world, and its life-giving energies constantly go out to Sweden and all other lands, making of them living Theosophic centers. The new Theosophic life in Sweden depends in very large measure upon the life-energies we receive from the International Headquarters at Point Loma."

In the article in *The Century Path*, quoted from above, she writes: "America, in many ways, is today doing a noble part for the world's good, but more marked to me than all else is the Theosophic and Brotherhood work, which has its International Center at Point Loma, California. The world needs the life that it gives, the hope that is implanted in humanity; these brotherly efforts must touch the hearts of the people *and make glad the new day.*"

Theosophical University Meteorological Station

Point Loma, California

Summary for June, 1921

TEMPERATURE		SUNSHINE	
Mean highest	67.27	Number hours actual sunshine	178.30
Mean lowest	57.10	Number hours possible	428.00
Mean	62.18	Percentage of possible	42.00
Highest	72.00	Average number hours per day	5.94
Lowest	54.00		
Greatest daily range	14.00	WIND	
PRECIPITATION		Movement in miles	3350.00
Inches	0.01	Average hourly velocity	4.65
Total from July 1, 1920	7.62	Maximum velocity	16.00

The Universal Brotherhood and Theosophical Society

Founded in 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 Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

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.

But the sum of this science — Philosophy — which was formerly invested with all-various figures, exercised the souls of those that applied to it with pleasant disciplines; some celebrating their doctrines by the mysteries and sacred ceremonies, others by fables, others by music, and others by divination. And advantage, indeed, was common to all of them, but the form of their doctrine was peculiar. But in after-times, men becoming audacious through their wisdom, drew aside these veils of doctrine, and exhibited philosophy, naked, disgraced, common, and familiar to everyone, being nothing more than the name of a beautiful employment wandering in miserable sophisms. Hence the verses of Homer and Hesiod, and all that ancient and divinely inspired muse, were considered as fabulous. Nothing was admired in them but the narration, the sweetness of the verses, and the elegance of the harmony, as in flutes and harps; but the beauty which they contain was overlooked, and the virtue which they are calculated to inspire was reprobated. Hence, too, Homer was expelled from philosophy, though the leader of philosophers. But from that time in which the sophisms from Thrace and Cilicia entered Greece, together with the atoms of Epicurus, the fire of Heraclitus, the water of Thales, the air of Anaximenes, the strife of Empedocles, the tub of Diogenes, and a numerous army of philosophers, singing the song of triumph in opposition to each other,— from that time all things were full of words and whisperings, and sophists contending with sophists; but there was a dreadful solitude of deeds; and the celebrated sovereign good, for which the Grecian sages were so much at variance with each other, was nowhere to be seen.

— Maximus Tyrius, *Dissertation* xvi; translated by Thomas Taylor

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WILLIAM QUAN JUDGE

**CO-FOUNDER WITH H. P. BLAVATSKY OF THE THEOSOPHICAL
SOCIETY IN 1875, AND HER SUCCESSOR AS SECOND LEADER
OF THE THEOSOPHICAL MOVEMENT THROUGHOUT
THE WORLD**

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXI, NO. 3


SEPTEMBER 1921

ARE you willing that I should speak to you according to the divination of Socrates? that the soul formerly saw the beautiful itself, which is ineffable, and too excellent to be seen by the eyes; and that in the present life she does not clearly perceive it, but only remembers it as in a dream. That this happens through her being remote from it both by place and fortune, through being expelled from the vision of beauty to this terrene abode, and merged in deep and all-various mire, by which she is disturbed, and is bound to an obscure and confused life which is full of tumult and abundant error.

— MAXIMUS TYRIUS, *Dissertation xi*; translated by Thomas Taylor

WHAT IS INTUITION?

H. T. EDGE, M. A.

 HANG-CHU was meditating on the high-road, when two malefactors assaulted him. Hang-Ti came by and rushed to the rescue. The robbers were cowards and fled. "You are a brave man," said Chang-Chu. "Not so," said Hang-Ti; "there was no danger; how, then can a man be brave when there is no danger?" "But you did not know there was no danger," said Chang-Chu. "True, but I had an intuition there was no danger," said Hang-Ti; "if there had been any danger, I shouldn't have been there." "Go to!" said Chang-Chu; "there is no such thing as intuition; it is only a big word used by high-brows." "You allow me courage, which I do not possess; and yet you deny me intuition," said Hang-Ti; "pray, what sort of consistency is this?"

When we think of intuition, we are apt to try and imagine it as merely another kind of thinking; thus we get no further in our ideas. But the brain-mind is perhaps not the only function by which knowledge is communicated; some of our knowledge may filter down through other channels. Our conduct is very largely governed by feelings and impulses, rather than by plans and calculation. Perhaps intuition may act through the feelings. A man with intuition may be so guided by his feelings and impulses that he will unwittingly steer clear of danger. If there is no danger, he feels comfortable; if there is danger, he feels uneasy and

THE THEOSOPHICAL PATH

slackens or quickens his pace or goes another way, so that he does not arrive. His brain-mind knows naught of the business. His intuition acts through those little half-conscious impulses that so greatly guide our footsteps.

When you meet a friend in the morning, you may say just the wrong thing, or just the right thing. No plan here; you did not know you were going to meet him; the thing was sudden; the words escaped through a gap in your teeth. What determined the impulse? Chance? Go to! This is only a big word used by people in lieu of ideas. Chance does nothing — or everything. It is not an explanation; it is a counter, set down to represent a whole cosmos of unknown meaning, like the x in an equation.

What was it, then, that guided your impulse, for right or for wrong? Why not intuition? But, you may say, intuition has nothing to do with actual life; it is only a word which I use when I am teaching or preaching or screeching; it is three dots on a piece of paper; it is the fifth logos; it is something the Egyptians had twenty hundred thousand years ago. What has intuition to do with ordinary life? Give me something practical. Haw, haw! He, haw!

The above is wrote sarcastic. But seriously, we must try to prevent intuition from being put on a high pedestal with Nelson, or relegated to a romantic antiquity — anywhere, so long as it is put conveniently out of the way. We are apt to undervalue the ordinary. George Eliot upbraids those who worship the chivalric heroes of romance, but who fail to see the heroism of humble lives, the nobility of sordid characters, where the primal virtues of the knight struggle against disabilities from which the knight of romance was happily free. So we may not be ashamed to find intuition in the lowliest places, even perhaps in the hanging-out of our bed-clothes and the morning greeting over the coffee and toast.

And if I should venture to claim the possession of intuition, do not hastily accuse me of boasting. Because the intuition I am claiming is not some high and rare attainment reserved for the elect. I only claim the kind of intuition that may tell the toad where the tank is; the kind of intuition that comes naturally to a nature disencumbered of lumber, such as accumulated thoughts, dogmas, and the tyranny of ideas.

Intuition is surely the power to see direct what is to be done; as contrasted with theories and calculations as to what ought to be done.

The obvious danger here is that impulse will be mistaken for intuition. Both proceed from a source independent of the calculating mind. But the word impulse covers motives that arise from inferior elements in our character; while intuition is usually applied to the nobler elements.

The way in which a man will act in an emergency is determined by his

WHAT IS INTUITION?

general state of mind and by his previous thoughts. Anything which he has been accumulating in silence is apt to break out in such an emergency. "I do not know what made me do it." "I cannot think why I said it." "Something seemed to get hold of me; but the minute I had said it, I saw my mistake." This is impulse, the result of suppressed broodings, escaping suddenly in an unguarded moment. Had our silent thoughts been of a better kind, our action in the emergency would have been corresponding.

The above suggests a useful test for distinguishing impulse from intuition. Impulse is fond of hurry; but intuition waits and takes its time. Impulse writes the letter, and intuition tears it up. Many, many mistakes are avoided by putting the letter on the table instead of into the post. During the night, the matter cools off and the letter goes into the waste-basket. Impulse prompts the hasty word; but experience may advise a delay; and then intuition can get to work and the word is never said.

The calculating mind deals in dilemmas. Its chief function seems to be to throw up doubts and to set us painfully hesitating between two opposite and equally unpleasant courses of action. The way to do then is to dismiss the subject altogether from the mind and determine that your intuition shall bring light. Under these circumstances an answer will often drop into the mind quite unexpectedly, while engaged in other business. Or perhaps the whole difficulty will vanish as though the entire problem were nothing but a delusion of the mind.

The following remark occurs in one of George Eliot's novels:

"Perhaps wisdom is not his strong point, but rather affection and sincerity. However, wisdom lies more in those qualities than people are apt to imagine."

And indeed life as we experience it and as we see it portrayed in the character-studies of novel and drama is full of instances where the calculating mind is shown to err grievously and the mere intuition of some simple person sees clearly and solves the problem of right action. Reason is in truth a mixed faculty, its quality depending on the influence under which it acts. The influence of our desires on our theories is more marked than we often think; and our philosophy of life, our religion even, adapt themselves to our secret wishes. Thus we deceive ourselves.

It is of the greatest importance that we should understand that there is in man a faculty of clear perception and right judgment, whose availability depends on the cleanness of his heart and the purity of his motives. For, as selfish or angry feelings pervert judgment, so purity and sincerity clarify it. A prayer for grace and light, when cleared from its theological and dogmatic associations, becomes an appeal to our own better nature; such as an earnest soul may make, when, after trying in vain to solve a

THE THEOSOPHICAL PATH

problem of conduct by the unaided light of the mind, he resolves to wait in faithful expectation of light from a deeper source within him. This is simply stilling the unquiet voices of our nature and allowing the higher faculties to take their place.

It is seen, in the Theosophical teachings as to the septenary nature of man, that the mind (*manas*) hovers midway between the Spiritual Soul (*buddhi*) and passion (*kâma*), taking now a tinge from the one, now from the other; and hence the duality and perpetual struggle in our nature. Now the cultivation of intuition means the gradual freeing of mind from the dominion of passion and the uniting of it with its spiritual counterpart.

It is a great privilege to be able to stand outside one's own personality, setting aside pride or pique, refusing to act according to their promptings, recognising them as intrusive forces that will warp our judgment, and determining to do the right and just thing, even though this means a sacrifice of our beloved feelings. The strength we gain by such conduct gives us a vantage-ground in all future difficulties and raises us a step on the path of human possibilities. It is intuition that enables us to see beyond passion. It shows us what is right, in contrast with what we merely desire.

Our boasted intellect, if ruled by pride and self-love, may place us below the animals in point of perception and judgment; but intellect as the handmaid of intuition becomes a power that makes man what he ought to be. All great religions and philosophies agree in urging the necessity of cleansing the mind, so that its vision may no longer be clouded by passion and prejudice, and it may reflect the light of truth as a still lake reflects the sun. And Theosophy, by its insistence on the spiritual origin of man, has made this truth clear, and shown that it is not a mere dogma but a fact rooted in the eternal nature of things.

THE HIGHER AND THE LOWER PATRIOTISM

KENNETH MORRIS

MEN are not greatly individualized: they follow customs and fashions, and do most of their thinking *en masse*. This is what is meant by the much talk we hear nowadays about the 'herd-mind'; — a term, by the way, with no disparagement in it; not implying the 'vulgar herd' or the like. It simply seems to be a fact that when two or three — hundreds, or thousands, or millions — are gathered together in the name of any idea, — sectarian, religious, political, or above all national, — they form a kind of entity: a kind of

THE HIGHER AND THE LOWER PATRIOTISM

soul incarnates among them, to whose motions they conform, from which they take their life,— to which, in fact, they stand in much the same relation as the atoms of our bodies do to us. Hence that strange phenomenon, the general fierce intolerance of originality. How dare a man be unlike other people!

Patriotism, considered philosophically, is a manifestation of this herd-instinct. In this saying there is neither compliment nor insult. It may be the highest or lowest of influences. It may glorify a nation and inspire the whole world; or it may produce beastly wars and hasten the downfall of the object of its loyalty. It is generally cried up as a virtue; it very often is an abominable vice. But then, it very often is a virtue, too. And there is always a virtue that it might be: which is loyalty to the higher nature of one's country and to its truest and real interests,— which are the real interests of the world.

It is not to the interests of any country to attack, oppress, treat cruelly, or desire to dominate another country. Woe unto us that we do not understand that with whatsoever measure we mete, it shall be meted unto us again! And yet when a nation sets out upon that cruel path, it passes for patriotism that all its sons shall aid and abet; not seeing that under Karma — a real thing, Christian nations, or the Nazarene lied! — the aid is being given to your own nation's ruin.

The national entities are strangely like men. Every man is a window into Heaven, however thickly the dirt incrusting may render that window opaque. Every one is a channel, however clogged, between the God-world and this. Poets, artists, musicians, though no more advanced in their evolution than other men, are those who have a singular faculty of getting glimpses of that divine and most real realm, and of putting on record what color, what luminosity thereof they may have seen. When they rise to any height, they give you a picture of the Soul of Man: something, to say nothing more than that about it, as beautiful as any flower,— clean, pure, beautiful, and holy. Of such essence are we made; only we catch no vision of it, or very rarely: the essence here is mingled with the dust of earth, and these muddy personalities result.

But see: each one who so glimpses Beauty (which is the Soul) sees her differently: in one the light is through a ruby, in another through an opal or a sapphire. Shelley's *Hymn of Pan* and Keats's *Nightingale* are both reflexions of the Soul and its world; they are alike in being radiant or translucent; the light that shines through both is the same; the purity of the jewels is the same; but the jewels themselves are different.

That all moral or ethical qualities are implied in Beauty must be obvious; for let the lower nature emit one puff of its miasma, and the Beauty recedes at once, withered or grown dim. Passion is the absolute an-

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tithesis and enemy of Poetry; though so often supposed its chief ally.

Such Beauty, the Divine Self, dwells too in the heart of the national entity; so nationalism and patriotism can be a means of coming at the Divine. When a pure, and especially a compassionate, love of country is aroused, this vision is very easily seen: your meadows become the playgrounds of Faerie; your streams sing songs mysterious and supermundane; your mountains are the palaces of Gods. Teuton or Celt or Latin, look inward thus, and there is no end to the exquisite richness that rewards you. And it is all wealth for the world. With these gems all the national literatures are starred; and of whatever nation you are, you are the better (or unless a fool, you may be) for the discoveries in the Divine Country that have been made through the patriotism even of the people you most traduce. Those lines of Scott's about the "man with soul so dead who never to himself hath said," are excellent; if your native heather can tell you the secrets, God reward it, for it is doing God's work! But the great thing is that you shall have ears to hear, and that the secrets shall be known to you and pass into your heart; your native heather is only one of the many mouths through which the Infinite may whisper to you; if it is the only one that can make you hear, it is because of your limitations, not because of its peculiar virtue. The greatest of Irish (or living) poets has written out the doctrine more fully and nobly:

"Who are exiles? as for me,
Where beneath the diamond dome
Lies the light on hill and tree,
There my palace is and home."

— But it was still on "the fair hills of Holy Ireland" that he discovered that.

Getting at the Divine through the National Soul is the Higher Patriotism. This is a widely different thing from what I have seen recently mis-called by that name: the sense that you have, willy nilly, to band together with a number of other countries in an empire against the rest of the world. Oh this 'against' business! How mankind is hoodooed with it! To Tophet with all such nonsense; forswear this sack, for God's sake, and live cleanly!

But our lower and limited natures are insidious; and even when high vision is glimpsed through the National Soul, there remains a danger. From that source accessible to us, what splendor shines! But how of those others, the poor benighted foreigners, to whom that source is not accessible? We do not argue it out thus; but take things for granted. We contrast our National Soul, which we know for divinely beautiful, not with the other fellow's National Soul (of which commonly we know nothing), but with his somewhat ugly national personality; we forget

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that our national personality is ugly enough too, and jump to the fool's conclusion that *our* nation is peculiar; that *we* alone are in touch with the divine worlds. *We* have been the protagonists of civilization, liberty, poetry, the arts; our existence and well-being are essential to the world,—let the others go hang! English, French, Germans, Swedes, Americans, and Italians, we all talk or think that way; and in all cases it is the purest bosh. It is the half truth, which is the most pernicious kind of lie; the true half of it is, that whatever bright thing we have seen in our National Soul is actually there. Each nation, as each man, is divine at the center of its being; the worst of it is that that divinity is so excellently concealed: you must get subjective glimpses of it, or none at all.

So the nation whose name abroad has usually '*perfidious*' for its epithet, at home is thought the very embodiment of truth and honor; because the natives are conscious of its ideal, and the foreigners are affected only by its outward performance and conduct. We are so constituted. We know of our own aspirations and strivings, which to us are our very selves; and we are acutely conscious of our neighbors' fallings short. Every nation is a peculiar people, having its own links with heaven; each also has a lower nature, having traffic with deep hell. Unfortunately it is the selfishness, the greed, the tyranny and cruelty that appear most in history and to the world. It is a truism that nations are much wickeder than men: much more brazenly selfish, much more blindly cruel. We condone doings in our nations, that we ourselves should shrink from. The nations that have sinned least are those that have had least opportunity to sin: they need not brag about that. Let them cultivate a cosmic spirit and altruism now; that when their time comes, and they are great, they may act for mankind, and not for self-interest.

When the Great Mother, Nature, desires that a man shall be born, she collects physical atoms upon a mold, and the personal qualities that are due there; and into this combination, Something shines out of the Divine,—an individual Soul. She does the like when she desires that there shall be a nation. Every century, almost every generation, sees a nation born somewhere; surely it is time we knew that this is a natural process, governed by law,—and not fortuitious, or due to the special perversity of this people or that.

Here is a people that has not been a nation before, or not for a long time. They are part of an empire or larger unit; they are a chance collection of atoms; governed from some center outside themselves. Though they have their own traditions, perhaps their own language and even literature, there is no 'herd-consciousness' of the national kind among them; and though they may be oppressed and hate their governors, there is no possibility of unity among them, and so no effectual resistance.

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Oppressed or not, governed from abroad or not, it is this lack of 'herd-consciousness' that is their prime characteristic. There is no national soul, or it is in abeyance.

And then, something begins to happen. Dynamic souls come into incarnation, and the land that was quite flat, provincial, and uninteresting becomes a whirl of mental and spiritual activity. Perhaps the old traditions become vitally significant, and vital literature is made of them; perhaps the language, that has suffered neglect so long, is revived, polished, *standardized*,— and from a peasants' *patois* becomes a vehicle of culture. The people rally round the language, the traditions, the old literature; round a claim to political independence, if they have been dependent, or the call to unity if they have been disunited. A vortex in the unseen has come into being. The outward signs are many and complex; the inward fact single and simple: it is a national soul that has entered into incarnation, a new nation that has been born.

These things happen; and a philosophical thinker will understand that they happen by law. They are natural phenomena, not under the control of governments. All over the world children are being born; and what process will you adopt, short of a general Massacre of the Innocents, to prevent high, ancient, and heroic souls, that have led the world aforesaid, from gathering *en masse* in some long unconsidered corner of the globe? Mohammed, Mazzini, Joan,— some great one rushes in and sounds a call to souls, who flock in then in response, and what was a no-nation and unimportant waste becomes a great center of world-activities. Whether this will always be the way, who can tell? but we have all history, even the most recent, to proclaim to us that it is the way in this present stage of our human evolution. Who can doubt now that Joan came to accomplish a divine work? When an individual soul incarnates, it is to fulfil the purposes of its existence.

Nations are like men in another respect: they die. There is nothing permanent about them. Consider the changes that have been; and realize that nothing is certain except change. Trace the language of the British Empire and North America back two thousand years, and you find it a little dialect spoken by a few thousand people from northern Holland to southern Denmark; in two thousand years from now, what dialect, now hardly known to science, may not be spread over five continents? What little village or tribe that is now, may not then be ruling half the world? "My country, right or wrong," may be the cry of patriotism; but it is the cry of a patriotism not of the higher kind. The will, in a man, to dominate his neighbors, and keep his subordinates well under foot, lest he should lose caste in the world and sometime be attacked and in a bad position for defense, is not very ethical; when it

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appears in a nation, is it to be called by the same name that we give to the compassionate inspiration of a Mazzini or a Joan? It profits nations, as little as men, to gain the whole world and lose their own souls.

We may some day evolve beyond the National stage of evolution, and completely understand that humanity is one nation; at present, however, we have to deal with nations; and every century will be seeing new ones arise and old ones die. If there were *statesmen* about, they would be devising means whereby this might be accomplished without horror; they would not seek to freeze the fleeting present into a dead impossible eternity. This is the path of the Higher Patriotism: To see to it that one's nation does the best it can do for the world; to bring out its genius and sound its divinest note; to see that it is unstained by such abominations as vivisection and capital punishment; that it shall not waste its life outraging nature in the effort to get rich or remain powerful; that it shall give every child born into it the fullest and fairest chances to live a wholesome and a splendid life. That it shall be manly: not sinning against others for fear lest they should sin against it; that it shall shine beautifully in its life-cycle, and trust in death at last to be natural, peaceful, and beautiful. And the Higher Patriotism pays: because these are the courses that lead to a long and illuminating national life.

A redeemed humanity would consist, first, of nations that understood and practised this kind of patriotism. New nations would still be born, under those conditions; but there would be no effort to slay them at birth. And Nature would still ordain — as she does by quickening and heightening the quality of the birthrate, — that now one, now another, the nations should expand; but there would be no barriers raised. Population would flow in where there was room for it, and no one would forbid. Loyalty would come to mean above all things loyalty to humanity, — to the humanity nearest about you, and to the whole.

Earth itself would see to it that there should be no sickening uniformity of culture. Climate and soil, and influences subtler still, would produce (as they do now) differences of type. All our human troubles come from working against the laws of Nature; and it is useless to plead ignorance of those laws: the substance of them is written in our conscience, and it is always selfishness that prompts to transgression.

..

“We know that this long life is in itself another initiation wherein we succeed or fail just as we learn the lessons of life.”— *William Quan Judge*

THE ISLAND OF ITHACA

C. J. RYAN

MUCH interest has recently been aroused by the report that new discoveries in the Greek island of Ithaca are strongly in favor of the disputed claim that it is actually the realm over which Ulysses ruled and where his city and palace were situated. The first serious research into the archaeology of Ithaca was made in 1807 by Sir W. Gull. This explorer decided that the island was the true site of Ulysses' home, and at a later date, the famous Dr. Schliemann and other good authorities agreed with his general deductions. In 1866, however, doubts were raised by Hercher, and in 1900 Dr. Dörpfeld, after making extensive researches at Stauros, one of the most likely places in which to find authentic remains, declared that he could discover nothing to warrant the conclusion that the island which bears the name of Ithaca was really the Ithaca of Homer.

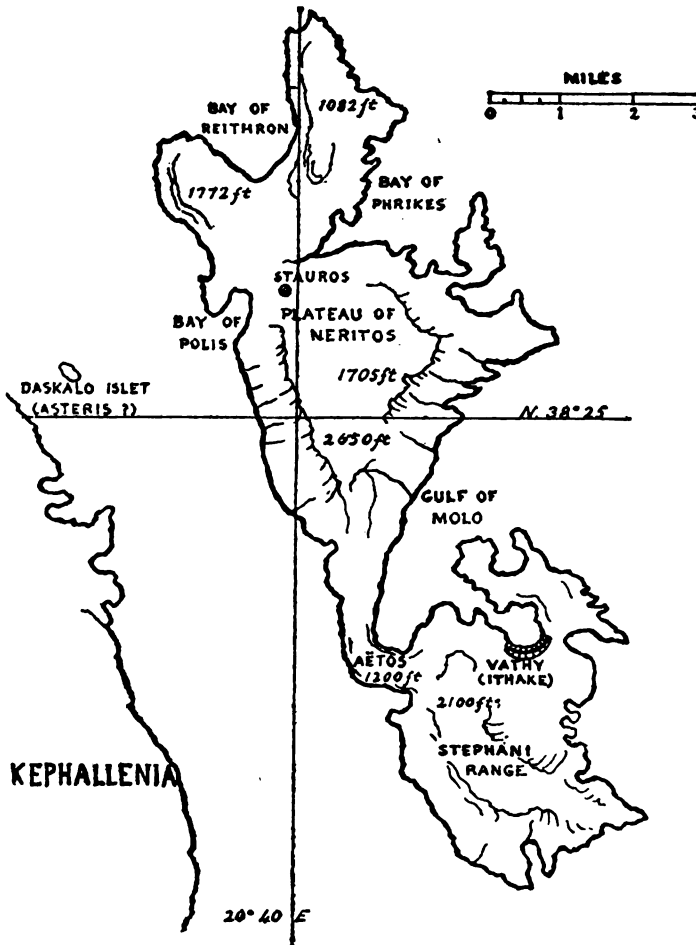
Dr. Dörpfeld considered that the complete absence of Mycenaean remains was a convincing argument against the possibility of there having been any important city in Ithaca in the far-distant Homeric age. He finally concluded that the true Ithaca of Homer was the neighboring island of Leukas or Lefcadia, and that there must have been a grand confusion of names prior to Strabo's time. He declared that the present Ithaca is the island called Samé by Homer, and that modern Kephallenia was formerly known as Dulichon. All these islands are in the Ionian group and very near one another. Dr. Dörpfeld gave no valid reason why there should have been a confusion of names. It should be remembered that although there was a great depopulation of the island of Ithaca in the Middle Ages owing to the raids of pirates and the Turkish wars, and although the Venetian Senate threw open its lands free to anyone who would till them, it was never entirely deserted. There were always a few descendants of the ancient stock, famous for their love of home, their splendid hospitality, and their bold seamanship, all characteristics of the Ithacans of old, according to tradition.

The inhabitants of the neighboring island of Leukas, believed by Dr. Dörpfeld to be the true Ithaca, are not seafaring people at all, and those who disagree with him seem justified in using this as an argument against his heretical views. When he first asserted that Ithaca was not the real home of Ulysses, a tremendous storm of indignation arose, and upon his next visit to the island his life was actually threatened. Nothing daunted, however, he retorted with the repartee: "Ihr dürft ja Ithakesier sein und bleiben. Ja, gewinnt euch eure alte Insel zurück!" which may

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be rendered: "Why you can be Ithacans for all that. Just go and conquer your old island again!"

Now we learn from press reports that excavations by Dr. Dörpfeld financed by a Dutch amateur archaeologist, Mr. Goodkoop, have entirely



failed to support the view that Leukas was the ancient Ithaca. Furthermore, Mr. Goodkoop, in order to settle the matter, if possible, has had very elaborate excavations made in Ithaca itself by a French expert with most satisfactory results. A number of interesting objects of great antiquity have been found which it is said conclusively prove that Ithaca is the true site of Homer's city as described in the *Odyssey*. Especially important are two round lamps of very archaic design and a candlestick *in the Mycenaean style* with a head sculptured in the center.

The discovery of Mycenaean work supplies the evidence so much needed in favor of the antiquity of the Cyclopean ruins in Ithaca, the apparent

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absence of which gave Dr. Dörpfeld one of his strongest arguments. Among other valuable remains found are a fine marble statue, thirty centimeters high, a quadrangular bronze table with lions carved on the legs and with a large hole in the center holding a bronze cup, a tall iron candlestick, a bronze spoon, and a number of very ancient vases. Vestiges of a very old palace with Cyclopean ramparts were also found; this may actually be the home where Penelope, the faithful wife of Ulysses, waited for him for so many years. Other Cyclopean remains have formerly been discovered in Ithaca, but for various reasons they have not been looked upon as the remains of Ulysses' palace.

If the sanguine deductions from these discoveries are confirmed by competent archaeologists after full consideration, there will be great jubilation among the Ithacans who naturally disliked to see their romantically historical island robbed of its chief glory; those of us who believe, as Madame Blavatsky says, that ancient traditions inshrine more truth than materialistically-minded people are inclined to admit, will also rejoice.

A glance at the sketch-map on the preceding page will help in the understanding of the localities on the island of Ithaca, and will make clear some of the points which persuaded Dr. Dörpfeld that it could not be the scene in which so much of the Odyssey is laid. Homer says Ithaca was a "low-lying island," apart and further west than Samos and Zakynthos, and that the wicked suitors of Penelope, when they plotted to kill Telemachus on his return from "sandy Pylos," lay in wait for him on an island called Asteris which had a double harbor. Now, as a matter of geographical fact Ithaca is very mountainous and rugged, with steep shores (Homer calls it "rugged but a good bringer-up of boys"), and it lies close to Kephallenia and not in the position described by Homer.

Again, the only possible island near Ithaca which could be Ascaris where the suitors lay, is a small reef near the Bay of Polis not large enough to have a harbor of any kind. There are, however, a number of features which closely coincide with the incidental descriptions in the Odyssey, and the general opinion has always been in favor of Ithaca as the foundation on which Homer built his topography. The new discoveries greatly add to the reasonable probability of this belief, and surely there is no necessity to assume that the poet considered himself bound to be absolutely literal in his descriptions. Why should he not take some 'poetic license' without being criticized by pedants? He was not writing a geographical treatise. Then, again, memory plays strange tricks, and he may easily have confused some of the features of one of these numerous Ionian isles with those of another. It is also quite possible that earthquakes have considerably changed the appearance of certain localities, raising some parts and submerging others. Let us by all means adopt the

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beautiful and romantic island of Ithaca with its hospitable, brave, and skillful seamen as the royal domain of the wise and subtil Ulysses the adventurous navigator, and ignore the doubters, who may amuse themselves with their unwanted criticisms for all we care.

Among those who seek to identify the exact site of Ulysses' city and palace there are two schools. One places them near the Bay of Polis in the northern part of Ithaca; the other is inclined to Aetos on the narrow but steep isthmus-ridge joining the two main divisions of the island. For many reasons the neighborhood of the Bay of Polis seems the more probable, although there are great Cyclopean walls and remains of hundreds of houses on the isthmus. The most promising site near the Bay was excavated by Dr. Dörpfeld in 1900 without any Mycenaean remains being found. Unfortunately the press despatch telling of the new Mycenaean discoveries does not indicate where they were made. The name Polis, meaning city in Greek, is a genuine name surviving from antiquity, and adds probability to the theory of the former existence of an important city in the vicinity. Near Stauros there are remains of a city which was founded in the 7th century B. C. and which lasted till the close of the Roman empire, but that was far too modern to be Homer's city of Ulysses.

Ithaca is 36 miles in area and has about 9000 inhabitants. The destruction of the forests in Greece is a sad theme, and nowhere is it more evident than in the Ionian islands. While Ithaca is rich in cultivated fruit-trees, orange, lemon, olive, fig, almond, pear, and many others, and brilliant with flowers in spring, there are few forest trees. Dwarf oaks are numerous, but they are no more than bushes, though they bear the plentiful acorns which nourished Eumaeus' swine in Ulysses' day, and which would do the same today if the keeping of swine had not become a lost art in Ithaca. Forest-fires have been the chief cause of the destruction of the Greek forests; there are long droughts, lasting six months or more, and the airplane patrol, such as we have in California for the prompt detection of forest-fires, was not available when the forests covered the hills.

An unexpected and striking feature of the Ithacan landscape is the splendid system of carriage roads. They are not, however, an example of native enterprise, but were laid out by the British during their occupation of the Ionian islands between 1815 and 1864. There has always been a kindly feeling towards England because the British government permitted the islands to unite with Greece after having been an independent republic under the protection of Great Britain since 1815.

Important as it may be to the Ithacans to have their claim to Homeric honors confirmed, and interesting enough to the archaeologist, the poet cannot have attached much significance to precise geographical details, nor should the reader. Divergences from matter-of-fact particulars are

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quite negligible in a story which treats of such unusual matters as Calypso's magic isle, one-eyed giants, the descent into Hades, and so forth. For the tale of Ulysses' wanderings is a pure allegory of the trials of the human soul on its upward way. Whether it was a collection of legends put into form by some inspired editor — Homer, "or someone else of the same name" as has been suggested — a great poet and genius in any case; or whether it was really the production of one mighty brain, is of little consequence to the world.

The epic as we have it, bears every mark to the Theosophical student of being one of those romantic narratives which have been given out from time to time to keep alive the faith in or subconscious knowledge of the travail of the soul in seeking spiritual enlightenment. There are many national epics and religious allegories treating in more or less clear forms of the trials, victories, and disappointments the human personality has to pass through on its way to final union with the Higher Self, the Father in the heaven that is "within," but as a popular story, a sufficiently disguised account of the greatest of all dramas, nothing of more enduring fame has appeared. It was not a sacred myth, like that of Orpheus and Eurydice, which is a plain rendering of the initiation into soul-wisdom, but it not improbably aroused a high state of inner feeling even in those who did not grasp its fuller meaning.

It would appear that Ulysses represents the awakened human personality after long years of warfare in worldly concerns (the Trojan War) in which much advancement has been made, and which begins to turn towards the spiritual self symbolized by his faithful wife Penelope. Hoping to reach "Ithaca the Fair" easily and quickly he is surprised to find all kinds of obstacles in his path. Aspiration for better things arouses the foes within, the lower desires, who know they must fight for their lives. All this is veiled in the various adventures of the hero, the struggle with Polyphemus, the sensual delights of Calypso's island and Circe's palace, the terrors of the descent into Hades, the intellectual seductions of the Sirens, and the dangers of Scylla and Charybdis. Perhaps the subtlest trial of all is that of Calypso the nymph who is permitted to tempt Ulysses with *personal immortality* if he will only throw aside his devotion to his higher ideal. When at last he reaches home he has to face the greatest battle of all in which there will be no quarter offered on either side, and it is not until he has vanquished the last of his enemies that Penelope, his Higher Self, is able to recognise and receive him. Then he becomes transformed; dressed in his royal robes, divinely youthful in form and bearing, the King and Guardian of his people, he is acclaimed by all.

The meaning of the story of Ulysses as an allegory of the soul has been more fully discussed in THE THEOSOPHICAL PATH for October, 1917.

LIFE IN GROWTH AND DECAY

R. MACHELL

IT is hard to think of life without growth, and yet we generally look upon a period of growth as preliminary to full life, in spite of the fact that when full physical growth is attained then mental growth becomes more active and the fulness of life seems yet far off. Even when the body begins to waste away and the mind to lose its energy, still the interior growth may be continued: and when death comes it generally seems premature and is almost universally looked upon as a misfortune, a cutting short of an incomplete existence. So strong is the desire for growth.

The growth of the body seems to be instinctual if not automatic; but the growth of the mind is purposive; while again the growth of character is largely automatic. A man's character is the resultant of his aspirations, his desires, and his experiences.

This will seem impossible to those who believe that a single life on earth is the whole of man's possible period of growth. But to the Theosophist, who believes in the continuity of life and consciousness, even the character with which a person starts a lifetime is looked upon as the result of effort and experience made or gained in former lives on earth.

To one who looks on life as a continuous stream of experience, death is no more than an incident in a prolonged existence, during which growth and decay are unceasing.

But what is growth? It is not mere increase in size; it may include change of character, modification of inner qualities as well as of external appearances; it may mean intensification of inherent characteristics as well as the development of new powers. It suggests an approximation to some inherent ideal not yet manifested, or a reaching out to the attainment of perfection, a fuller expression of the possibilities latent in the organism.

All growth is from within; even in those lower states of nature where growth by accretion seems to exist; for in such cases there must be a center of attraction with power of selection; and this center is the determining factor in that growth.

Man grows by aspiration towards an ideal, whether that ideal be subconscious, conscious, or superconscious (if I may use such vague terms). It even seems as if growth were the purpose of life. Yet we have all of us passed through a period of growth in which we have looked forward to

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the time when we shall be fullgrown as to the time when we were to begin living in earnest; all that went before being merely preparatory; and I imagine most people go through life in a state of perpetual anticipation of the time when life shall really begin in earnest, whether that real life be supposed to await them in this world or another.

In the material world about us we see that growth is not followed by a period of active life to be succeeded by decay, for decay is at work all the time, and without that transmutation of matter which we call decay there could be no life on this material plane of the universe. Growth and decay are necessary for the manifestation of life here on this earth, or at least on the outside of it where we live: things may be different on the inside.

There is a lethargic element in the nature of man that finds its most perfect expression in a heaven of infinite bliss that he has conceived as an ultimate state of existence. And there may be a condition of life somewhere on this earth which would afford opportunities to that principle of profound torpor in man to satisfy the fierce desire for stagnation that we call inertia. As to the duration of such a state of bliss there need be no difficulty, for eternity is not measured in terms of time and in presence of the Eternal 'a thousand years are but as yesterday.'

The difficulty of getting any clear conception of time and eternity, of the relation of growth to decay, and of life to them both, is considerable; and yet as we all live and we all grow, decay and die, we must surely be able to get some sort of understanding of the problem of life.

I venture to believe that the whole problem of existence is knowable, so far as the manifested universe is concerned, and that it is for man to attain to that understanding by a long process of growth. In our present state we know little enough and understand less; but there is no reason to doubt that there are human beings who are more highly evolved than the majority; and it is quite conceivable that the highest man is something so different in his mental and spiritual range to the ordinary man as to seem to us like a divine being.

Theosophy holds up such ideals of perfection to aid the man who has not yet evolved to a clear perception of his own possibilities, and to stimulate his desire for growth. Later the desire for growth will be replaced by a sense of the divine urge of the soul within seeking expression. Then growth will be spontaneous, as life itself is indeed spontaneous.



Lomaland Photo & Engraving Dept

FROM A VERANDA OF THE RĀJA-YOGA ACADEMY
International Theosophical Headquarters, Point Loma, California
The "sweet jessamine's silver star" on the balustrade.



Lomaland Photo & Engraving Dept.

TEMPLE OF PEACE AND WESTERN CORNER OF THE RĀJA-YOGA ACADEMY

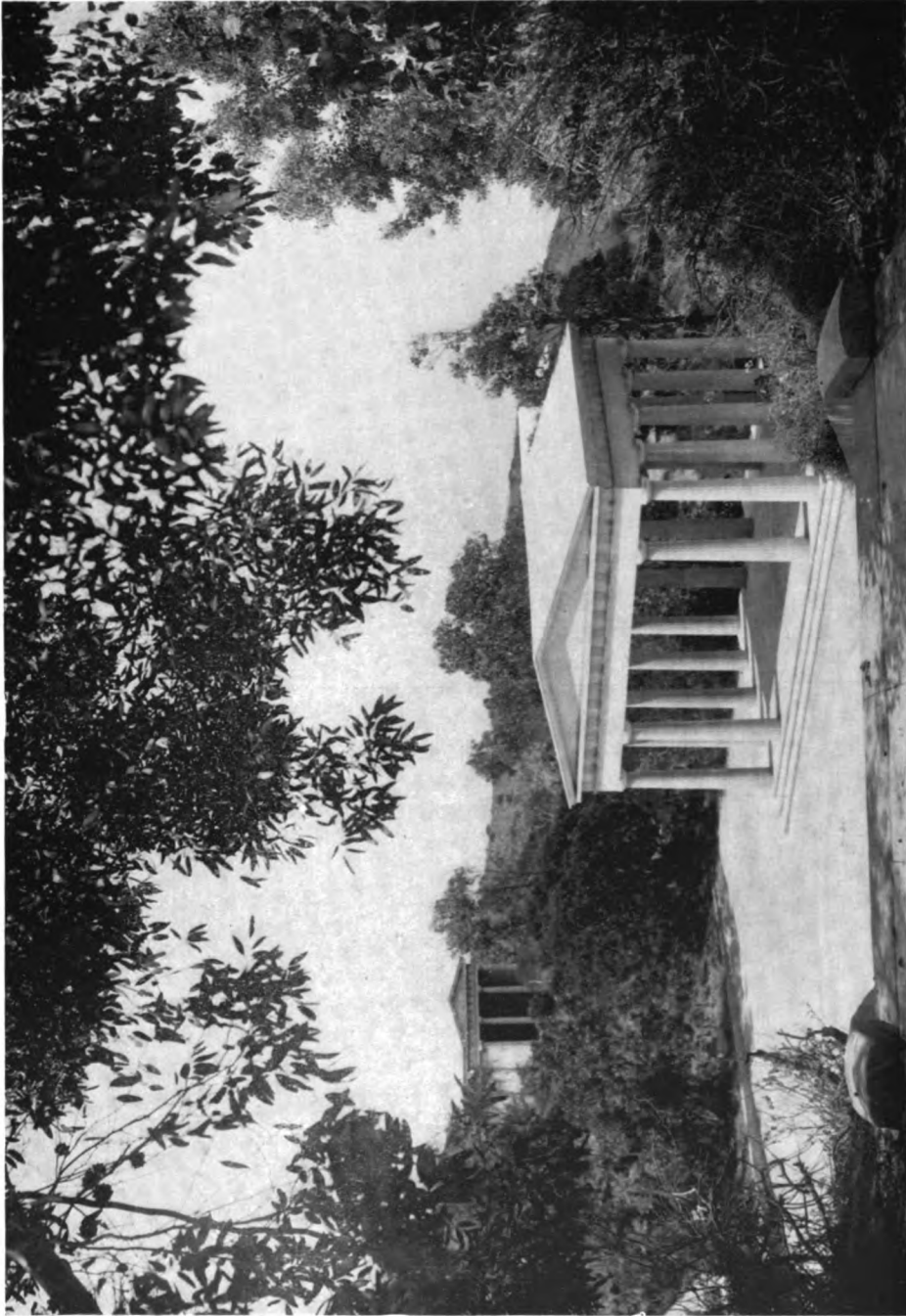
International Theosophical Headquarters, Point Loma, California.



Lamaland Photo & Engraving Dept.

THE TEMPLE OF PEACE

International Theosophical Headquarters, Point Loma, California: from the gardens to the south.



Lomeland Photo & Engraving Dept.

**LOOKING INTO THE GREEK THEATER BENEATH THE DROOPING BRANCHES
OF THE GRACEFUL EUCALYPTUS**

International Theosophical Headquarters, Point Loma, California.

THE TYRANNY OF THE MACHINE

H. TRAVERS, M. A.

IN an article by Gino Speranza in the *Hibbert Journal* for April the motto of San Marino is quoted, "In smallness there is safety"; and the writer opines that our motto of today is 'expansion' or 'development.' The Romans, he adds, considered such expansive theory, which we call progress, to be corruption. One may also call to mind the Delphic maxim, "Nothing in excess," so much in contrast with our own worship of superlatives. To quote:

"All this material expansion in our days, all the increase in mechanical productivity, the rapid extension of 'plant' in our schools, the pooling of businesses, the concentration of interests, of labor, of capital, and of effort, the growth of States by annexations, protectorates, or mandates, the trend to crowded cities, have converted our civilization into a world which thinks in terms of *size and figures*."

We think in mechanistic terms, continues the writer; in plotted curves and line-ruled charts; engineering jargon has crept into our language. How does this mechanistic attitude of mind affect our moral and spiritual outlook? We find a world converted into what a European philosopher has called "an immense mechanical device where all is explainable by the logic of cause and effect, where phenomena are residueless and reducible to material forces, physical or chemical."

Democracy has suffered: we count quantity rather than quality. Churches have suffered: they are adapting themselves to the demands of a mechanized humanity; people do not go to them, but they go to the people and cater to the desire for comfort instead of urging the people to take up the cross.

We are supposed to have fought the war to free ourselves from machine rule, but we have relapsed; "Let us produce!" is the cry. We are subject to a political tyranny — the tyranny of ideas.

"Of such is the tyranny of the Age of the Machine — a body of superstitious beliefs, scientifically buttressed, in the power and importance of those forces which make men *comfortable*, for which we have surrendered our faith in the forces that make men *free*."

The first essential to freedom is a change in our habits of thought; we need not cast out the machine but must relegate it to its proper place.

"Mankind needs steam and electricity, but *it needs other things more*."

Can we be called free, he continues, when a slight hitch in the mechanism of life may deprive us of health or food?

"It is under this tyranny of ideas of the Age of the Machine, with its glib and easy and comfortable notions as substitutes for ideals, that the world has grown so restless."

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The inventions and discoveries have not changed our human nature or altered the basic laws of life.

One could hardly wish for a better description of Kali-Yuga, in one of its aspects at least; Kali-Yuga, the Black or Iron Age, succeeding the Golden, Silver, and Bronze Ages of the ancient Greeks and Latins; and in the Hindû system succeeding the Krita, Tretâ, and Dvâpara-Yugas. Material force is the great god, and material wealth the great object of desire. Mechanism pervades our ideals and thoughts as well as our external life. But all this growing consciousness of it, all this inveighing against it, proves that we still cherish better ideals wherewith to contrast it. We are not absolutely steeped in it so as to be deluded by it. We are rapidly losing our pride and infatuation with materialistic civilization. We are turning the corner. At the end of last century an idealistic author, earnestly striving to imagine a better state of things for humanity — the author of *Looking Backward* — depicted a state of society mechanical to the last degree and far worse than anything that has ever existed on earth.

We are wiser now; we know that happiness does not depend on exact and unvarying regulation of the affairs of life, and that freedom cannot be reconciled with the total deprivation of all initiative. Freedom from the tyranny of artificial control can only be gained by people who can control themselves; and we have to recognise the law that the greater the self-control, the greater the freedom. In the arts, true freedom is achieved by a thorough discipline in all the principles and technique, not in a total disregard of them, as some people seem to think. And thus it is with life: he who attempts to rid himself of his obligations to duty and the eternal verities merely exposes himself to the domination of any influence that knows how to play on his unregulated passions. It is evidently the suppression of individuality that is so dreaded by writers like the above; and this danger has come about through people mistaking their personality for their individuality, and worshiping the former. But personality is a very poor and commonplace thing; for the prejudices which we cherish in ourselves with so much pride are the very same which other people cherish, and in following them we show no originality at all. It is not the personality but the *individuality* of man which counts. In other words, it is not the voice of his lower and instinctual nature, but that of his higher nature which makes him a real individual.

Under the head of the tyranny of ideas, one cannot forbear to mention certain dogmas which, under the name of scientific, have replaced obsolete theological dogmas: those dogmas which presume to limit human nature by defining certain narrow limits to the scope of human power; those dogmas which belittle the origin of man even more than the narrow religious teachings of a bygone time. Certain voices, having much influ-

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ence, never tire of assuring man that he is a kind of biological mechanism, wherein the intellect, as an intrusive hypocritical power, thinly veils and strives in vain to repress our real nature, which is compact of vile instincts which we have inherited from our ancestors the apes in the trees. It is true that man has a lower nature, that this lower nature has laws, and that these laws can be studied and defined. But it is not true that this is man's *only* nature. The danger is that, by emphasizing this lower nature, while ignoring the higher, man will tend to become that which he declares himself to be. For thought is a creative power, and beliefs, acting through conduct, tend to realize themselves outwardly. If man would escape from the tyranny of the Machine, he must cease thinking of himself as a machine.

In despair over fruitless efforts to reform other people or society in general, we can always console ourselves with the thought of our individual duty. And the great lesson of life is that the personality stands in the way of all our hopes and efforts, and that this dragon has first to be subdued before we can realize our aspirations. Hundred-headed like the Hydra, and with as many forms as Proteus, the personality rises up in our path, now flattering us with sweet promises, now terrifying us with awful threats; but, whether appearing as ambition or vanity or fear or doubt or lust, it is the same monster. In ourself, in spite of the delusions of self-love, we must perforce recognise that this demon is the same as that which we so invidiously censure in our neighbors. Unable to conquer it by pious repression or any other half-hearted device, it may be that a strong conviction of the reality and worth of the Soul-Life will give us the power to lay this specter.

AN OUTLINE OF THEOSOPHY AND ITS TEACHINGS

MAGISTER ARTIUM

I

IS THEOSOPHY A RELIGION?

PEOPLE hearing of Theosophy for the first time naturally wonder if it is a religion; and the question is answered on the first page of *The Key to Theosophy* by the statement that Theosophy is not a religion. Theosophy is Divine Knowledge or Science, the word being compounded of *theos*, a divine being, and *sophia*, wisdom. It was first used by the Alexandrian philosophers, Ammonius Saccas and his disciples, in the third century A. D. But it must not be supposed that modern Theosophy is merely a revival of this

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school. Theosophy is as ancient as man, and as universal, having always been present in the world under various names. It is the common root from which all religions have sprung, and it is the basis of all the great philosophies. While religious creeds, metaphysical systems, and theories of all kinds are multifarious, the Truth is one and ever the same; there must be some fundamental Truth as fixed as the laws of nature; for we cannot believe that chaos and disorder lie behind the scheme of things. And further, it must be possible for man to attain the Truth and to acquire real Knowledge in place of mere creeds and speculations.

Just as man, by the use of his powers of observation and reasoning, can attain to a clear and precise knowledge of the laws of nature, thus placing himself beyond doubt and superstition with regard to nature; so he can, by the use of similar but finer faculties, attain to actual knowledge and certainty about the laws of life, the nature of his own being, the mysteries that underlie cosmic phenomena.

This has always been recognised in every age; and nowhere in history can we find a time when men did not believe, to greater or less extent, that a real Knowledge was attainable, and that there were certain people, few in number, who had attained it. All the great religions have been started by great men who had attained to Knowledge and who went forth among men with a mission to diffuse as much light as they could.

Thus the modern Theosophical Movement is one of many crusades that have been undertaken in the cause of Truth and Knowledge; and its teachings consist in a revival of those vital truths which have always inspired man's highest hopes and best endeavors, but which are apt to be forgotten and slighted in periods of materialism.

H. P. BLAVATSKY, THE FOUNDRESS

As usual we find that the movement was initiated by a single individual of supreme courage, energy, and devotion; and as usual also we find that that individual was misunderstood, abused, and persecuted. For in order to step out of the ordinary level of human mediocrity and futility, so as to command a vantage-ground wherefrom to act, it is necessary for the Leader and Teacher to sacrifice personal interests completely. And on the other hand, people of experience will tell you that it is hardly possible in this age to do good and win gratitude at one and the same time. However strongly people may profess to desire the truth, or even imagine they do desire it, there is always much in their nature that prefers to have things as they are. He who shows people the truth is apt to incur their animosity. And so we find that H. P. Blavatsky did not follow the line of popularity if it diverged from the line she had chosen; and always

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did what she knew to be right rather than what less wise and devoted people might have told her was expedient.

It is a direct consequence of this earnestness and rectitude on the part of H. P. Blavatsky that Theosophy has now taken such firm root among us; and there are not a few who are willing to profit by her work while stooping to disparage her character. This sacrifice she willingly incurred, but it is none the less ours to vindicate her and to show our gratitude in the practical form of deeds by carrying on the work she bequeathed.

THEOSOPHY IS DEMONSTRABLE TRUTH

It is most important to note that Theosophy comes, not to popularize a new creed or new speculations, but to point out to people an existing way to knowledge; that, like science, it does not propound fanciful theories, but points out demonstrable facts. Scientific men say that their teachings consist of truths which every experimenter can verify for himself, thus placing his knowledge on a basis of personal conviction and raising him beyond mere belief and speculation. Nor is it otherwise with the teachings of Theosophy; for these are such as can be proved by each man for himself by accepting them as guides to his path in life. The teachings as to the sevenfold nature of man, for instance, when once taken into the mind, are discovered to be a key that unlocks to us the hitherto concealed mysteries of our own character and the characters of others. There is also something about a Truth which carries conviction to the intuition, even in cases where the intellect cannot at first grasp it; so that, in such a case as the doctrine of Reincarnation for instance, people who have heard it fairly explained, can feel that it merits closer attention. Thus Theosophists know that it is of use to proclaim these truths to the world, in the certainty that they will gradually win their way.

Theosophy being so extensive a subject, it is of course hardly possible to give a condensed presentation of it; and inquirers are recommended to study some of the elementary pamphlets or books on Theosophy until they get a reasonably definite idea of the scope and purport of the matter.

These teachings moreover are closely interlinked, so that it is not possible to treat them fully apart from one another. But a better starting-point could hardly be found than the subject of human nature; for that is surely the corner-stone of all philosophy.

TEACHINGS AS TO HUMAN NATURE

THEOSOPHY has produced a marked effect on our conception of human nature, and may truly be said to have reinstated man in his proper dignity and self-respect. It has, so to say, added a story to our stature,

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and performed upon man an operation that might be compared to setting a four-footed beast erect and revealing to him a higher possibility of intelligence. While it would hardly be correct to say that a new kingdom of nature has been added above the human kingdom, it is certainly true that the scope of the human kingdom has been enlarged and man has been shown forth as something grander than he had lately been wont to avow. A study of the teachings as to the 'sevenfold nature of man' gives form and substance to this idea. In particular we refer to what is said about the threefold nature of mind, or to what is sometimes spoken of as the three souls in man. This connects with the doctrine of evolution; for we see that the line of evolution which science has been studying relates merely to the history of physical man. Theosophy does not necessarily indorse the correctness even of this phase of evolution, as outlined by modern science; but that point may be waived for the moment. It is only on one side that man is related to inferior organisms; on his other side he has a nobler genealogy. For that light of wisdom in which he partakes is something that has existed from all eternity; and though organisms may evolve upwards, the Divine Spark descends from above.

Theosophy asserts the dual origin, and consequently the dual nature, of man; stating definitely that man was a spiritual being before he was a physical being, and that his present nature is the result of a union between the spiritual and the physical, the convergence of two separate lines of evolution.

The dual nature of man is represented in the scheme of his constitution by the threefold soul. There is in man a principle which is peculiar to him among beings, called *Manas*, which is the thinking principle, the self-conscious mind. This is not a product of biological evolution, but is an emanation from the Universal Mind. This *Manas* is linked on the one side with *Buddhi*, the spiritual soul, and on the other side with *Kâma*, the seat of instinctual desires and propensities. This fact gives man his dual nature and is responsible for the perpetual strife within his breast.

Theosophy has made definite and real the fact of man's higher self. The union of *Manas* with *Buddhi* constitutes the Christos in man, or what is spoken of in the Gospels as the Son. This is also termed the Individuality, as distinguished from the personality. The God within is an essential part of man's constitution, and it is the source of Wisdom and of the voice of conscience. Theosophists learn to regard this as a source of strength and guidance.

REINCARNATION

THE teaching as to Reincarnation hinges closely on the above. The real Man is the immortal Ego, which incarnates again and again in

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human forms, putting on a new personality each time. And thus we at once take a great step in our view of the scope and possibilities of life. For we abandon the old idea that man's terrestrial experience is limited to a single period of seventy years, and we learn to regard our present life as only a small fraction of the life of the immortal Soul.

And what of the destiny of man? Neither science nor theology have been able to satisfy us on this head; but Theosophy shows us that the immortal Ego is accomplishing a far greater and grander purpose than can be contemplated by the unawakened mind, moving, as that mind does, within the narrow view of a single incarnation. The destiny of man is to achieve self-knowledge, to become more than man. The immortal Soul enters upon incarnation in order to achieve full self-consciousness and to raise and conquer the lower kingdoms of nature. Man, says H. P. Blavatsky, is a poor pilgrim, on his way to recover that which he has lost. And that which he has lost is the consciousness of his own divinity. All this is allegorized in the legend of the Garden of Eden, in which man, represented as originally innocent but devoid of the power of choice, is offered the gift of freewill, and uses it to his own immediate loss. He is driven out from Eden, but with the hope of regaining it, after much tribulation, through his own labors. This is an allegory of human history; and man is now learning the lessons of experience, with his eyes ever fixed in longing on his lost home.

Man is his own savior; for he has the gift of freewill; and, if he is saved by any other power, then this freewill is not used. He has to learn true self-reliance, instead of assuming an attitude of weak expectation of benefits. He is like a baby learning to walk, or a swimmer learning to do without a bladder. Theosophy teaches man to recognise the reality of this higher will within himself, and to invoke its power. Man has to conquer the lower self by the Higher Self; to evoke the divine, that it may rule the animal.

KARMA

CLOSELY associated with the doctrine of rebirth is the doctrine of Karma, which states that all our experience is the result of our own actions. The doctrine of Reincarnation enables us to see the possibility of this; for experiences which cannot be referred to any actions we have done in the present life, can be referred to those we have done in former lives. Thus the apparent injustice of human fate is done away with.

It is a well-known principle of science that phenomena are linked to one another in a chain of causes and effects. This principle is universal and applies to moral phenomena as well as to physical. Thoughts, emotions, and actions generate one another, just as mechanical energy begets

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heat, and heat electricity. Each man, by his thoughts, emotions, and acts, sets energies in motion; and these sooner or later react on him. This is called Karma. In some cases its working is perceptible to the ordinary view; as for instance where a profligate reaps the consequences of his self-abuse by ill-health in later life; or where a man, by inflicting injuries on another, sows hatred and incurs vengeance. But in many cases the cause and effect are farther apart and more obscure in their connexion with each other. But it would obviously be wrong to say that the law is inoperative in these cases, just because we have failed to discern its operation. It is reasonable to infer that the law is general, and that the limitations of our knowledge prevent us from always being able to trace it.

To understand how causes set in motion during one incarnation are held over until the next incarnation, so that they may take effect then, it is of course necessary that we should know a good deal more than we do at present. But it is clear enough that there must be oceans of knowledge that we have not yet attained, and quite a good deal of knowledge that we can attain by a little study. Theosophical literature contains many hints on such subjects, which will reward the efforts of the student, but which lie beyond the scope of this outline.

It is matter of common observation that people enter this life endowed with certain seeds of character which afterwards unfold as a destiny; and that they have in their character a good deal more than what they may have derived from their terrestrial parents. At the other end of the scale, we see people dying with many unfulfilled desires and hopes. These two puzzles solve one another in the light of the doctrine of Karma.

The great utility of this teaching is that it removes from our mind the impression of injustice or cruel indifference on the part of Providence; and shows us how it is possible to interpret life scientifically. It assures us that what we experience is that which we have made for ourselves; and that we must sooner or later reap the consequences of our present wishes and actions.

Breaking off the present instalment at this point, we would add that our mode of treatment requires that many topics should be touched but lightly at first, but will be expanded as we proceed.



“THE ethics are there [in the Theosophical teachings] ready and clear enough for whomsoever would follow them. They are the essence and cream of the world’s ethics, gathered from the teachings of the world’s great reformers.”— *H. P. Blavatsky*

IN THE WIDE OPEN


F. M. P.

OUT into the wide Open everywhere
The glad winds blow through the free, fragrant air.
Out in the sunshine singing with the birds,
Or sprawling, sunning with the full fed herds.
Through hillside forests, in the greenwood glens,
Along the brookside, round the bosky fens.
With fondest friends at rest within the shade —
No heart there masked as those who are afraid.
Between my morning and the evening shades
Grant me to range the mountains, vales, and glades;
With gladsome thoughts to wander with the winds
Scanning the storied volume Nature binds.
And when the time comes round to close my eyes
Let me see last the fields and open skies;
Nor doubting that the fairer heavenly fields
Will flower and fruit to me of richer yields.
And when, with thought-light steps I tread the lawn
Of heaven for wide adventure in the Dawn,
Or, soul-wings spread, I dare the dazzling Light,
Through skies celestial ranging far in flight,
Let me not fail in love for loved ones here
With whom, in joy and sorrow, I find cheer:
These who make gay with me earth's fallow sod,
For in their hearts I find the love of God.

*International Theosophical Headquarters,
Point Loma, California*

SOME NOTES ON CONFUCIANISM AND TAOISM

H. M.

ONFUCIANISM and Taoism represent the two principal systems of Chinese religious thought. Contemporaneous at their inception about 500 B. C. they have furnished the guiding principles which have actuated all that is good, great, and noble in the life of China for more than twenty centuries. During this time these two religious systems have suffered many vicissitudes under the various Chinese dynasties, and although the Confucian

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and Taoist doctrines have been alternatively favored as they suited the ruling dynasties, nevertheless they have left an extraordinary influence on posterity.

Many writers and historians have sought to distinguish between these two schools of thought by representing Confucianism as an ethical system pure and simple, and Taoism as a system of philosophy; and in some cases have endeavored to prove that there were distinctly divergent views as between the two great contemporaries, Confucius and Lao-tsze, when they conferred together on many vital problems of life. Be this as it may, enlightened posterity in its impartial synthetic judgment will give to the doctrines and methods of these two contemporary sages their true place in the light of their distinctive spiritual missions; and will understand that the two Chinese systems are necessary and complementary to each other as being based on the time-honored essential spiritual teachings of the more ancient schools of thought.

Confucius, whose mission was to revive in a degenerate age the teachings of the ancient sages, was pre-eminently a reformer, and the disorder and violence which were then rampant impelled him to grapple with the diseases of the times. He mainly concerned himself with propounding doctrines and rules for the conduct of life that were deemed necessary to rectify society. He taught that if men would but observe filial piety towards their parents and ancestors and true duty toward their neighbors, the unrest then so rife would be removed.

Lao-tsze was essentially a spiritual teacher, an originator of mystical ideas, a great awakener and suggestor of thought, and his profound views of life and teachings were adapted to the development and needs of the inner man, who requires through meditation and contemplation that spiritual sustenance which shall guide and support his conduct in outer life and help him to assimilate earthly experiences.

Of the many writings of Confucius, the Shu King, or 'Book of History'; She King, or 'Book of Odes'; and the Lun Yu or 'Confucian Analects,' are the most prominent, and therein one can perceive the re-establishment of the teachings of antiquity, for Confucius, to quote his own words, was "a transmitter and not a maker."

Listen to what he says of the ideal man:

"Man is master of his destiny, and not only so, but he is the equal of heaven and earth, and as such is able to influence the course of nature. By complete sincerity he is able to give its full development to his nature. Having done this, he is able to do the same to the nature of other men. Having given its full development to the nature of other men, he can give their full development to the natures of animals and things. Having given their full development to the natures of animals and things he can assist the transforming and nourishing powers of heaven and earth. Having assisted the transforming and nourishing powers of heaven and earth, he may with heaven and earth form a trinity. Then he becomes the equal of heaven

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and earth; and when this stage is reached universal order will prevail and all things are nourished and perfected."

The sage and superior man form the central figures of the Confucian philosophy; and of the sage whom Confucius regards as the highest of the great mass of mankind and in whom Nature reaches its highest development, he says:

"The sage is born in possession of knowledge and perfect purity. He obeys without effort the promptings of his nature, and thus maintains a perfect uprightness and pursues the heavenly way without the slightest deflexion; magnanimous, generous, benign, and mild, fitted to exercise forbearance; energetic, firm, and enduring, fitted to maintain a firm hold; self-controlled, grave, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination. All-embracing is he and vast. He is the equal of heaven."

Of the superior man he says:

"The superior man is righteous in all his ways: his acts guided by the laws of propriety and marked by strict sincerity. Being without reproach he is also without fear, and studying deeply his mind is untroubled by doubt or misgiving. Nothing puts him out of countenance, for wisdom, humanity, and valor are his constant companions. Of the ordinances of heaven, of great men, and of the words of Sages, he alone stands in respectful awe, and this not out of servility, but because he possesses sufficient knowledge to comprehend the wisdom embodied in those powers. His aims are directed towards 'the heavenly way.'"

Speaking of filial piety, Confucius says:

"Of all things which derive their natures from heaven and earth, man is the most noble; and of all the duties which are incumbent on him, there is none greater than filial obedience; nor in performing this is there anything so essential as to reverence one's father; and as a mark of reverence there is nothing more important than to place him on an equality with heaven."

Teachings on Destiny, Heaven, Loyalty, Benevolence, and other sublime ideas have their place in the Confucian philosophy.

Let us now turn to Taoism. The principal work left by Lao-tsze is the Tao-teh King, or 'the Simple Way.' Lao-tsze taught that if men would become as little children the Way would be found leading to Life Eternal. It is the quest for Tao. Tao is Absolute Reality, the Cause from which all manifested things proceed, and to which they return. Says Lao-tsze:

"The great Tao is exceedingly plain, but the people like the foot-paths. But it is more than the way. It is the way and the way-goer. It is an eternal road; along it all beings and things walk; but no being made it, for it is Being itself; it is everything and nothing, and the cause and effect of all. All things originate from Tao, conform to Tao, and to Tao at last they return."

The process of religion through meditation and devotion in act and thought to the Supreme, leads man into that state in which he perceives Tao, the Universe, as spiritual essence. According to Lao-tsze, man must attain to the Tao-teh or the Absolute Virtue of the spontaneous life rather than the superficial and orthodox virtue imposed by custom and

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convention. By possessing Tao, man reverts to a happy, pure, easy, and yet masterly way of life—the Simple Way, and develops in himself latent powers which enable him to realize the Divine Unity of Life.

Like Confucius, Lao-tsze speaks of his ideal man as the sage.

“In him resides every virtue. He is magnanimous, he is the equal of heaven, he is the embodiment of Tao, and eternity is his.”


On the conduct of life, Lao-tsze says:

“Judge not your fellow-man. Be content to know yourself. Be chaste, but do not chasten others. Be strictly correct yourself, and do not cut and carve other people. And learn not to impute wickedness to the unfortunate. . . . A truly good man loves all men and rejects none, he respects all things and rejects nothing; he associates with good men and interchanges instruction with them, but bad men are the materials on which he works, and to bring such back to Tao is the great object of his life. But he who honors not his instructor, and he who loves not his material, though accounted wise, is greatly deluded.”

TALKS ON THEOSOPHY

CARITAS

III: THEOSOPHY AND EDUCATION

 ONE day my friend and I were strolling leisurely along a country-road when we met a troop of children just released from school. Their bright, merry faces contrasted vividly with the pale, careworn expression to be seen in the faces of the workers in the neighboring manufacturing town we had just left, where the stern necessities of daily existence compelled occupation in factory or workshop, or at the desk, from early to late. My mind at once went to the possibilities in the future for these children. How would they grow up? Would they drift into the towns to become the residuum of those great populations in which rich and poor mix and where the latter seem to have such hopeless and helpless conditions, far removed from the joyousness and light in which they are now reveling as children and from which we ought to expect a noble humanity? I turned to my friend and said: “Theosophy makes much of brotherhood and you say that ‘Brotherhood is a fact in nature,’ how do you apply its teachings to the education of the young? Is it not too abstruse and speculative a subject for the young mind to grasp?”

“Many people,” replied he, “who have made only superficial inquiries on the subject, are deluded into thinking this. But they are quite wrong. Theosophy has been likened to a vast ocean of wisdom, profound in its greatest depths, but at its shores shallow enough not to overwhelm the intelligence of the smallest child. It is because of this that ever since its

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earliest activities under the guidance of H. P. Blavatsky in modern times, efforts have been made to reach and help the very youngest of the children. In London, at the East End, there was established a crèche for infants. In New York, William Q. Judge, her successor, inaugurated the Lotus Circles or Groups for tiny tots and growing children, and when he passed away, his successor, Katherine Tingley, who had a wide experience in philanthropy on the East Side of that city, established the 'Do Good Mission' and opened Summer Homes in New Jersey and elsewhere for the care of children whose lives had been spent in the miserable tenement-houses of the American cities. Much has been done for children, I can assure you, and the effect on their lives has been most remarkable. These efforts have had extensions in many towns and cities in the United Kingdom. Liverpool, Manchester, Cardiff, Bristol, centers in Yorkshire and on the South Coast have witnessed the contact with hundreds of young children who in later life will give great promise for the future of our race. In Ireland, Sweden, Holland, and Germany, as well as in countries farther East, the work has gone on."*

"You interest me very much in what you say," said I, "for I can see that if the young life can be impressed with noble ideals and freed at the same time from the stultifying influences that prevail in so many modern educational methods, there will be a great promise for the future. I am a parent myself and the difficulties of training and directing my children's lives cause me many anxious hours of thought. Tell me what course is adopted with children of tender years."

"It is not easy," said my friend, "to describe just what a fully qualified teacher would do in the education of young children. So much depends on the opportunities afforded by parents who naturally cling to the idea of what may be called proprietorship in their children. If parents could only be brought to see that the right education of their children is of paramount importance and worthy of the greatest personal sacrifice on their part, one half of the battle would be won. Unfortunately they do not recognise this, neither do our governing bodies. The exploitation of child-life has contributed too much to the coffers of employers and to the reduction of expenses in home-life for the present habits of the people to be much changed."

*The writer is able to add that since the days of these early talks on Theosophy much more of an organized and complete educational character has been accomplished, culminating in the establishment of the now celebrated Râja-Yoga Academy and College which were founded by Katherine Tingley at Point Loma, California, where students have grown into a noble manhood and womanhood, at once the surprise and delight of thousands of parents and visitors who have seen the results manifested in a deportment and balance of character and life which are the envy of many of our highest educational establishments.

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"I agree. It is indeed lamentable that the welfare of the children should be so constantly ignored, but there are many parents," I said, "who make very considerable sacrifices for their children and yet the results often seem quite deplorable. Selfishness is rampant, disrespect for parents and teachers alike is a common experience, and when the boy or girl is supposed to be educated the youth just slips into the normal groove of life which we all feel is so full of misery and discontent. Does the Theosophical system offer any remedy to this state of things?"

"It certainly does," replied my friend, "for it approaches the problem from an altogether different standpoint. Instead of regarding the child as an infant 'fresh from the hands of its Maker,' to be molded and brought up according to the greater or less wisdom of parent or teacher, Theosophy looks upon the child as an old soul returned to earth once more to take up the duties and labors in which it was aforesaid engaged. This soul, divine and immortal in its essence, has attached itself to a young body upon the fitness of which to respond to the soul's needs depends so much its success or failure in this new life. If parents could only realize this fundamental condition in their infants' make-up, how much more seriously would they look upon every advantage and opportunity to be secured for their child! In their union as parents, the prenatal conditions for the children would have not the least of their most anxious care and consideration."

"This is indeed a different conception of child-life, but how is it applied in practice?"

"Well," responded my friend, "think how you would act with your own children under the influence of such a conception of their possibilities. Does it not mean that you would ever respect that budding consciousness of right and wrong which manifests in the youngest child, so soon as it begins to exercise its will? Even in its petty outbursts for food and the things that it desires, may it not very easily be spoiled by an unwise indulgence? You would not allow its little appetites to be pandered to so that its tastes in after-life would always be biased towards the things that would contribute to physical troubles or mar the smooth working and prompt response of the physical organism to the higher needs of the mental and spiritual man. On the contrary, you would see to it that there was no overstrain, that health was constantly maintained, and that a right balance of what are called the animal spirits should be fostered and preserved as the child grew older."

"That, of course, is common sense," I said.

"Yes, common sense applied with knowledge of the child's real need. It becomes the first business of parents who truly love their children to discover what that need is. They should refuse to allow them to be in-

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fluenced by a false dogmatic theology which in later life they cannot believe in and to withstand which always causes so much mental distress and anguish which otherwise would be avoided. H. P. Blavatsky has said that 'Children should above all be taught self-reliance, love for all men, altruism, mutual charity and, more than anything else, to think and reason for themselves.' And she adds, speaking of the kind of education Theosophists would establish, 'We would reduce the purely mechanical work of the memory to an absolute minimum and devote the time to the development and training of the inner senses and faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We would aim at creating *free* men and women — free intellectually, free morally, unprejudiced in all respects, and above all things, unselfish.' ”

“But,” I said, “in most countries we parents are largely subject to government systems of education which have no such ideals to work to. Their teachers are trained along modern competitive lines and their pupils become the dull average workaday man or woman, or the nimble quick-witted schemer who soon begins to carve out for himself a place in the world ahead of his fellows with the constant thought that he must maintain his supremacy or go under, and to do this he must repress all others who might qualify themselves to fill his place. The old days of the Guilds of Workers seem to have gone for ever, and there is little evidence of that mutual support, fellow-craft oversight and regard, which their true *esprit de corps* fostered. An employer will willingly receive ‘articled pupils’ at suitable ‘premiums,’ but not often with a desire to raise them to his own standard of ability. Fellow-workers impose upon new-comers and do not hesitate to keep them degraded, while only here and there one or another manages by sheer weight of character and conforming to the spirit of the times to jump into any vacant position that offers itself — to become in his turn an oppressor and representative of ‘closed corporations’ which are run on lines distinctly selfish and aggressive, the very opposite to those of earlier times when there was much less of modern ‘culture.’ How can a parent with the best intention in the world, yet without special aptitude to be himself a teacher, guard his son or daughter from such evils?”

“It is difficult, I grant you,” replied my friend, “to resist the tendency of one’s age and the conventional life about us. Yet it can be done when there is a determination and a constant unwavering attempt to bring about more ideal conditions. Katherine Tingley, who now fills the place of Leader of the Theosophical Movement formerly occupied by H. P.

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Blavatsky, has proved this in many remarkable ways. She says: 'We know that the best results cannot be achieved in ordinary educational systems, where the teacher and the children are only together a few hours daily; and that often there are adverse forces working in the home. The Râja-Yoga system takes full control of the child. From night until morning and from morning until night, the child is under the influence of this system; and so the great gap between the home and the school is spanned. This is one of the basic features in our education, and it has tended to bring parents into closer harmony with the real needs of their children, and to bring about more true happiness for both parents and children. And so the child is afforded a certain system of education that is not found elsewhere.' Indeed, I can assure you that much, very much, has been done along these lines since the days of H. P. Blavatsky, and those parents who are fortunate enough to have the opportunity to make the necessary sacrifice and will do it, will be cheered beyond measure by the results, while for others who are not so fortunate, it gives a great hope for the future which even they can help to see realized as they strive to understand and appreciate what it will mean for unborn generations."

SONNET

H. T. P.

*"Sow kindly acts and thou shalt reap their fruition.
Inaction in a deed of mercy becomes an action in a deadly sin."*

A MONG 'the scum,' where tragic misery breeds,
Where crumbs and scraps are screened through
 want's fine sieve,
There's still some kindness for others' needs,
And poor folk help yet poorer ones to live.
Those to whom Fortune has her gifts dispersed
With freest hand, if they remain inert
When Mercy calls, such are indeed accursed.
For when they see a fellow creature's hurt,
They shudder at the horror of the scene;
What shall they do? What is there they can do?
The injured one's a stranger — draw the screen?
They notice others there to help — that's true!
They go their way. Poor fools, another one
Has done the kindly deed they might have done.

*International Theosophical Headquarters,
Point Loma, California*

THE PALACES WHICH LIE BEYOND

L. L. W.

"Life . . . may be used as the golden gate through which we may pass — not selfishly and alone, but in company with our fellows — to the palaces which lie beyond."— *H. P. Blavatsky*



HERE is the inspiration of morning in the Theosophical life, something serene and pure that flows to us from the Golden Age. For a time after this spirit is first realized, the student may be at a loss to find the source from which the glory wells. But presently he is penetrated with the intuition that the age-old dreams, so long abandoned by himself and a heart-weary world, have been restored as a shining goal by the Wisdom-Religion.

This, then, is one source of that divine vitality with which Theosophy has infused all things. And the student knows that a radiant certainty of immortal being has lifted him forever beyond the power of sin and despair.

First among the cherished beliefs restored to humanity by the Wisdom-Religion is the reality of sacredness. It has befallen the world as a whole to lose belief in sacred things; and for the lack of a consciousness of something diviner than selfhood to aspire to, men have run riot and too often women are ignorantly luring the race to its destruction. No need to give illustrations — one has only to take a walk through any city or village street to find sad evidence of the degeneration of youth and character.

If it were not for Theosophy this would be indeed a hopeless world. But at one grand sweep of sublime assertion the Wisdom-Religion lifts man from the mire into which he has fallen and sets him where he belongs— upon the mountain-peaks of dawn. His own inner nature is the gateway to the sacred precincts of supreme Being. He feels at once that he, himself — if he lives and feels and works unselfishly — is a treasure-house of sacred possibilities.

It is a wonderful revelation, this vision of the silent, sacred place in one's inner consciousness. And through that secret doorway of the heart what intuitions come!

The student, having found again his own dignity and the splendor of his destiny, understands that all life is but a mystic quest, a sacred pilgrimage to the palaces of the Infinite. Below him is the divine Monad burgeoning in the countless exquisite and complicated forms of the lower kingdoms on its ascent towards human self-expression. And beyond him he can dimly perceive the footprints of those holy feet that have attained the heights supernal.

No wonder that to dwell even on the fringes of the Theosophical

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Movement is to taste of 'the waters of life,' to drink again of that deep well of sacred aspiration without which no spiritual consciousness is possible.

Theosophy gives back to the heart of man the lost dreams of youth. We can all remember them — those visions of heroic adventure and achievement or of unique happiness that beckoned to us in the long-ago. We can remember, too, the gradual, gray disillusion as we slowly came to feel that all dreams, promises, and even the actual companions of our brightest romance were only a mirage of youth.

How wondrous, then, to find these radiant visions a real part of that divine inner life that Theosophy unfolds: not symbolically, but actually.

Happiness? Whoever knew what the word really meant till he entered upon self-mastery in earnest and thus drew nearer to the fountain of divine youth and immortal being within his own heart?

Have we believed that adventure and achievement had passed us by? The pilgrimage of man's soul through a long chain of reincarnating experience in every clime and civilization is the most fascinating tale in all the fairy-lore of our universe. No fabled hero — not Galahad, Arthur, nor Roland, nor any of the knights of legend or romance, ever lived through such adventures as simple you and I. What we are was wrought through this immense stretch of experience. What we will be — if we try — will be wrought through grander and richer achievements than these. For — "the Path winds uphill all the way."

Is there not in this future — where "veil upon veil shall lift" — something that puts upon the feet the mystic wings of Hermes? Is not Theosophy the fountain of eternal youth and energy?

The very powers of a man's intellect quicken under the inspiration of the Wisdom-Religion. For the student finds the way to step out of the treadmill of brain-mind analysis into the upper air of creative imagination. The race had almost reached starvation-point from centuries of intellectual sawdust in the shape of barren analysis and brain-mind speculation, when H. P. Blavatsky came with her spiritual manna to the wilderness of modern thought. She showed humanity the golden gate through which a man may pass into the palaces of the creative intellect beyond.

Then how many pessimistic miasmas Theosophy lifts from the heart of man! That ancient grief of poet and philosopher — the utter and eternal loneliness of the human soul. It has haunted the consciousness of men for centuries. Yet how easily the fragrant truths of these teachings blow away that ancient cobweb, spun by the despair of man's limited personal mind. Beyond the tired heart, shut in as it is by the arid hills of its own selfishness and prejudice, stands its Higher Self — waiting always till the struggling soul shall attain to the eternal companionship

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of the Warrior. And beyond even this height of individual consciousness the soul shall at last become one with the infinite and eternal Heart of Brotherhood which is the Soul of the race. Not much scope for loneliness when a man knows that his efforts are bringing him into constantly closer union with such companionship, now and forever.

Not only does Theosophy give back to us our dreams — it restores those more precious treasures, the friends who, either through death or estrangement, have seemed lost to us. For in reality there is neither death nor estrangement. By finding in ourselves the plane of the divine and *living there* — if only for a few seconds every day — we reunite ourselves to the immortal companions who cannot die. They are there, still living on that divine plane, from which we are separated by the veils of flesh and personal limitation. In the moment that we are able to transcend those limitations the veils part ever so little and we feel the light that beams in their immortal abiding-place. We might, if we were in that moment absolutely pure and single-hearted, receive a ray from their celestial self-communion.

And even so is it with an estranged friend. If he be really loved by us, as a divine brother whose real identity is in his higher nature, he is not lost. If he has wronged us and passed callously on his way, Karma — the just Law, the essence of which is deathless compassion — will sometime bring him back to that cross-roads of his destiny, where in heart you are waiting for him. There at last he will see what he has done and, craving forgiveness, be restored to outward love and confidence.

In the real immortality taught by Theosophy there is never separation for the student who has even begun to grasp the truths that it reveals. In our divine natures we are all one — all united by the very first condition of existence, which is spiritual unity. “Our shadows live and vanish. That which in us *knows*, for it is knowledge, is not of fleeting life.” *That* fears no separation and possesses all. Separations in time and in conditions are an illusion. To the soul, “a thousand years are as one day,” because in the divine and the eternal all is an immortal Now, and separation is remerged into Being.

We must never for an instant forget, however, first to possess ourselves of the key to this golden gate of life. That key each man must forge for himself by the aid of the spiritual will and in the white flame of self-mastery. Nor must he make the fatal error of using that key as a personal possession. Only in the daily sacrifice of personal desire to the welfare of others will he find its true service. And so living, each day may become a golden gate through which we may pass, not selfishly and alone, but in company with our fellows — to the palaces which lie beyond.

SELF-KNOWLEDGE, THE WAY OF PEACE

ELIZABETH M. S. FITE

MAN is a searcher for peace. He believes that there is peace of mind, peace of body, and peace of soul, to be found somehow, somewhere: all three admittedly desirable, but how and where to find the path, if there be a path at all, is the question; this doubt is nourished by the universal unrest of the age. Well, there is a way to peace, and it goes through but one door,— the door of SELF-knowledge.

The mention of self-knowledge leads the student immediately to self-analysis, and self-analysis will result in one of two things: either it will lead to a selfish self-absorption, or, by tracing the effect of thoughts and acts, not alone upon the self but upon others, and noting cause and effect as a means of obtaining knowledge which will lead to an understanding of the great laws underlying life, experiences may be utilized to overcome undesirable traits of character before they become too fixed as habits, and may enable the individual to use this knowledge for the benefit of others.

No one stands still; the eternal urge within sees to it that the mind be active; and that activity must take one direction or another. The decision rests with the individual whether the force be dissipated, whether it be wrongly directed into a channel for destruction, or whether it be directed into a constructive channel. Surely not through chaos lies the way of peace, but through the law and order of the Eternal. We cannot create law and order — that already exists, the universe is based upon it — but we have need to conform our lives to this already existing harmony, a need of a thorough knowledge of this being called man; need of a knowledge of all aspects of the subject so that we may intelligently put ourselves in accord with the existing Law.

In addition to the marvelous and interesting heights to which the right kind of self-analysis leads us, man is found to be a subject of incomparable interest. From the most ancient times do we learn that man was advised "Know thyself," and that by so knowing would he know the universe; man being but the universe epitomized. Through observation of cause and effect, one quickly reaches the conclusion that there is nothing concealed from him who has understanding; only to those who, having eyes, yet see not, is there anything secret. To the truly observant individual even thoughts are not secret; his acts are but the effect of the inner man; a man's acts are advertisements of his thoughts.

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On the objective plane, or in the so-called natural world, the working of the law of cause and effect is universally recognised; we are but just beginning to recognise its operation on the subjective plane or in the moral world — that higher realm where the real man functions. If we admit the unity of all life, based upon a universally just law, which is impartial in its operation, man can be no exception to this law.

A sincere search for the hidden justice which rules life has convinced me that each of us who is behind bars, be they bars in the literal or figurative sense, is there by virtue of his own acts: his position is but the outer manifestation of an inner cause; and, too, in proportion to that power which placed us there have we the power to free ourselves, to regain the liberty of lost peace. But in the regaining of this liberty most of us commit the error of trying to alter circumstances on the outer plane, instead of realizing that real and lasting improvement must necessarily come from an inner reconstruction; *that* attended to, the outer will take care of itself, will fall into its proper place in proper time, *again* as the effect of a cause. As our base and unworthy thoughts have led to our imprisonment, so in order to obtain our freedom must we base our acts upon a changed thought-life, an ennobling one, before which all the barriers to freedom will disappear.

William Q. Judge, second leader of the Theosophical Society, said regarding this law of cause and effect, that “no one idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different and some similar. My ideas of today and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning; we of course alter a little always, but never until our old ideas are extended.”

Admitting then that there is no effect without a preceding cause, if we are inclined to accuse fate for an unjust imprisonment, one for which we can attribute no cause so far as we know, we are brought to face that which is apparent to every thoughtful soul, namely, that reincarnation is a fact in nature, not a theory only, and that the cause must be sought for in a previous incarnation, if unaccountable for in this; it is but the reaping at a late hour that which was sown; the seed must have been sown at some time, else there would have been no harvest.

An impartial self-analysis leads to a recognition of the existence of a dual nature to be dealt with, which must first be accepted as possible of comprehension and accountable if one is to make any advance on the path of self-knowledge. Except through the working of this dual nature in man there is no explanation for the Jekyll and Hyde which exists in

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each human being; to be found rather evenly balanced in many, but one or the other decidedly overbalancing in the general run of people. Only so can we reasonably account for the unremitting demand from within for the finer things of the spirit, for that within which causes the springing forward involuntarily, without thought of self or hope of reward, to render service in time of need; and co-existent with it that other side which demands gratification of the bodily senses, that manifests in selfishness, pride, vanity, callousness to the suffering of others, whether human or animal, or in other equally undesirable qualities. This dual nature in man is a fact, and only by recognising its existence and trying to work with it intelligently and understandingly can progress be made.

The higher nature represents the divine side of man, the real man, the ego which incarnates again and again in his upward evolution towards perfection; this ego will incarnate on this earth-plane just as often as may be necessary for it to gain the experiences of this plane, then it will incarnate on higher planes of consciousness. It is like a child at school who cannot gain all necessary book-knowledge in one grade but must return to school year after year, each year taking the child a step farther, a grade higher — that is if the child so wills and makes possible an entrance to a higher grade; if not, the lessons of the previous year must be experienced and re-learned until the knowledge they have to impart is stored up in the little one's mind.

With the reincarnating ego the intuition represents the stored-up knowledge of previous lives; it is more pronounced in some individuals than others, according to the attention which has been paid to it; as heed is given to it, it makes its pronouncements clearer, and as with the child and school, so with the incarnating ego lies the determining power as to the next grade to be entered; whether the next incarnating experience shall be of a higher nature than this. Much depends upon how thoroughly the lessons have been learned which the experiences of this life-period hold, and how far they have been made a reconstructing factor in the life. Until every vestige of selfishness has been eradicated, shall the ego return to repeat some earth-experiences, until so purified that he may function on a higher than the earth-plane.

These two forces in every life, which Theosophy classifies as the higher and lower nature, are in reality the 'Angel and Demon,' between which there is constant warfare for supremacy on this plane; the Demon is found so frequently in the ascendancy because it is of the earth-plane, well recognised as the lowest plane of manifestation; hence the Demon is at home, on his own ground as it were, in environment well suited to his impulses for destruction.

Both forces utilize the mind as a medium for expression. This is very

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clearly demonstrated in connexion with the lower nature when an effort is made to overcome an undesirable or evil habit; immediately excuses and reasons arise in the mind as to why the effort were better deferred, or should not be done, etc., and the victim of the lower nature sees in this effort for supremacy nothing but 'reason' as he terms it, and again and again is the reasoning heeded until frequently it is too late to eradicate an evil tendency which by this temporizing method grows, feeding upon itself, becoming in time a veritable octopus with tentacles grown fast around the very root and fibre of his being, only to be cast off by a gigantic effort at self-mastery by tearing out the very heart of this thing rooted in selfishness, or through the more gradual process of the cumulative effect of lessons learned through repeated births.

Selfishness — the root of every evil that mind and flesh of man is heir to, that causes the unspeakable woe and misery of the world,— is of the personality, and has no place among the qualities attributed to the divine side of man. To uproot this cause of man's ills needs more than the human effort; the will to accomplish this must have back of it all of the force of the higher nature, the divine side, which man is capable of bringing into action. Only by a full recognition of its all-pervading power, and by eternal vigilance, and by a quiet, determined, relentless, and unremitting effort to overcome it, can anything be accomplished. It is insidious, subtil in its working, masking in many attractive garbs in order to take the unsuspecting individual unaware, and by clever strategy.

One of the most subtil and alluring forms that selfishness assumes is human love in its various aspects; mother-love, love of husband and wife, etc., and friendship. Human love, as has been declared by an eastern writer, is but a step higher in degree than "animal love which is the love of self which is identified with the gross physical body, . . . of every object that is related to the physical form and of all things that bring a pleasing sensation or a comfortable feeling to the animal self." Whereas human love "while accentuating the I, Me, Mine, is for the mutual benefit of the lover and the beloved," it seeks appreciation or a return of love in kind. Yet through human love may the higher, divine love, latent in each soul, be realized. Only through the suffering of the human soul which finally recognises human limitations does it reach out for the plane of spirit and all which is to be found there; then is it no longer satisfied with the limitations of this plane.

No amount of craving of the soul for love will be satisfied by human love; the unsatisfied craving will continue until there is a realization of the divinity and immortality of each soul, and only thus can human relations be spiritualized. Unlike that love which seeks a return for its giving,

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is divine love, which flows out for the good of the object, whether an ideal, an individual, or humanity as a whole, without thought or hope of reward of any kind; its happiness is in the giving, always giving. It is this uplifting quality of divine love which leads us along the way of peace, the way to the union with our Source which mankind terms God. Such love is selfless; unless the self-interest is entirely eliminated we may be very sure that selfishness is the basis of the desires, no matter how idealistic they may seem to be; a gross form of selfishness need not necessarily exist for this to be true, but selfishness in some degree is there.

What is the key to this door of self-knowledge, the key which opens to us the way of peace through divine love? It is a key formed in such a simple mold that we are likely to pass it by without believing it to be the right one; but simple as the act is, the turning of it in the lock ere the door will open takes much time backed by patience and unselfish desire. Our difficulty lies in wanting to burst through the door too quickly before we have earned the right, and when we try that plan, alas, we find that so long has man let the key lie unused in the lock that the rust of ages has formed and must first be worn away. Patience, infinite patience, is required to remove the rust-coating of selfishness, but it can be done; and the name of the simple key is Service. In one of our theosophical devotional books we find the saying: "Self-knowledge is of loving deeds the child." Therein lies the key — "loving deeds," service for others; we cannot perform truly loving deeds with selfishness in our hearts.

Now, whether Theosophists or not, these statements hold good for you and for me. Theosophy teaches universal brotherhood as a fundamental fact in nature, and *service* as the keynote to self-knowledge, which is all inclusive; for, as said, with the understanding of the self there follows an understanding of one's brothers and of the universe.

I believe that by a canvass of the world we would find an overwhelming desire in favor of individual and collective peace. It must be admitted that a world-peace to be lasting is an impossibility until as individuals we have learned to bring peace into our own lives, and if the way to peace lies through self-knowledge then it behooves us individually not to let another day pass ere we consciously begin to tread the path which leads to that goal; it is a duty we owe our greater self, to the whole of humanity. And through this conscious effort for self-knowledge, during the process of earnestly trying to harmonize ourselves with the universe, we shall find that the world-attitude changes toward us individually in proportion to *our* change.

This teaching of the beauty of service, of service as the key to self-knowledge, is a teaching of Theosophy, just as is the dual nature one of the fundamental teachings of Theosophy, just as universal brotherhood

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as a fact in nature is a fundamental teaching of Theosophy. All these terms, which have been more or less loosely bandied about by peoples of the earth during the past few years in order to produce effects for material gain from national standpoints, are basic truths to which man must give serious consideration if he is to find his way out of the chaos of present conditions. Even our educators, formerly so deeply engrossed with purely academic learning, are beginning to realize that the world is in dire need of something much more far-reaching than book-knowledge if it is to be lifted to higher levels; but they only theorize as to the means, they give no working basis for the attainment of the higher levels, such as Theosophy offers. Yet it is an encouraging sign that they are thus far awake: a little more time, and they may grasp the full significance of the sublime Theosophic teachings.

The following brief quotations from two addresses given by two eminent educators of Princeton and Yale universities respectively, will confirm this statement. Dr. Hibben, President of Princeton, according to *The Literary Digest* is reported to have said in part:

“If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts we are making a hideous mistake; it will be done, if done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos.”

Dean Frederick Schutz Jones of Yale University is quoted by the same authority as having said that:

“There was a time when I thought that we must teach in college first and foremost the learning of books. In these days I would bend every effort to the making of good citizens, and by a good citizen, I think I mean ‘a man who is master of himself, earns his own living, and as far as possible in doing it is of benefit to his fellow-men.’”

In Dr. Hibben’s remarks we sense his realization of the already existing harmony in the universe and man’s need to put himself in perfect accord with it. Dean Jones “thinks” he means a man who “is of benefit to his fellow-men”: he has glimpsed the truth of the unity of life and that man cannot live to himself and for himself alone if the good of the whole world is to be considered.

So, if we are to find the way of peace, a study of the Theosophical teachings will help us on the way; the books contain that which is needful for the clarifying of our ideas, explanations of the tangled web we call life. But the books can only fill the part they are rightfully meant to fill: they contain the information, but with the inquirer, through the high endeavor of right thinking and living, rests the determination as to the result, whether or not a higher spiritual consciousness is to be attained. All the reading in the world will not give it to one: an intellectual under-

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standing is one thing, a realization is quite another matter. But in moments of discouragement it is well to remember that there is gain with each sincere effort, each unselfish desire from the heart for betterment. As with the ocean, there are tides in the affairs of the soul, and at each flood-tide there is left a richer deposit of spiritual endeavor than the one preceding; and these tides bring the soul nearer to the supreme goal. It is not possible to live up to the level of the flood at all times, but we know, to quote again from the devotional book: "each failure is success and each sincere attempt wins its reward in time."

Through an earnest desire to eliminate selfishness, through loving service to all that lives, shall we find the key that fits the door of self-knowledge, and only through that door goes the way of peace.

THE ETERNAL NOW

GRACE KNOCHE



SUBJECT such as this opens a door in the mind through which one sees passing a remarkable panorama. Salient points in history, philosophy, metaphysics, psychology and also in myth and legend, pass and repass before the mind, and mixed and mingled with them is a procession of intimate personal experiences. It begins to seem as though the world, both inner and outer, held a wonderful waiting company, part of whose plan was to illustrate this very subject and invite one to examine it. And appropriately so, for it has a practical, simple, wholesome application to one's daily life.

It may even be questioned if any other subject is more important at the present time than this one: The Eternal Now. The world is in a blind alley from ignoring it throughout the ages — no one can deny this and make the denial stand alone — and yet humanity as a whole is still serenely unconscious of the cause of its catastrophes. We know this from the nature of the remedies that are sought to be applied; but we know it better still — at least the student of Theosophy does — from the whirlpool of desire, regret, and longing in which the average person is struggling: dwelling with all the energy of the nature upon what is past and cannot therefore be helped or changed, and what is to come and in any event cannot be known, and letting the precious present moment, the Eternal Now, slip by unnoted, unappreciated, sterile, and unused for good.

'The river of Time' is one of the commonest figures we use — so common in fact that we rarely think of it as a figure at all — and one of the truest. Time is indeed like a river, broad and deep and beautiful,

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flowing on and on and on, never stopping, never pausing, never lingering, never quitting its bed, which is the broad plane of Universal Law. On and on it flows by us, and we, you and I and all of us, stand here on 'the banks of Time,' watching it. Out of this river — how well we know it — must come whatever of *outer* things the soul needs for its nourishment. Into it we commonly cast only our selfish hopes and fears, our anticipations or our regrets, and it gives us back exactly what we put in: matter to nourish our hopes and fears, our likes and dislikes, while the food the soul is waiting for is withheld. Is there no better way? No way by which to make this great river yield up of the spiritual treasure that we know it does possess? It is here that a new door opens in the thoughtful mind and just in proportion to our sincerity and our real disposition to think the endless 'Daughters of Time' begin to pass and repass before our gaze, each with its lesson for us.

The ordinary habit of mind is a negative, will-less, spendthrift one. But as it is not so consciously, many deny it and with a great show of argument and such exhibitions of industry and brisk activity as would convince almost anyone who had not the great premises of Theosophy to fall back upon. The student of Theosophy, however, looks at the matter in quite a different light, and so reiterates the statement that, taking humanity as a whole, the general habit of mind is negative and unfrugal, or at the other extreme, it may be falsely frugal: either selfish, careless, ease-loving, and prodigal, or selfish, miserly, grasping, despicably busy upon personal and ephemeral things, hoarding up the minutes as a miser does his gold in a mania for accumulations that pertain to fleeting interest only. One extreme is as bad as the other. Both equally ignore the Eternal Now. They are opposite poles of the same little world of self-interest. Both are spendthrift of the same divine opportunities, only in a different way.

The symbol of the fisherman casting his line into the waters is as trite as 'the river of Time.' Jesus may have had it in mind in one of its aspects when he called Simon Peter and Andrew to him, saying that he would make them "fishers of men." It may be that their very occupation, with its closeness to nature and the necessity in it for a certain strong quality of trust, had opened their minds in a way that especially fitted them to grasp the message the Master came to bring. In any case, no better figure was ever used for the purpose just at hand, for where does the fisherman cast his line? Not into the air, nor the trees on the bank behind him, nor the waters far up-stream nor the waters that have passed him by. He casts it into the waters directly before him. Should he do anything else, we would consider him ignorant and impractical both, possibly insane. In this simple figure is the truth in a nutshell: the whole

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status of the ancient case of right action versus wrong — a case that will have to be brought to trial in the tribunal of man's soul, sometime or other, the evidence heard and weighed and a right decision rendered, if humanity is to go forward and not back. This has been done in individual lives already, and so here and there we find those who have made their decision — a soulful decision — and have enforced it by deed as well as word. In time to come it will be true of humanity as a whole.

It is such a simple, homely figure. Perhaps that is why Jesus called upon it. Let the line be cast into the river at just the point before our eyes — the present moment, the present duty — and the result is happiness, success, content: the waters yield their spiritual treasures. But let it not be so cast, let us put our minds on what we would like to do instead of what we have to do, and the great waters of opportunity yield us nothing. We go from them with empty hands, disappointed, out of tune, burdened with regrets, scorched with the hot fires of longing, a general grand misfit.

For we are all of us Time's fishermen, standing on the banks of that endlessly flowing River which is teeming with wealth of resource, teeming with opportunities for the soul. Those who are wise enough to cast their lines into the waters just in front of them, or in other words, who put their energy and attention upon the teeming, pregnant, waiting PRESENT MOMENT, upon the Eternal Now — to these are the treasures of Time, treasures that are above decay and corruption, for they belong to the incorruptible life. But those who ignore the present moment, the little bit of river just in front of them, while vainly trying to cast their line into the moments that are past or are to come: what is their reward? We can look at the world about us and at the world within us, and describe it for ourselves. Its name is Emptiness. It is only the very few, here and there, who perceive this apparently simple truth. Still fewer have the unselfishness and moral balance to translate it into terms of daily life. Yet these alone can know the magic of doing the duty of the hour or the truly magical results that can come from putting one's whole mind upon the present moment and letting the moments that cannot be helped, and the moments that cannot be foreknown, quietly take care of themselves.

Looked at in a study of the processes of mind, this unfortunate tendency to dwell in the past or in the future shows up as one of the most marked and discouraging characteristics of the present age. We do not find this noted in modern books of psychology, as a whole, though one or two are now touching the fringe of it. But even they give it no practical bearing on daily conduct; and to the Theosophist conduct is even more than the "three-fourths of life" it was to the Stoic Seneca: it is all of life on its own particular plane. Find the person who truly, honestly, under-

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standingly, simply, and with his whole heart, lives in the Eternal Now, without regret for what is past, without longing for what is to come, and Theosophy will say to you: *Here is a happy and contented person, an absolutely dependable person, one in whom Brotherhood is as much a living power in the life as fragrance is in the flower or light and warmth in the sun, who is measurelessly rich with riches that can never rust away.*

Of course if the world didn't need such as he — but how much the world does! And it is well for humanity that there are those who have this power in some degree, the power to put their minds upon the duty of the moment and live in the Eternal Now. We find them sometimes in humble station, the mother in her home, the teacher at her desk, the builder at his task; and sometimes we find them high in places of power, a mystery to the average, thoughtless mind, and the envy of those spend-thrifts of opportunity who will be sure to tell you that they don't see how it is some people have such luck! The student of Theosophy sees, for he has no time to envy anyone. To him such a point of self-conquest is no mystery for he has studied human nature and the laws of life, and the process is plain as day. Such power, honestly come by, is only the logical result of casting one's line into the waters exactly in front of one, in other words, of attending to the duty each moment or hour that is exactly at hand, and not the duty that is past — which no one can seize and perform any more than the fisherman can catch the fish that have passed on down the stream — nor the duty that is to come — which *now* has absolutely no existence.

So far as our true work in life is concerned, and our relations one to another, such an attitude of mind is a solvent for otherwise insoluble problems. It is one of the great keys that Theosophy is trying to place in man's unguided and misguided hands. It is the grand panacea for sorrow and despair that the whole past seems to be trying to give us in the sayings of all Wise Teachers and in the legends and traditions treasured for our profit against the day when humanity shall wake up. A word here, a picture or symbol there, an allegory further on, glimpses of true philosophy and the rest: they may be unlabeled but nevertheless there they are, shining with an inner beautiful light, and those who are not too ignorant or obstinate or blind can see them and see which way to go. We find the same thing in our great dramatic art and in our greatest books, and we would find more in them did we fully understand that these are something other than material for aesthetic enjoyment or an emotional spree, but that they truly have a message for daily life, for humble life and humble duties, and for every person, no matter how situated or where.

Take, for example, some of the legends of Czechoslovakia. One of these relates that things were falling into disorder in the kingdom of

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Čechie, and the people were becoming lax and quarrelsome, when Krok, the father of Libuše, came to the throne. Krok was versed in magic and knew the world's ancestral Theosophy, so that naturally his first task was to substitute for the quarreling and the disorder a spirit of Brotherhood and peace. The legend tells us that he did so by stating very simply that he soon "had each man's hand off his neighbor's duty and strictly upon his own." That is all, but surely that is quite enough, for it tells the story of the best process known for producing stability and peace, and a volume could not tell it better. It was the philosophy of the Eternal Now translated into daily conduct: each man in his place and not out of it; each duty in its place and not out of it: each man's hand upon his own duty and not upon the duty of another; it is the very essence of Universal Law. As the Bible tells us in *Ecclesiastes*, "there is a time to keep and a time to cast away; a time to weep and a time to laugh; . . . a time to keep silence and a time to speak"; and the *Bhagavad-Gītā*, which is older still: "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." It is part of the burden of that sublime and wonderful passage beginning "Thou grieveest for that which may not be lamented"—the indestructible, unprovable Spirit whose only point of contact with this earth-life is in the Eternal Now.

Many of the world's great allegories, and possibly most of its great dramas, have for their theme the catastrophe that comes about from ignoring the duty of the hour. An incident in the legend of Libuše, just referred to, stands out as teaching this fact between the lines. When the messengers came to Přemysl, the young plowman raised to princehood by the decree of Libuše, it will be remembered that they came not of the Princess' desire, who knew that the time was not ripe, but as a concession to the impatience of the people. They were not able to attend to their own duties but must plunge ahead into unknown consequences by taking on themselves the duties of leadership and decision which belonged to another. Přemysl, who was wise with some of the wisdom the Princess Libuše possessed, said to them as they came: "Pity is it that you came so soon. Had you only waited until I finished plowing this field, there would be bread in abundance for the people through all the ages to come. But since you did not, know that the land shall fall under famine again and again." And so it came to pass. Only a 'legend'—but there is a meaning here.

We find the same thing in the legend of Psyche, who could not attend to her business and wait the revelation of the god until the proper time should come, but must put her hands upon the duty of another with the result of invoking catastrophe. And so it comes that Psyche, which is but a name for the human soul, is doomed to wander the earth for ages, shelter-

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less and unloved, just as the soul of man has wandered, seeking that protective power of Love and Compassion which was its companion once, and then was sacrificed. Pandora could not keep her mind to her duty, nor could Fatima in that fantastic more modern version in the Arabian Night's Tales; and every child in the nursery knows what happened to Cinderella when she mixed up the time to dance with the time to slip quietly away. The legend of Kronos (or Time) devouring his children is another, showing how the children of men came to be swallowed up by catastrophe because Time's order was broken. They would cast their line into the waters too far ahead.

And so one might go on, tracing the same unlabeled teaching of the sacredness of the Eternal Now through the great literatures of the world and the long course of history, as well as through their epitome in personal experience. For this teaching is there and the records that contain it, whether we consider them fiction or fact, have a strange power of sinking into the mind. Once there, they become transformed, through the subtil alchemy of the soul, into a seed of spiritual perception. Sometime, some day, somewhere, that seed will take root and grow, and wheresoever it blossoms we see a transformed life.

But there is no need to multiply examples. Suffice it to say that the great aim of Theosophy is to prevent the sorrow and the catastrophes that come from ignoring the Eternal Now. When Madame Katherine Tingley founded the Râja-Yoga School she called it a "School of Prevention." It was born of her experience with the derelicts on Time's river — those pitiable human creatures that, ignorant of the laws and the meaning of life, are punished *by the attainment of their desires*. It was born of her compassion for the little children dragged helplessly along in their wake. It was born of her conviction that the methods ordinarily employed for the redemption of the broken-winged "hosts of souls" were futile, a mere patching-up or plastering over of effects while the causes far below were left undisturbed, festering centers of disease, ready whenever conditions would permit to infect the whole social system with the virus of disintegration and decay. The Râja-Yoga School was born of a conviction that methods absolutely new — new to our modern civilization, that is — must be employed if human life were ever to become the wholesome, balanced quantity that is the ideal of reformers but as yet is neither understood nor achieved.

And in working out her system, Madame Tingley gave a new meaning to the old adage, "Prevention is better than cure." She took the children with her right into the magic Kingdom of the Eternal Now. She taught them that they were divine and gave them a key to a complete understanding of their nature in the teaching that man is twofold: TWO not one,

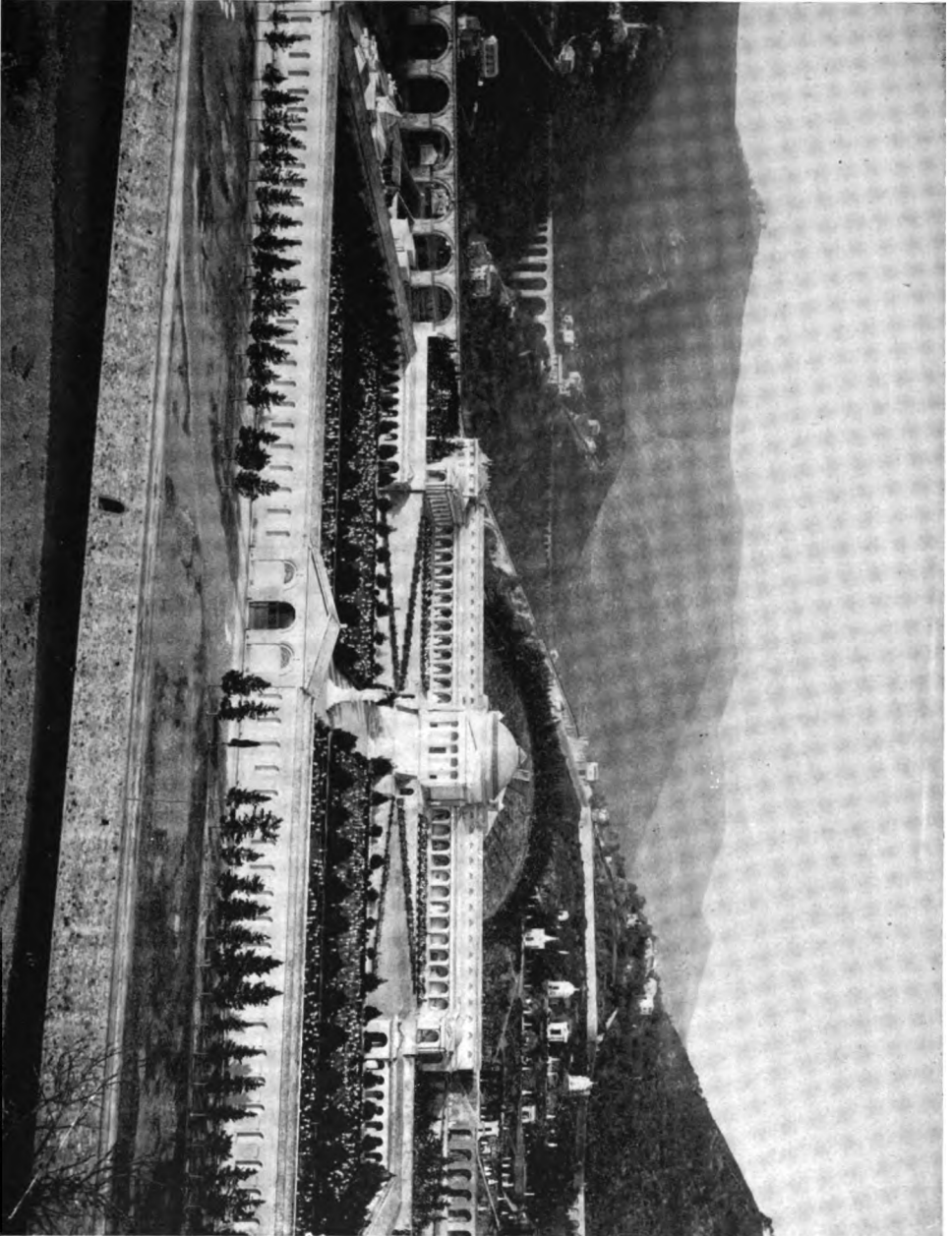
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a Higher Self and also a lower, a god and an animal within each human being, each of them striving for the mastery, one of them living in the land of '*mañana*,' the kingdom of failure and procrastination, and the other living with victory and joy in the land of the Eternal Now.

So it comes that one of the magic words in the Râja-Yoga School is 'Now.' *Now* is the time for self-control, not tomorrow; *now* is the time to conquer that rising jealousy or selfish indolence or dislike for what is duty; and *now* is the time to be strong and true and honest — not next month or next year. *Now* is the time to seize the opportunities that present themselves, for they are lost, perhaps forever, if let slip by. The result of this teaching is a group of children and young folk who are living a new order of life, whose habit of mind has practically nothing in common with the pessimism, gloom, and fear that weigh like an incubus upon humanity as a whole, shutting out the sunlight of hope and stifling aspiration. The Eternal Now may not be the only key to conduct, but it is a tremendously important one, and lacking it the life is bound to be disordered and chaotic.

But how about humanity, that is to say, the grown-up portion of it that includes you and me? We are no longer children; our habit of mind is fixed; there is no kindly Râja-Yoga teacher to show us the way to go. To such as these Katherine Tingley says, *Find the divinity within your heart, and then, in the light of it, begin to live in the Eternal Now.* But how shall we begin? Why, *by beginning.* How does a baby begin to see, to walk, to talk? By beginning. Strength will come with exercise. Knowledge will come with experience and effort, and Theosophy has guideposts of spiritual help all along the way. More than that, art, music, letters, all the richness of the mighty past will speak to us in a new way. The whole world will become our Teacher.

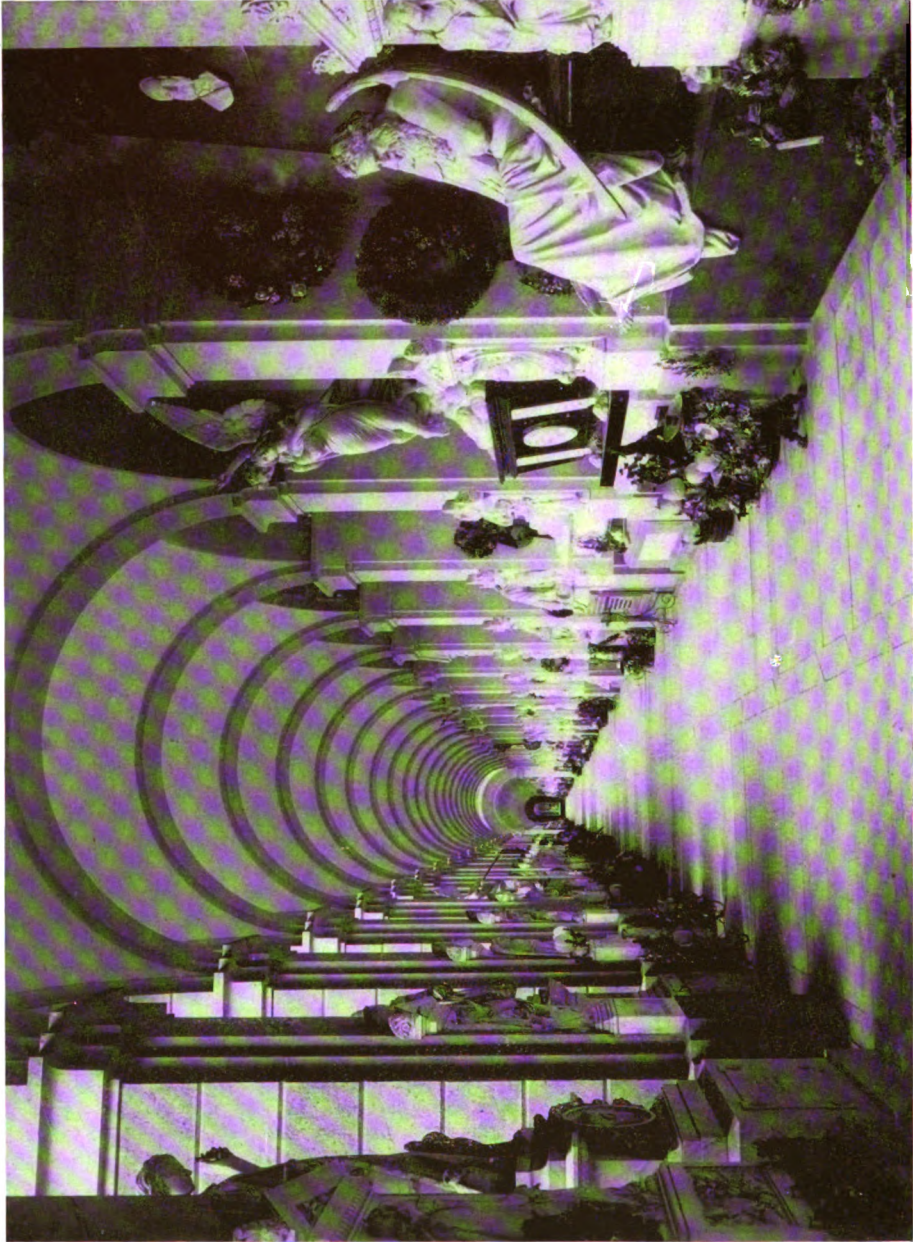
But nothing will avail if we do not resolutely start in. A child would never learn to talk if he waited for a treatise on the subject. And are we not all children in the language of the soul? If we resolutely do our part, help will come as we need it; we need have no anxiety about that. Our business is simply to start in — and then keep on. It may take patience, but what else, as the old Chinese teachers have told us, "is so full of victory as patience?" Day by day we will grow in the power to do the duty of the moment, in the power to shut out of our minds all clouds of regret and longing, those implacable enemies of soul-life. Day by day will grow the power to live in the Eternal Now, to take up each day's duties easily, quietly, simply, and seize the opportunities as they come. That is life's 'easy way,' in sober truth, and once we have determinedly launched our bark on the sea of this new life, which is so fruitful of achievement and so overfull of joy, we shall wonder why we hesitated so long.



PANORAMA OF THE CAMPO SANTO, GENOA, ITALY

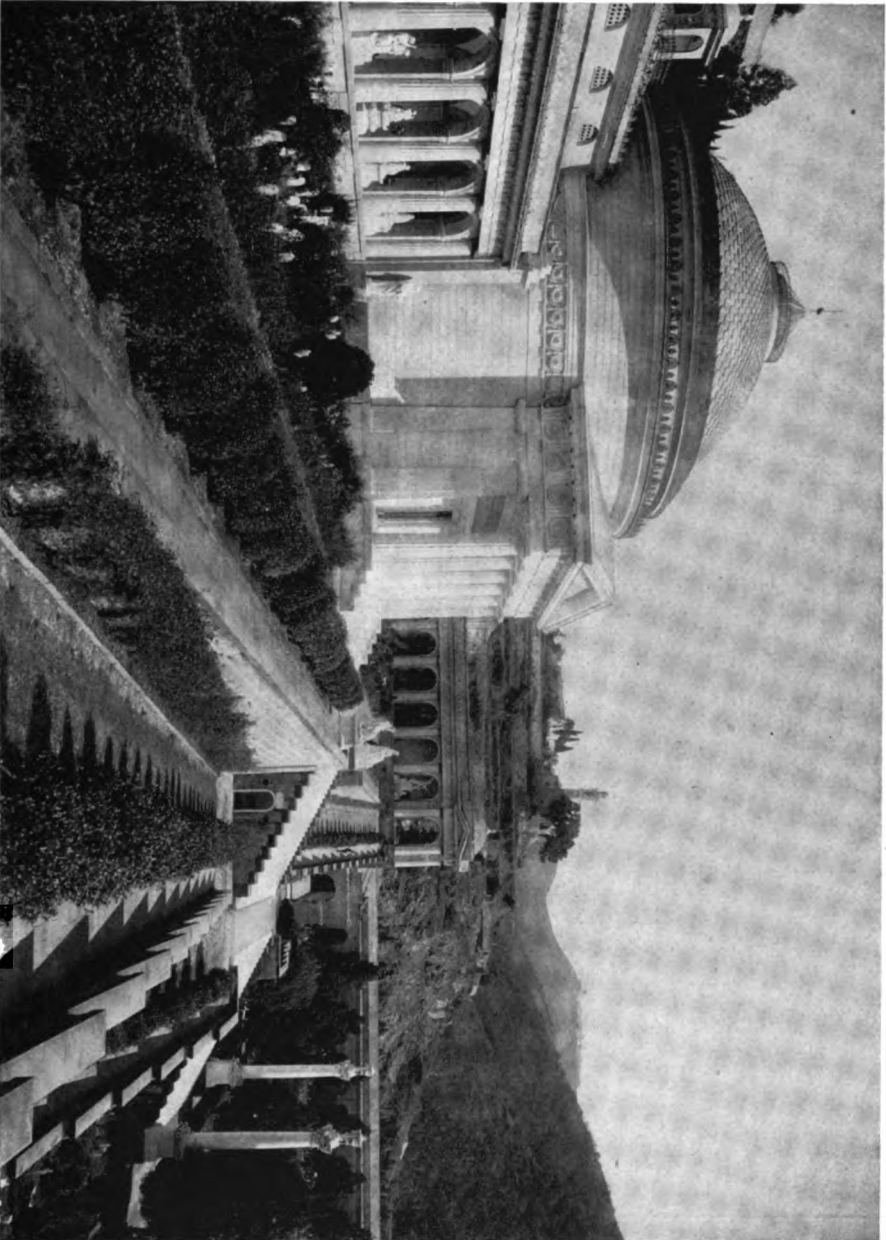
Lomaland Photo & Engraving Dept.

The Campo Santo or *Cimitero di Staglieno* is the most imposing City of the Dead in the world. From the great rectangle — 'God's acre' — stairways and broad walks lead up to highly ornate arcades, in the center of which rises a temple architecturally somewhat similar to the Pantheon.



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IN ONE OF THE GALLERIES OF THE CAMPO SANTO, GENOA, ITALY



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DETAIL VIEW OF THE CAMPO SANTO, GENOA, SHOWING TEMPLE AND GALLERIES



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STATUE OF CHRISTOPHER COLUMBUS, GENOA, ITALY

This stands to the north of the broad *Piazza Acquaverde*, the terminus of the magnificent *Via Balbi* which dates from the early seventeenth century. The statue was a tardy tribute to the genius whose discovery of a New World and whose initiation of a new type of civilization won for the city of his boyhood immortal fame.

THOUGHT-POWER OF ANCIENT EGYPT

W. A. DUNN

CHAPTER I

"The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans."— H. P. BLAVATSKY, *The Secret Doctrine*, II, p. 436

"How mighty must have been the parent nation of which this Egypt was a colony! In Egypt we have the oldest of the Old World children of Atlantis; in her magnificence we have a testimony to the development attained by the parent country; by that country whose kings were the gods of the succeeding nations, and whose kingdom extended to the uttermost ends of the earth."— DONNELLY

"I am yesterday, today, and tomorrow, for I am born again and again: mine is the unseen force which createth the gods. . . . I bring to its fulness the Force which is hidden within me."
— *Egyptian Texts*



CONVICTION is arising in many minds that the ancient world of thought has been misinterpreted by sectarian historians. It might even be asserted that historical interpretation does not so much present actual fact as it presents the intellectual tendencies of the historian, conditioned by the preconceptions and assumptions which constitute the mechanism of his thought.

This is especially true in respect to the dehumanized methods of research in vogue today. Historical and natural facts are subjected to an *objective* method of research that is carefully screened so as to shut off *subjective* insight of truth, both from the subject-matter being examined and from the executive thought of the one examining it. This objective momentum of modern thought accounts for the peculiar illusion that our intellectual capacity not only includes, but supersedes all thought-capacity of past epochs. There can be little doubt that this assumption is the true progeny of prevailing theories of evolution, to *reinforce* which it is *necessary* to prejudge our antecedents by assigning primitive conditions to the whole of antiquity. To believe that even a single race existed in the past on a higher civilized level than our own age would immediately nullify the materialistic theory of evolution. Hence, in order to assert our superiority over all that has preceded us, it is authoritatively laid down that evolution proceeds in a direct line from savage ancestry up to the present-day enlightenment. But a still small voice is occasionally heard that speaks with more power than all theories presented by objectively-conditioned science, namely: that all things move in circles, evolution into objective life being neutralized by a corresponding involution into subjective conditions. This is emphatically demonstrated in the growth and decline of *all* natural organisms, in the cyclic repetitions of the yearly

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seasons, in the rhythmic revolutions of the earth and planets, and in the successive rise and fall of civilized races.

In short, there is no evidence in nature that her evolutionary processes operate alone. Integration and disintegration not only apply to the growth and decline of every organism in nature, but even to bodily functions, such as intake and output of breath, the digestive processes, etc. In fact evolution, which means growth, imperceptibly passes into the involutory phase, and *vice versa*. Hence it is that an age that conditions its thought exclusively to objectivity (as is the case with the modern scientific method) is easily deluded as to the merits of previous epochs of thought which gave predominant expression to the subjective powers of the human soul, and its exalted status over the elemental forces of nature.

These facts suggest that historians commit a serious error in interpreting historical cycles of the remote past as if they revolved around, or led up to, the present age. This assumption of modern thought bears a strong family likeness to the discarded belief that the sun and planets and stars revolved around the earth as universal center. It might be said, therefore, that by getting rid of the notion that universal history revolves around the present age of thought, the door would be opened for consideration of the *subordinate revolutions* which the Christian era of thought continues to make around the subjective God of prehistoric thought and power, the afterglow of which is clearly reflected into the sacred scriptures and myths of the historical epoch. We might even believe that the truth which was once manifest upon earth when God and man were one, still exists on subjective planes of being as the real source of our spiritual determinations.

In respect to ancient Egyptian thought we have the unique advantage of having access to original religious texts which, says Dr. Wallis Budge, "*are known to have existed and to have been in use among the Egyptians from about 4000 B. C. to the early centuries of the Christian era.*"

The title which modern scholars have attached to ancient Egyptian writings is *The Book of the Dead*. This unfortunate title is utterly misleading. The Egyptians themselves called these writings "*Pert em hru,*" which words have been translated as "Manifested in the Light," "Coming Forth by Day," "Coming Forth into the Light." Dr. Budge points out that this title "had probably a meaning for the Egyptians which has not been rendered in a modern language," and one important idea in connexion with the whole work is expressed by another title, which calls it "The Chapter of Making Strong (or perfect) the Khu." As this word *Khu* refers to the eternal part of man and has been translated 'shining one,' 'intelligence' and such like terms, it would seem that the Egyptian texts refer literally to the development of *thought-power* per se, and that

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such development was enacted during life and not postponed until after death. This idea is reinforced by the fact that the Egyptians did not separate their notions of life and death, but throughout the whole of their long history blended and united the seen and the unseen in everything they thought and did. Moreover, the most pronounced expression throughout *Pert em hru* is *self-identification with the whole* cycle of the Gods, after learning their names and attributes. It surely does not call for deep insight to recognise this as a rational expression of individual effort to attain the highest spiritual powers — the personified gods only referring to attributes we term thought, love, justice, truth, and so on, all of which when attained make of man a superior being.

Now in seeking to interpret the Egyptian texts, it is important to remember that Egyptologists take it for granted that modern thought is in advance of the thought-capacity of ancient teachers. Hence the reason why the Egyptian religion is regarded as the product of half-savage men, in contrast, of course, with the enlightened men who interpret them. To give the Egyptians credit for knowledge to which we possess no clue would be to question the validity of the evolutionary doctrines of modern thought, and to advocate a spiritually developed ancestry for present humanity that contradicts and repudiates the savage jungle ancestry from which materialistic science claims we have descended.

In view of these facts, the modern attitude towards antiquity is distinctly swayed by the evolutionary theory. It prejudices before it interprets, making every past epoch of thought conform to preconceived theories having no possible relation to historical facts such as, for example, that every fundamental doctrine of the Christian religion had its purest and highest expression in Egypt thousands of years before the birth of Jesus. The data in regard to this fact will be presented later.

Historical interpretation, therefore, being conditioned by the *objective* preconceptions which actuate modern historians, cannot be said to represent the *subjective* powers of thought which actuated the ancient races, nor how they exercised those powers in establishing the permanent foundations of the great religions of humanity. The historical figures of Christ, Buddha, or Mohammed did not lay those foundations. They revived and gave a fresh momentum to religious doctrines that had always existed. At the very dawn of the historical epoch we possess evidence of the highest expression of religious thought. Is there anything, for example, that in modern thought suggests loftier spiritual insight than the following excerpts from ancient Egyptian literature:

"Is God invisible? There is nothing more apparent than God. God is intelligence, and intelligence is seen in thought. Look for God in creation; look for him in yourself."

— *Hermes Trismegistus*

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"Oh blind soul,
Arm thee with the banner of mysteries,
That in the earthly night,
Thou mayest thy luminous double see —
Thy soul celestial.
Follow this god-like guide,
He will thy leader be,
And holds the key of all existences,
For past and yet to come."— 'Call to the Initiates'

"God is One and Alone; and there is none other with him;
God is the One, the One who made all things;
God is a Spirit, a hidden Spirit, the Spirit of Spirits —
Unknown is his name in Heaven,
He does not manifest his forms.
Vain are all representations of him.
He is the Only One, alone without equal,
Dwelling alone in the holiest of Holies."

The main object of this essay is an attempt to demonstrate that the ancient Egyptian thinkers, instead of displaying ignorance of the laws of spiritual thought as is usually supposed, in reality expressed the truths towards which the modern world blindly gropes. The mode of thought embodied in the earliest Egyptian texts discloses this fact: that these ancient thinkers identified their intellectual beliefs with the inexhaustible forces of the Will. This practically constituted a unity of creative thought in which objective and subjective operations of the mind were *synthesized*. This means that the inorganic forces of the unseen realm of death, and the intellectual conceptions they formulated of external organic life, were so interblended in their thought operations, as to defy separation in their arts and sciences, or in the various aspects of their social and national existence. In short, they exemplified for all later races the absolute unity of the religious and secular aspects of human nature, a unity of thought in which all subjective and objective ideas that commingled in the field of human consciousness were co-ordinated into spiritual unity by THOTH, the God of executive thinking and of pure thought. This unity of Egyptian thought is indicated by Maspero in his work on *Art in Egypt*. He remarks on page 301 that: "The art of Egypt, like its literature, its science, its current civilization, was one with its religion."

As modern thought displays a continual antagonism between its idealistic and materialistic conceptions, it is apt to overlook the undoubted fact that the antique world did not base its knowledge upon intangible ideals in negative opposition to material interests, but upon some mode of thought in which the faculties exercised for objective perception were in complete identity with the subjective powers of the will. This, of course, is in contradiction with the modern condition of thought divided against itself in each individual brain, such as is demonstrated by an educated

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man possessing both ideal and material conceptions on a great variety of subjects, yet lacking the principle of co-ordination uniting all such segments into a superior state of Self-unity. But with the ancient Egyptian seers, everything goes to show that the actuating forces of life and death, of spirit and matter, of mind and body, were so interblended and interlocked as to constitute an inclusive mode of thought — an arbitrarily fixed line separating objective from subjective being absent. In support of this fact, Maspero states in his *New Light on Ancient Egypt*, page 60:

“The Egyptians, always occupied with the life beyond the grave, tried in very remote ages to teach men the art of living after death, and of living a life with the Gods resembling existence on earth. . . . To attain it, it was *necessary to take every precaution in this life*, and to begin by becoming attached to some divinity, able to protect those who acknowledged his sovereignty. . . . He *learned by heart* the chapters which gave him entrance into the Gods’ domain.”

Maspero also emphasizes the same idea in his book on Egyptian Art. He there refers to Egyptian sculpture as a “*combination* of hieratic idealism and realism to which it owes its most personal charm.” Again on page 296 of the same work he says:

“I have shown more than once in these pages that it [Egyptian art] did not seek to create or record beauty for its own sake. It was originally one of the means employed by religion to secure eternal life and happiness for the dwellers upon earth.”

These quotations immediately suggest that to interpret ancient Egyptian texts from either an ideal or a materialistic point of view will not unveil meanings that belong to the synthesis of the perceptive and executive powers of thought. It is a perfectly logical deduction to make (from the manner in which the Egyptians took “every precaution in this life” to realize the “art of living after death”) that the so-called *Book of the Dead* could be equally designated ‘The Book of the *Living*.’ It is highly probable that the practice of preserving the body after death was in large measure in correspondence with the care bestowed upon the body during life, the reason for this being that the human organism was regarded *as the abode of the Gods*. It would seem, therefore, that Egyptian texts relate to *synthetic ideas* that entirely supersede the contrasts operating in modern thought.

As Maspero indirectly suggests in the citations given above, the Egyptian mind was so constituted as to represent a co-ordinated condition between the bodily and spiritual forces. In other words, they thought, felt, and willed as if the Kingdoms of Life and Death were inseparably interblended. Indeed we know from a scientific standpoint, that such is the actual case in manifested life — the organic and the inorganic forces ceaselessly interchanging in every organism. Comparative thought arbitrarily separates these forces into so-called states of ‘life’ and ‘death’ as if they were separate in reality. This, of course, is the basic illusion at

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the bottom of all methods of *comparative* thought: idealism against materialism, spirit against matter, life vs. death, and so on. Surely it is a question of deep import to reflect upon the probability that at some previous epoch humanity possessed a co-ordinated power of thought that synthesized the various faculties at conflict in the modern mind.

The dualistic action of modern thought appears to have arisen from the Christian conception that spiritual life is an after-death state that cannot be realized in material existence. Although science and free thought both claim exemption from the restrictions which theology imposed upon our forefathers, it cannot be said that the old sectarian spirit has been dismissed also. The *objects* of belief have changed, it is true, but this cannot be said of the thought *method* which the Western world has inherited from 2000 years of ecclesiastical discipline. This is demonstrated by the separation of knowledge into more or less antagonistic opposites, such as idealistic and materialistic, religious and secular, theoretical and practical, life and death, spirit and matter, mind and body, organic and inorganic, subjective and objective, self and not-self, and so on, down the endless scale of contrasted opposites into which modern knowledge is divided. Now all these examples of the divorced opposites of present-day thought (despite the obvious fact that they mutually explain each other by contrast) clearly demonstrate their origin in their Christian prototype of a contrasted opposition between the 'heavenly' and 'earthly' attributes of human nature. Science has emerged so recently from its ecclesiastical birthplace, that it cannot be expected to have overcome immediately the *method* of thought inculcated for centuries — a method that merely contrasts, compares, and classifies, but seldom co-ordinates into higher conceptions, except in forms of abstract hypotheses.

But to the ancient Egyptians, no such pronounced division of thought can be attributed. On the contrary, we have every warrant for believing that their conceptions of internal and external existence were inseparably interwoven, and that they constituted an inclusive expression of executive thought which for at least 4000 years remained unchanged except for transient deviations — so firmly had the original impress taken hold of their minds. The only period in their long history to which the dualistic method of interpretation might be applied is that of immediate pre-Christian times, when Egyptian thought had departed from its original oneness into a division between real and ideal, and had thereby become negatively receptive to the Christian dualism which emphasized an ideal future state in violent contrast with the degenerate physical conditions which culminated during the reign of the Grecian Ptolemies. Hence the acceptance of Christianity A. D. 69 — the religion which sharply divides man into 'heavenly' and 'earthly' attributes, in direct opposition one to

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the other — a division of thought-power which persists to this day in our dualistic oppositions of knowledge.

Although in the long course of Egyptian history many dark periods of spiritual obscuration occurred, yet these passed without collapse, the old doctrines being re-established and "accepted," says Dr. Budge, "without material alteration or addition, by the priests and people of *all* periods."

Egyptian scholars, therefore, are subject to grave error in applying the modern mode of thinking (which operates as if thought had divided itself into opposing conceptions in the same brain) to an epoch when man *co-ordinated* his cerebral organs for acts superseding mere contrast of ideas. Modern physiology has done us the inestimable service of demonstrating that we think in different cerebral centers for the successive occupations that engage attention. Thus a formal language is exercised from one group of cells, voice from another, sight and hearing each from its own department. In fact there is no special mental function that does not operate from its own group of cells. There is little question, therefore, that the little bits of knowledge which the mind separates into contradictory contrasts, are lodged in different cerebral centers that are exercised more or less in succession to each other, accounting for 'successive states of consciousness.' Thus we feel religious at one moment, scientific at another, and so on from state to state. But in all this, a most momentous fact crops out, *viz.*: that physiology also demonstrates that those various brain-centers are united by connective tissue, hence the physical basis for thought (that rises to a synthesis of its various attributes) is already present in the body. The Spiritual Will, therefore, may be said to manifest itself through the brain exercised as a whole when all its organs are co-ordinated like instruments of an orchestra.

To understand properly this organic function of the adult brain, as the *necessary physical basis* for the all-inclusive action of creative thought, some consideration should be bestowed upon the enormous differences between being conscious of separate bits of knowledge (such as science, religion, ethics, business, and what not) and being conscious of *welding* all that the mind has stored into a single compound, as it were. This is what constitutes the power of a great general in welding the broken units under his command into a titanic force. Why then should not the same capacity be possible to an original thinker in synthesizing the diverse contrasts of his mind into organic oneness? The brain manifestly presents a physical basis for such a mode of thought; hence, what seems to be needed, is inner effort to think organically *in present time*, instead of in partial bits of knowledge distributed through *extended time*.

It is a matter of historical evidence that the Egyptian teachers comprehended but a single application of law (*viz.*, the Spiritual Will), equally

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actuating all conceptions of life and death, whether considered as in continuity with each other, or as co-ordinated in thought-operations of those who were full masters of their bodily faculties and functions.

It is illogical, therefore, even to suppose that a separation between ideas of God and of man (as we think and divorce the conceptions we each formulate of these things) can have application to a period of the world's history when such individual modes of thought were *not* exercised.

This monistic power of the Soul into which the initiates of Egypt *synthesized* their perceptive and motor forces, towers above the modern world of thought with its disconnected functions and capacities that lack the universal *co-ordination* which the ancient world unquestionably exercised. "The priesthoods of Egypt were," in the words of Dr. Wallis Budge, "always great and powerful organizations, and to all intents and purposes they directed the government of the country." And it is obvious that such could not have been the case, if the co-ordinating power which made Egypt the 'land of immortality' for upwards of 4000 years was not wielded by men fully endowed with invincible spiritual energy and true knowledge. This point will be emphasized later by quoting in full Dr. Budge's tribute to the priesthoods of Egypt.

To sum up: the mass of evidence that has been acquired in recent years enforces the conviction that the leaders of antique civilization possessed and exercised an all-inclusive mode of thought by means of which a man's material and ideal attributes were blended into superior states of self-unity; the national unity being the logical aggregation of such individual capacities. This at once throws meaning into the Egyptian texts which demonstrate man as exercising some such higher synthesis of thought-power over all his lesser attributes — adjusting them, as it were, as integral parts of his spiritual constitution.

(To be continued)

DEATH, THE ALCHEMIST

MONTAGUE MACHELL

(Student, Theosophical University)

EVERY fact, phenomenon, art, and science in the world has its two aspects — the open and the closed, the revealed and the hidden, the exoteric and the esoteric. Alchemy, the ancient mother of chemistry, may be regarded as the esoteric aspect of the modern science. I refer to alchemy as it was known in most ancient times. For Theosophy regards it as a practically lost science today and puts little faith in either the so-called science of alchemy or

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the exponents of that science. The real alchemists of ancient days were men of profound learning, high spiritual life, and an unswerving devotion to one ideal, the search for truth wherever it was to be found, a knowledge of the secrets of nature and the laws of the universe.

Indissolubly linked with their names is the great quest in which they were all associated, namely, the search for the Elixir of Life. Speaking of alchemy, H. P. Blavatsky in *Isis Unveiled* says:

"*Alchemy is as old as tradition itself.* 'The first authentic record on this subject,' says William Godwin, 'is an edict of Diocletian, about 300 years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might be consigned to the flames. This edict necessarily presumes a certain antiquity to the pursuit; and *fabulous* history has recorded Solomon, Pythagoras, and Hermes among its distinguished votaries.'

"And this question of transmutation — this *alkahest* or universal solvent, which comes next after the *elixir vitae* in the order of the three alchemical agents? Is the idea so absurd as to be totally unworthy of consideration in this age of chemical discovery? How shall we dispose of the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius, Geberus, Arnoldus, Thomas Aquinas, . . . and many medieval alchemists and Hermetic philosophers, assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars?" — I, 503-4

The quest of the ancient alchemists to apply the *alkahest* in the transmutation of metals was one of separating out the baser elements so as to reveal and free the essential element. H. P. Blavatsky quotes from Paracelsus and Van Helmont to show this:

"'The *alkahest* never destroys the *seminal virtues* of the bodies thereby dissolved: for instance, gold, by its action, is reduced to a *sale* of gold, antimony to a *sale* of antimony, etc., of the same seminal virtues, or characters with the original concrete.'" — *Isis Unveiled*, I, 191

Notice that there is no word here of the destruction of the original body but only a transmutation of it.

Having touched on the doctrines of the ancients let us now approach our subject from the other end, namely the modern scientific viewpoint. The object of doing this is to show that, say what we may and do what we may and research as we may, we cannot get away from eternal life and its mysteries. Life, life, life, it is everywhere, and the modern scientist with his marvelous capacity and equipment of investigation and analysis, having brought his investigations to the very latest point and subdivided matter down to electrons and corpuscles, finds before him at his last encounter — a yet more intense form of life!

The great quest of science today is to discover the origin of the material world — the great Wherefore of matter. To effect this discovery two principle methods are available: the Platonic and the Aristotelean — by working from universals to particulars and by working from particulars to universals. These two methods as they are pursued today seem to be also definable as the synthetic method and the analytic method. The

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ancient alchemists, I believe, belonged to the first, the Platonic school of research. They were men not only of profound learning in their own science, but also of deep spiritual character with a profound belief in and reverence for those truths and maxims handed down to them from still more ancient teachers, as part of that most ancient of all sources of truth — the Wisdom-Religion. They held in view, I believe, the grand conception of a Divine Plan in nature and certain great immutable laws which govern all, and which, studied and understood, give man the key to the lesser mysteries of organic structure and life. This conception they applied in cryptic and mystical language to the study and development of their science.

The modern scientist, I think it can be justly said, belongs to the school diametrically opposed to that of the ancient alchemists. He works to a great extent on the Aristotelian plan: from particulars to universals. His work is primarily analytic. Unwilling to accept anything on faith; for the most part at variance with religion; he is left dependent simply on those inductions drawn from results perceivable and demonstrable to and by the five senses. Along this line the achievements of the modern mind have been marvelous beyond words and have carried our investigators up to a point where they seem on the very eve of the discovery of the mystery they are seeking. But, as far as I understand the matter, Theosophy declares that they have reached the very point where they can no longer dispense with the spiritual conceptions and fundamental universals of the ancient Wisdom-Religion, which was the inspiration of the oldest and greatest of the alchemists. Indeed, these very principles as set forth and elucidated by Helena Petrovna Blavatsky in her master-works, *Isis Unveiled* and *The Secret Doctrine*, which are being ever more widely appreciated, and are a source of constant reference and enlightenment on the part of these same scientists. It is to be regretted that admission of this fact is so infrequent. But the fact remains; and her work it is which is going to be the connecting-link between the wisdom of the ancients and the 'New Knowledge' of modern science.

Once upon a time there was a world in which all the people were content to know merely that the universe consisted of a small number of elements in various modifications and combinations. Then as time went on the eternal questioning of the human mind demanded to know whether this really was all. Then there came into the modern scientific world a genius in chemical research and reasoning who took up a most careful study of these same elements. His name was Mendeleef, and as you know, by his study he grouped the elements according to their atomic weights in a regular order. By means of this grouping he was able to discover that certain gaps remained to be filled, which by their position

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in the table and their relation to the elements already discovered should have certain characteristics. With splendid intuitive vision and daring he prophesied the discovery of these elements and their nature — which prophecy was fulfilled.

The next query was: "Of what is an element composed?" This brought about the investigation of the molecular constituents of the elements and then the nature of the molecule. The molecule had already been divided into atoms. Then, however, came the further query, which we may formulate as: "Why is an atom?" And the 'because' of this query was — the electron, — which in the language of one of the most recent writers on the subject, Charles Gibson, "is nothing more or less than an electric charge in motion — a unit or atom of negative electricity." Speaking further of this last subdivision of matter he says:

"If this electron theory be true — then all matter is made solely of electricity. A little fellow once asked me if there was any electricity in him, and he thought it a huge joke when I said that he was made of electricity."

While we are on this subject of the nature of matter, let us quote from another authority who stands very high in modern research. R. K. Duncan in *The New Knowledge* gives us some very interesting facts regarding electrified particles in burning gases. He says:

"Pursuing our experimentation we discover that the conductivity may be removed by filtering the gas from the flame through a wad of glass wool, or by bubbling it through water, and also by making the gas traverse a space through which a current of electricity has passed,

"It is clear then that conductivity cannot be a mere condition . . . it is obvious enough that this conductivity must be due to an actual something mixed with the gas, something which can be removed by filtration.

"It is also obvious that this something — since the gas is perfectly transparent — must be in the nature of particles, and that these particles, which it must be remembered, are conducting particles, must be different from the particles or molecules of the gas in a normal state. The further fact that these particles may be removed by making the conducting gas traverse a space through which a current of electricity has passed shows that the particles must be electrified; and since, moreover, the conducting gas as a whole shows no charge these particles must be both positive and negative.

"We have been led then, to the discovery of certain electrified particles in the conducting gas. These particles are called *ions*, and the process by which the gas is made into a conductor is the ionization of the gas."

From this discovery the writer leads his reader through the details of the analysis of positive and negative ions, the discovery of the velocity of their passage through the air — a matter of some 90,000 miles a second, their mass, which is 1,000 less than the mass of an atom of hydrogen, the lightest gas known. The negative ions have been termed by the writer *corpuscles* and it is upon these corpuscles that he has lavished the deepest study and research. Summing up all his discoveries in this line and the deductions drawn from them the writer of this article says:

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Wisdom-Religion and perceive that one infinite law holds man and the universe in its keeping; that that law is spiritual and the universe had a spiritual origin — as the sacred books say: “The Eternal Thought in the Eternal Mind.” And again in the *Bhagavad-Gîtâ*, we read:

“I established this whole Universe with a single portion of myself, and remain separate.”

And through it all runs one single thread, the thread of Progress — of Eternal Becoming. Never end or finality but constant change, eternal transmutation. And at the head of all stands Man. Man the creator, Man the prototype, Man the ruler. And shall man be denied part in the universal law? Shall he spring into life with the oak, be smitten and disappear to return no more whilst the oak goes on growing through summers and winters, dropping leaves and seeds, springing into new life with the reviving spring?

Not so. Death the Alchemist comes to perform the divine transmutation. And as he finds his materials perfect so he effects a perfect change. To what degree of perfection this mysterious transmutation shall be effected lies with each one of us. Yet how is it possible that it shall be carried out with any degree of perfection when the individual approaches it in ignorance and because of that ignorance, in fear? In the alchemical process it requires all the skill of the alchemist, coolness of brain, steadiness of nerve, perfect repose and poise and concentration, to bring about the perfect process. In the individual the real transmutation can only be carried out in the light of real preparation and real understanding of one's self and the process to be undergone. It is not a thing of dread, a terrible nightmare. Fear has no part in it and in it is nothing to cause fear. Death as such has no place in the scheme of nature — it is but a creation of the mind of man.

The death that is to be feared and shunned by us more than all else is that living death which comes from the stagnation of the spiritual life in man. It comes and it grows with the indulgence of the lower appetite for the dead things of life. Look about you and you may see this living death. In every great city are the thousands crucifying the Christos within them, allowing the heart-force and the spiritual energies to die in them. Where greed grows with gratification, where heartlessness increases with indifference of the welfare of one's fellows, where morality is disappearing before the constant indulgence of unwholesome desires there death is at work, and in those natures the mysterious transmutation becomes little more than physical dissolution and the final release of whatever trace of the spiritual pilgrim still dwells in the violated sanctuary.

But the real death is a sacred mystic process of liberation — the transmutation of the mortal pilgrim into the immortal soul — the dis-

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solving away of the earthly impurities and the liberation of the living gold. Like all the deepest truths of nature, Death is a paradox, and apparent destruction must take place in order to create or bring to life that which in life was hidden. Man passes through the portal of death that he may enter the portal of a spiritual life. There, according to Theosophy, he abides for a space in perfect peace and rest, to return once more through the portal called Life to begin earth-activities.

And as there is a science of life, so there is a science of death. He who knows the first is more likely to understand the second. According to the Theosophical conception of death, perfect peace and quiet and harmony should surround the passing soul. That moment of transition is also a moment of retrospection. H. P. Blavatsky says in *The Key to Theosophy*:

“At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshaled before him in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

“INQ. Does this happen to every one?

“THEO. Without any exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

“INQ. Is there anything corresponding to this before rebirth?

“THEO. There is. As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn onto earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them, and sees futurity, because it is between Devachan and rebirth that the *Ego* regains his full *mānasic* consciousness, and re-becomes for a short time the god he was, before in compliance with karmic law he first descended into matter and incarnated in the first man of flesh. The ‘golden thread’ sees all its ‘pearls’ and misses not one of them.”

The *Ego* should be free to enter the spiritual life unhampered by the confusing influence of selfish and unrestrained grief on the part of those present. For selfish it is in the last analysis. For he who understands the meaning of life and death and realizes what is happening in this glorious transformation, cannot but know that there comes to the loved one who is passing out a peace that passeth understanding — the peace of freedom from the burden of physical life, the peace of liberation and repose for the soul in its own realm. How complete that repose shall be, how perfect that release shall be, how untroubled shall be the passage from the one state to the other depends very largely upon the thought-atmosphere in which it takes place. If then, you really love this immortal one who has passed through initiation, will you not rather show that love by giving him the benediction of a perfect release unrestrained, will you not help him on his new way to find that calm, independent rest — the

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glory of real spiritual freedom? Will you thrust your personal feelings and grief before him, hang weights on those wings and hold the loved one back from his appointed rest? If you do this, without effort to restrain it, then your love is for yourself rather than the one you appear to mourn. No: knowing that change is the universal law for all save the innermost heart of man, which change cannot touch at all, and knowing that your love is dedicated to that which is changeless, and knowing too that as this law of change demands a release for the soul from mortal existence, so it also requires it to return again in mortal form, have faith that your strong love and trust are as immortal and unchanging as the source from whence they spring and must bring you again to the one you love. Hold to this faith and let the great Alchemist Death perform his perfect work. Lend him the sacred flame of an unselfish love and with the universal solvent of SILENCE he shall perform his perfect work — dissolve away the mortal earth and transmute all into that spiritual gold that is of eternity.

“The One remains, the many change and pass:
Heaven’s light forever shines, Earth’s shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of Eternity.”

LESS TO LIFT

G. K.

“Let us consider a Soul — not such a one as is immersed into the body, having contracted unreasonable passions and desires, but such a one as has cast away these.”— *Plotinos*

HELENA PETROVNA BLAVATSKY pointed out years ago that analogy was one great key to the higher understanding of life and Nature, that there is unfailing analogy between the outer and the inner life always, and that to study it is to light a lamp.

“There is so much opposition!” is a wail occasionally heard from scattered directions when new or wider work for humanity is attempted. There is something to be said from that point of view, of course, for life is a mired wheel in many aspects, and any humanitarian effort has some opposition to face. Yet it is a singular fact that this wail is never heard from those who are pushing the mired wheel hardest and most intelligently. It comes only from the quota who are themselves mired — in discontent, in jealousy, in some form of indolence, in mental fogginess, or carrying along with them some sleeping ambition which may really be very much awake — and yet who may be sincerely anxious to help the world.

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This looks like a hidden mystery; but the observer whose first concern is to be honest with himself, soon sees that the 'opposition' which is such a bugbear is not so much in the things one meets upon the path of service, as in the luggage one carries along.

The runner who would reach the goal strips before the start. The swimmer who sees a child helpless in a mad, torrential stream knows that time consumed in divesting himself of garments may spell the difference between one life saved and two lost. The climber up a mountain, if not a wilful novice, leaves his *impedimenta* below. How well we know that it is not the opposition of outer things that works defeat to the ignorant, however well-meaning, but the senseless stuff they carry, the luggage they have to lift. And in the inner life, is it not just the same?

Yes, there is opposition: the tempest, the tide, the adverse wind, the force of gravity, the anguish of fatigue, the limitations of the human frame. And these are all correspondent to what one meets along the mystic Path of Life. The wild beasts of mountain-passes are but outer analogies of the wild, even personified, forces of passion and desire, demon guardians of this or that portal, and they must be vanquished as the only condition of the Step Beyond. But the traveler who is prepared for the undertaking knows that there is nothing to worry about and little to fear, if only he is prepared. And preparation in the main consists in laying aside personal luggage, in stripping off as a runner strips off his garments all those darling but useless encumbrances that so weigh down the Soul.

There is nothing the matter with the Path; it is all right. The difficulty is in ourselves. We are not exactly honest. We think a compromise will do. We make a bold attempt at stripping off the garments of desire with one hand, while holding them on tight with the other! That never brought anyone to the goal. Victory does not depend upon our having less to *meet*, but less to *lift* as we go along.



“THE true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen.”— *William Quan Judge*



NEAR KIANDRA, ON THE SOUTHERN TABLELANDS OF NEW SOUTH WALES,
. CALLED 'THE ROOF OF AUSTRALIA'.

These natural upland plains are covered with snow in winter.



Lomaland Photo & Engraving Dept.

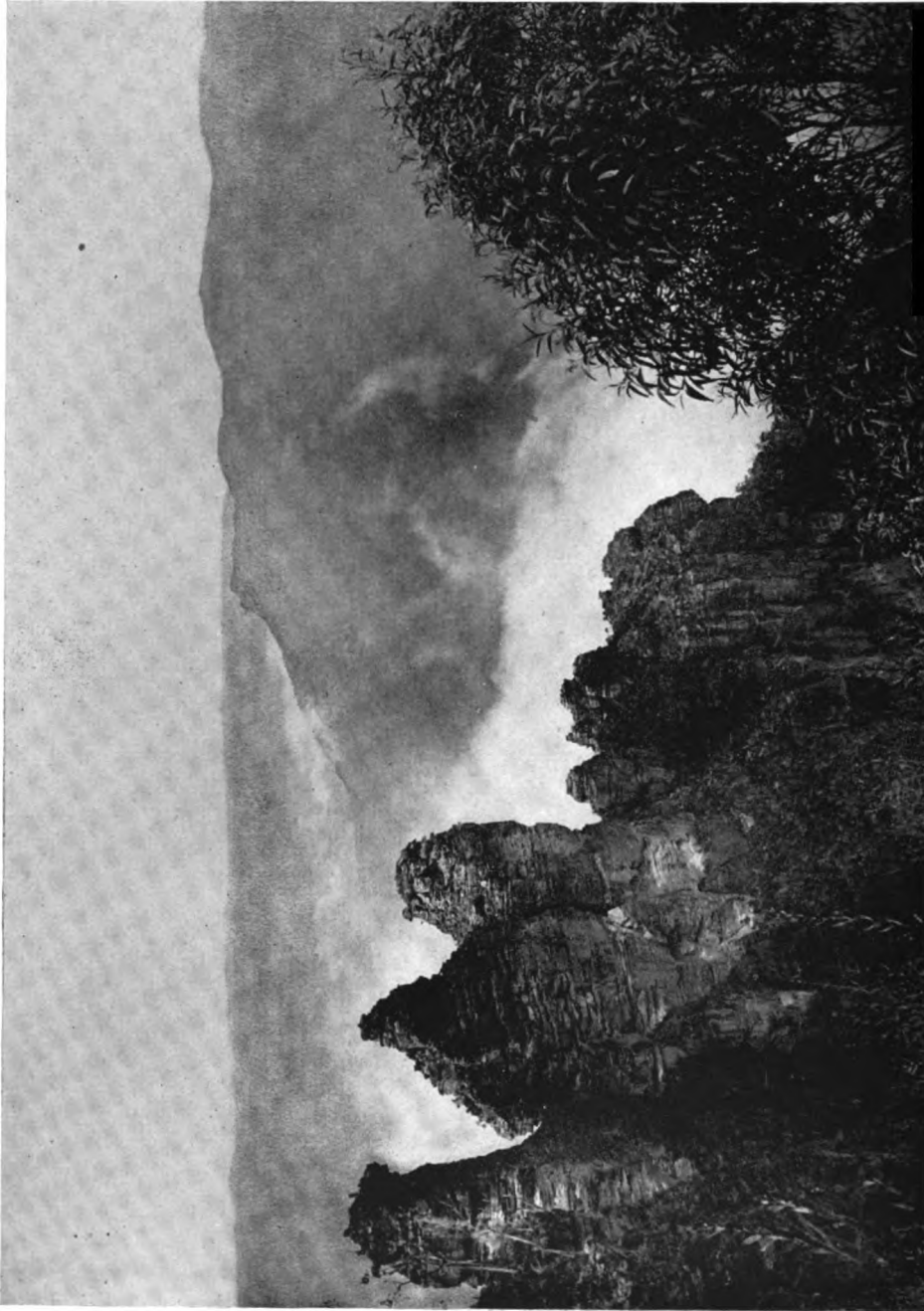
YARRANGOBILLY RIVER, SOUTHERN NEW SOUTH WALES, AUSTRALIA

The resemblance to the scenery of South Wales, from which was derived the name *New South Wales*, is borne out by residents at Point Loma familiar with the enchanting hills and valleys of old Cymru.



Lomaland Photo & Engraving Dept.

A SPARKLING TROUT STREAM AT YARRANGOBILLY, IN THE
SOUTHERN MOUNTAINS OF NEW SOUTH WALES, AUSTRALIA



Lomaland Photo & Engraving Dept.

CLOUDS IN THE JAMIESON VALLEY, BLUE MOUNTAINS, NEW SOUTH WALES, AUSTRALIA

To look out from these heights is like gazing on another world some two thousand feet below, and it is not unusual to be able to look from above upon a thunderstorm raging beneath.

ONE

E. J. Dadd

AS I, the sea-mist, drifted through the vale,
The glistening dew, myself, forsook the grass
And quietly mingled with the earth.
— In me, the soul, a song of beauty rose.


As I, the sunbeams, pierced the misty vale,
The dripping grass, myself, awoke from sleep,
And gleaming answered to the radiant dawn.
— In me, the soul, a song of joy arose.

As I, the sea-breeze, gaily swept the vale,
The pluméd grass, myself, along the bank,
With velvet undulations softly bowed.
— In me, the soul, the song of life arose.

*International Theosophical Headquarters,
Point Loma, California*

THOUGHTS ON UNIVERSAL BROTHERHOOD

E. L. N.

FTER a long sweltering day in the train, the cool of the evening had come at last. The night-breeze, that blew in through the windows, began to revivify us, and we breathed freely once more, after the strain of the heat and dust of the day.

Next to me sat a young woman with whom I had had some pleasant conversation during the afternoon. She glanced at me, and smiled, and as though she had caught my thought, she said: "I have just been looking round at our fellow-passengers, and the idea came to me of how wonderful they are; each one of them a little world to himself, within the great world, of which each one is only, more or less consciously, a part."

I smiled back at her.

"How grand a thing it would be," she continued, "if we could, all of

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us, for just one moment, open out our range of vision and catch a glimpse of those grand vistas beyond the limits of our usual thought and feeling."

"Yes, indeed," I said. "Are we not all just prisoners, shut up voluntarily within the narrow boundaries of our personal opinions and desires?"

"Perhaps," my companion continued, "a vision of larger issues and wider aims, beyond the confines of mere personal considerations, might carry us out into a larger life and as a natural result, the greater would take the place of the smaller that now seems so all-important, so momentous to our limited vision. We should gain a new sense of proportion and events that before appeared so completely to fill our horizon would become to us mere passing incidents along the pathway of our lives."

"Have you ever heard," I asked, "of the great Theosophical teacher and leader Mme. H. P. Blavatsky? She said that life is 'a series of awakenings,' and it is just such experiences that help us gradually to realize the true grandeur and meaning of life — the life of the flower and the bee, of man and of the Universe, all governed by Law, unalterable and unchanging in its perfection of adjustment. Everything, however small, however great, has its allotted place, and is related to each and to all, an indispensable part of the Great Whole."

"Yes," said my fellow-passenger, "life is like a Chinese puzzle, I suppose. We have to gain a larger vision to see how each part fits into its own proper place — it could not possibly fit into any other — and when each has been set where it belongs, properly related and unified, as it were, we will see the picture complete, the Divine body of the Supreme, and be able to understand the purpose of our own lives and their relation to the lives of others, who at first sight seem so separate and apart from us."



"THE Higher Self presides over a Higher Court of which the personal self knows nothing. It is cognisant of laws of which the personality is not aware. It is cognisant of facts which the personality has misinterpreted or forgotten; and from the vantage-ground of this superior knowledge it renders its decree. That decree, added to what the mind has done on the level of the personality, added to the justice arrived at by the mind alone, perfects it. Thus, justice and mercy are one, for this higher realm is the realm in which mercy presides."

— IVERSON L. HARRIS, Professor of Law, Theosophical University

THE INHERITANCE

R. MACHELL

THE night was stormy and the wind howled pitifully in the chimneys of Crawley manor; it moaned among the elm-trees that stood guard around the house, almost drowning the more distant roar of waves. The window-shutters rattled now and then, and a branch thrashed the wall persistently, as if attempting to attract attention. But inside the house the stillness was only accentuated by the storm, and Mark Anstruther sat listening dreamily to the wind, and looking into the fire, with his mind passively reflecting pictures of another land mirrored in a lake of memory over which his thoughts hovered like birds that flitted here and there at random, and lost themselves in fog-banks of forgetfulness.

The house itself stood like a rock that had outlived innumerable storms and was at last abandoned by the tide of life that ebbed away and left it high and dry on a deserted shore. It seemed to have outlived its own traditions. Certainly its present occupant had no place in the history of the house and yet he had much in common with it. He, too, was a derelict and had weathered many a storm. He too was built for endurance, and like the house he had grown old unostentatiously. In fact they fitted one another so well that it was hard to say whether Mark Anstruther belonged to Crawley manor or Crawley manor-house belonged to him.

He certainly was master there, and it was generally supposed that he had been partner to the late owner and had obtained the property from him: but his advent had passed almost unnoticed and he had established his claim to the small estate to the satisfaction of the family in charge and without opposition from any other claimant, so that his occupancy was a well established fact almost before his presence there was known to the few cottagers around. He was a silent man, who meddled with no one, and did not invite conversation at any time. Indeed he was more reticent than Jonas Micklethwaite himself, who managed the little farm — if it could be dignified by such a title — and who referred to Mark as “the squire,” in deference to his superior education and independent fortune.

The nearest village was five miles away; the land was so poor that it was mostly uncultivated. Crawley manor possessed the poorest soil of all; but the Micklethwaites were careful people who thrived where others would have starved, and who kept to themselves; so that they had come to be regarded as hereditary guardians of the deserted house;

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and when they accepted the new squire as master of Crawley, the general opinion was that there was no more to say about it. It was rumored that Captain Cayley, the late owner, was dead somewhere in 'furrin parts.' He was a mysterious man, scarcely remembered in the neighborhood, and had gone away many years ago, a ruined man, with a bad reputation, and the last of a family who had made a name for themselves by their eccentricities and general lawlessness. There were people at Winterby who still had tales to tell of Crawley manor in the old days, and of the wild doings there: but all that was in the time when smuggling was a gentlemanly occupation, and piracy was not regarded as discreditable, if conducted with discretion. The Cayleys were always gentlemen, and that was about the best that could be said for them.

There seemed to be no mystery nor eccentricity about the present owner, who apparently had a good balance at the bank and paid his way punctually. He took no part in local affairs, and never went to church; such matters were left to Jonas who called himself farm bailiff, and who maintained the respectability of the manor by an occasional visit to the parish church at Winterby, and a more regular attendance at the weekly dinner known as a 'farmer's ordinary' held at the Royal George on market-days, returning with a high color in his cheeks and a thickness of speech that testified to the quality of the old brown brandy supplied to the diners on those occasions of solemn sociability.

That old brandy was of the same brand as that which glowed in the old cut-glass decanter that now stood on the table beside Mark Anstruther and caught the gleam of the firelight. It had come from a cellar beneath the house, a cellar large enough to store a shipload of such barrels as the few that still testified to the former habits of the wild Cayleys. The greater part of that illicit depot was closed and forgotten now, and only Jonas had access to the part in which the last of the stock was stored. Smuggling was a thing of the past and the old stories were now generally disbelieved, so that the cellar remained a secret and Crawley manor was a respectable house. But the brandy sparkled in the firelight with a glee that seemed to suggest no loss of vigor.

It was not of smuggling days that Mark was dreaming as he listened to the storm outside — he was not a Cayley. His thoughts were far away, though he still heard the howling of the wind and the thrashing of a branch against the window; but the house in which he saw himself was very different, and the roar of the waves had changed to thunder among the mountains. The deserted house had been a Californian miner's shack, and the trees around it were cottonwoods, willows, and live oaks, such as never grew at Crawley.

The room in which he sat was bare of furniture, and he was not alone,

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for on the floor upon a bed of rushes and old sacks, lay a man: the rain came through the roof and there was no decanter on the table. There was a fire on the floor and the smoke escaped easily through the ruined walls. There was no lack of ventilation.

He saw himself sitting there gazing into the fire and seeing pictures; there he saw, as with his own eyes, the pictures of another home that flitted through the fancy of that other self. The pictures in the fire were confused, and the home that he saw there seemed very far away now: but the ruined shack and its occupants were vivid in his memory. His actual surroundings dropped out of sight, and for the time being, he felt himself back in California musing on the ruin of his life. He heard the moaning of the man upon the bed, and turned to look at him, an ugly sight enough, a dying drunkard in a ruined hovel; and the rain that dripped upon the floor. He forced himself to look upon the miserable object as a fellow-man, but he could barely realize that what lay there had been his partner, so unhuman did it seem. The sense of solitude oppressed him, but it gave place to a strange feeling that there was some one outside waiting to come in. He knew it was no ordinary visitor that hovered near who, by his presence, gave a new significance to that miserable wreck, that mockery of man. He fancied it might be the soul, that had been so long waiting for release from its association with the degraded creature, who had done all he knew to break the bond between them. The last act of the long tragedy was being played there in the silence. The storm was over; the fire had burned down; dawn was at hand.

The watcher shivered as the daylight crept into the room; he rose and looked attentively at the thing upon the bed. It lay still. Something had happened; the air seemed purified; the rising sun was calling to the earth, and up there on the mountain the bare rocks glowed like a crown of jewels set on a skeleton. The glory spread; the sordid earth seemed to be all transmuted into light, even the watcher of the night was for a moment almost conscious of his own divinity. Something had happened. A soul had been set free, and a new day had dawned.

The man was anxious to be gone; he felt no sort of obligation to the dead; and out there in the open the day was calling. He turned to take a last look at the man who had almost dragged him down to his own low level, cheating him into the bargain, and whom yet he could not hate, as most men did who once had called him friend. Although he could not pity him he could not curse so miserable a thing as that which lay there.

Something in the attitude of the dead body caught his attention and he saw that one hand was clasping a pocket-book tied up with string. He stooped to take it, thinking it might contain some true record of the

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man's actual history that might be interesting later. It could be nothing of value else it would have been gambled away ere this. But he sardonically accepted it in lieu of payment, being all there was to take, and laughed to think of his old dream of a great inheritance that should one day be his to compensate for all the disappointments of a singularly unsuccessful life. He put the package in his pocket without opening it and left the rotten shack, which seemed a fitting tomb for such a corpse, only staying long enough to close the door against the wandering coyotes.

The picture vanished: Mark Anstruther leaned forward in his chair to stir the fire, but stopped to listen. He heard voices, men's voices; and he wondered; for visitors were rare at Crawley. He recognised the voice of Jonas, and rose to meet the men who were in the passage that divided the house from front to back. Jonas began a laborious apology for the intrusion, but was cut short by the master of the house, who bade the men come in to the fire and get warm. Jonas stood back to let them pass, and Mark Anstruther looked curiously at his visitors as he greeted them. Big burly men they were, easily recognisable as coast-guard's men. Mark glanced at them suspiciously, remembering the secret cellar and the store that it still contained. He saw them looking at the decanter and he promptly set glasses on the table, filling them generously before asking the strangers what their business was.

The men showed no embarrassment in accepting the hospitable invitation to drink and asked no questions as to the history of the liquor; but explained that there was a ship on the rocks close by, driven up against the cliff, where she was in no immediate danger, but in a most uncomfortable position so long as the storm lasted and the tide was high; for she was swept by the waves from stern to stem and the damaged hatches let the water in below. The crew could shift for themselves well enough; but there was a woman on board, a lady, who was in a bad way. The captain wanted to get her housed on shore, but said that he could not be responsible for the cost of her keep, as she was not a passenger, but just a waif picked up from another wreck, too sick to give an account of herself and apparently without money. The owners of the ship could not be counted on to do more than the captain had already done; and as the manor was the nearest house, the coast-guard's men had offered to inquire if the people of the house would take her in.

Mark promptly told his housekeeper, Rebecca Micklethwaite, to get a bed ready and a fire in the best bedroom. But Rebecca took things into her own hands and ordered Jonas to harness up the mare and take a rug along, while Mark bade the men wait for him and filled their glasses again before he left the room to get his storm-coat. When he was gone one of them lifted the decanter and held it to the light, nodding his head

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slowly as one who knows what's what. But he made no comment.

The road wound along a gully that was now a torrent, a rough road at the best, but it was the only one to the beach; for the cliffs were high and steep, and there was little traffic to the cove since the end of the smuggling industry, and the departure of the last owner of Crawley.

The schooner lay jammed against the mouth of the gully almost blocking it, and the waves striking the rocks shot up the face of the cliff and fell in deluges of spray upon the deck. The tide was not yet high, and if the storm increased the schooner would be in a bad case. The captain, however, was optimistic; all he asked was to be rid of his lady passenger; and he declined Mark's hospitable offer of shelter for himself and crew. He said his ship was safe as if she were in dock, though certainly it was no drydock.

The sick woman was well wrapped up and safely put ashore. She seemed utterly exhausted and said nothing. They laid her in the cart, and Mark sat beside her as Jonas piloted the mare along the gully led by one of the coast-guards with the lantern. She was so frail a body, Mark thought she could be no more than a child; and he wondered what strange story had its climax here.

His own life had been so checkered that nothing now seemed strange to him, unless indeed it was the calm monotony of his life at Crawley, where for the first time he had been able to gratify his love of peace and solitude.

The old saying that "adventures are to the adventurous" seemed utterly untrue to him. No man had less of the adventurer in him than Mark, if his own estimate of his character were to be accepted. His had been a life full of unsought adventures. Certainly he never claimed them as a part of his own life: he regretfully found himself involved in other people's adventures, but always with an inward protest. It was against his will that he first ran away to sea, to escape blame for another man's 'mistake.' He would have rather faced the charge; but he knew that he would have to tell the truth, and so to have involved the woman he loved, as well as the brother who had done the deed. He had no wish to be heroic: he merely dreaded the scandal and took the easiest way out of it, which was of course the surest way into the responsibility that settled on his name and shut him out of home and hopes. And so it had been all along the path of his adventurous existence. When Crawley manor fell into his lap he seized the opportunity to realize his great ideal of commonplace respectability. It was so undesirable a piece of land, in such a desolate region, that none would want to oust him. If any one had seriously questioned his title to the place, he would have let it go without a thought of contest. Its value in his eyes was just its undesirability.

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He had been very happy there, the loneliness was so delightful, and yet he never questioned the propriety of this unknown ship's captain calling upon him to take up the responsibility of a still more unknown and doubly shipwrecked guest. He accepted her, as he had done the rest of the strange things that came into his life, as unavoidable necessities in the scheme of destiny, from which he still dreamed of a possible release when he would drop peacefully into the longed-for haven of the commonplace.

When the party reached the house they found Rebecca waiting for them with another lantern. The shipwrecked woman was carried in as if she were a sick child and laid upon a sofa in the sittingroom. Then Rebecca took charge, and turned the men out into the kitchen. The coast-guard cast a regretful glance at the decanter; and Mark sympathetically caught his thought. Leaving the man to warm himself by the fire he found a basket and proceeded to pack in it a couple of bottles of the old brandy, thoughtfully drawing the corks and half replacing them. This he confided to the care of the coast-guard for the captain of the schooner, and after administering medicinally a good stiff glass of hot grog to counteract the effects of the soaking rain, he let the man go to rejoin his companion who had remained near the wreck. Then he took off his heavy boots, hung his dripping ulster over a chair in front of the kitchen fire and sat down to wonder a little at this new caprice of fate.

Wrecks were rare at Crawley, though common enough further up the coast, and no ship had chosen that spot to land a passenger or a cargo since the old smuggling days, and none had been driven ashore there. It seemed to Mark that his fate was strong enough to bring unusual occurrences to him in spite of his deep desire for peace and quiet. He wondered who this most unwelcome visitor might be, and then began to worry lest she should lack proper comforts. Would Rebecca treat her properly as a guest, and not make her feel unwelcome in the house? She was a silent woman, with an austere manner, was Rebecca, but with a good heart.

Then his thoughts turned to the schooner, and he wondered if she was as safe as the captain thought. The tide was not yet full, and the wind seemed to be rising; also it had veered. Mark was not easy in his mind about the ship, and when Jonas came to inquire if he was wanted any more, he called the bailiff in and told him of his fears. Jonas too had his doubts — he generally had doubts, that was his form of wisdom — but he thought the captain knew his business, and it was not for a landsman, to put his opinion before that of a seaman. To which Mark replied that sailing a ship is one thing, and taking care of her when she goes ashore is another, and probably it was the first time such a thing had happened to him. Jonas was of opinion that the sea was getting

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rougher and that he would not care to be aboard the schooner, for the rising tide might lift her off the rocks and dash her to pieces in a very short while. So they sat sipping their toddy till the hour for the turning of the tide was past and neither of them cared to go to bed without knowing that the crew were safe.

Mark wondered if that brandy was a good counselor to send to men in such a position. Then he reflected on the exuberant gratitude of the coast-guard when he received the basket, and he thought it possible that it never reached the captain's hand at all: in which case the two guardians of the coast would be, by this time, in a parlous state.

Finally he decided to go and satisfy himself, and Jonas would not stay behind. So they took lanterns and went back to where they had left the schooner.

The rain had stopped, but the wind was wilder than before and had gone round. A dark cloud hid the moon, and the schooner was not visible. Suddenly the moon broke through the clouds and showed them clearly that the unlucky ship was gone.

(To be continued)

'Mohn vs. Tingley' Appealed to Supreme Court

ON Wednesday, July 6th, Attorneys A. J. Morganstern and Iverson L. Harris celebrated Mme. Tingley's birthday by filing with the Supreme Court in Los Angeles, the transcript on appeal in the case of *Mohn vs. Tingley*, which was tried in San Diego between the 14th of February and the 16th of March of this year before a jury, which awarded the plaintiff, Mrs. Irene Mohn, a verdict of \$100,000.00 damages against the defendant Katherine Tingley. On April 9th the defendant's proposed Bill of Exceptions was served on attorneys Charles C. Crouch, Hugh A. Sanders, and Wright & McKee. To this proposed Bill of Exceptions, which covered 733 type-written pages of legal cap, the plaintiff's attorneys offered 1218 amendments, 898 of which were concerning the first 104 pages. Of these 898 proposed amendments, the first 100 covered a former Bill of Exceptions already settled by the Court. The Court demanded of plaintiff's attorneys how many of the remaining 798 proposed amendments on the first 104 pages of the Bill of Exceptions they considered to be material. In answer to this question plaintiff's attorneys then presented a list of ninety-nine amendments. To this the Court allowed in whole or in part 59 amendments and denied 40. On the remaining 619 pages the plaintiff's attorneys offered 320 amendments, the majority of which were allowed by the Court.

Judge W. P. Cary, who presided at the trial of the case, in settling the defendant's Bill of Exceptions said: "If I thought for a moment that the Bill of Exceptions would warrant the criticism made by counsel for plaintiff,

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that is, that it was false and fraudulent, and intentionally so, and that it did not fairly present the facts as they occurred at the trial, I will tell you very frankly that I would refuse to settle the bill unless it be based on the official notes of the reporter. But in my opinion it does not, and these various corrections and amendments do not show any intentional fraud or any intentional misstatements. . . . Even if this question of refusing to settle the Bill were discretionary, which some of the earlier cases would seem to indicate to be the case, and therefore that a trial court could escape a Mandamus, I certainly do not intend to use my discretion so as to prevent a defendant in a case of this magnitude from at least getting into court on a Bill of Exceptions. I think that would violate the most elementary principles of justice."

On Saturday, May 28th, Judge Cary heard the final arguments on the various amendments proposed, and passed on the same. In view of the great length of the Bill of Exceptions embodying the Court's rulings in regard to the amendments etc., a ten-day extension of the customary ten days was allowed for re-engrossing. Madame Tingley's stenographers, however, stimulated by their interest and enthusiasm, completed the re-engrossing in one day after it had been ordered by the Court. On June 1st, the re-engrossed Bill of Exceptions was finally approved, settled, and allowed by Judge Cary, and was filed on June 3rd.

Another record was established by the Aryan Theosophical Press at Point Loma in getting out the printed copies of the Transcript on Appeal. Instead of requiring an extension of the 40 days allowed by law for printing this Transcript, the Aryan Theosophical Press did the work, in this case a record covering 948 printed pages of the standard size used in appeals together with an index covering 39 pages, the whole Transcript amounting to almost 400,000 words, in one month. The same was certified to by County Clerk J. B. McLees on the second day of July and the requisite number of copies sent by express to the Supreme Court shortly thereafter, well within the forty-day limit allowed for ordinary cases. During the progress of the trial the plaintiff introduced 75 exhibits and the defendant introduced 32. These exhibits have been carefully indexed in the printed Transcript on Appeal both seriatim and chronologically. Defendant's counsel have taken 274 exceptions to rulings by the Court, and have specified 108 errors in law occurring at the trial, and 31 particulars wherein the evidence is alleged to be insufficient to justify or sustain the verdict of the jury, among which may be mentioned:

I

(1) That the evidence fails to disclose any act or acts on the part of the defendant, which show or tend to show, any intent upon her part to entice the husband of plaintiff from plaintiff.

(2) That the evidence discloses without conflict, sincere efforts by defendant, intended by her to correct the inharmony between plaintiff and her husband, and to prevent a breach between plaintiff and her said husband.

(3) The evidence discloses without conflict that the husband of plaintiff had become dissatisfied and discontented with the plaintiff and her actions by reason of acts upon plaintiff's part and without any reason or cause attributable to defendant.

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(4) That the ultimate breach between plaintiff and her said husband was the result of the voluntary act of plaintiff, aided and abetted therein by her then attorneys, and was not induced by any acts on the part of the husband of plaintiff nor by any act on the part of defendant.

II

That the evidence discloses without conflict that plaintiff's husband left home on the 4th day of February, 1918, informing her that he would be gone for a few days; and two days thereafter wrote her that he would return on the First of April, and that later, *i. e.*, sixteen days after his leaving, he again wrote her, announcing his intended return upon the First of April; and that he did in fact return upon the Twelfth of March. That on the 20th day of February, plaintiff, aided and abetted by her then attorneys, entirely dismantled the home provided by her husband, and removed all the household goods and the personal and private effects of her said husband from the said home; that the said act of dismantling said home, was not caused by any act of plaintiff's husband, and was not caused by any act of defendant, but appears from the evidence to have been the voluntary act of plaintiff, save as the same may appear to have been advised, encouraged, or abetted by her said attorneys.

III

As opposed to the particulars specified in Specification No. II above, there is an entire absence of evidence indicating or tending to show, or from which a reasonable inference may be logically drawn, that plaintiff was influenced in the dismantling of said home and in the consequent breach of marital relations with her said husband, by any act on the part of said husband or on the part of defendant.

IV

There is no evidence to show any meretricious relationship between the husband of plaintiff and the defendant.

V

That the evidence fails to disclose any actual malice on the part of defendant.

VI

That the evidence without conflict discloses a consistent effort on the part of defendant, to remove the causes of inharmony between plaintiff and her said husband.

VII

That the evidence discloses that whatever inharmony existed between plaintiff and her said husband was the result of differences arising between them by reason of the acts of plaintiff's daughter, and the manner in which said daughter should be supported, treated, and disciplined.

VIII

That the evidence discloses differences about said daughter arising between plaintiff and her said husband covering a period of years.

IX

That the evidence discloses that plaintiff constantly sought the advice of defendant with respect to said daughter and did receive aid and advice from defendant in said regard.

X

That the acts relied upon by plaintiff to indicate enticement of her hus-

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band by defendant, consist of statements and letters to plaintiff herself, and did not, nor did any of them have the capacity to wreak the injury complained of.

XI

That the testimony fails to disclose a single act of wrongdoing upon defendant's part designed to or having the capacity to wreak the injury complained of.

XII

That the evidence affirmatively discloses that every act of the defendant toward either plaintiff or plaintiff's husband was inspired by good motives and was honestly designed and intended by defendant to harmonize marital relations between plaintiff and her husband.

XIII

That the evidence fails to disclose any motive or purpose that actuated or might have actuated defendant in any alleged attempted enticement of plaintiff's husband.

XIV

That the evidence without conflict discloses that each and all of the acts of plaintiff's husband were voluntary acts upon his part.

XV

The evidence without conflict discloses that the act of plaintiff's husband in leaving her on the 4th of February, 1918, was done against the protest of the defendant.

XVI

That no evidence was introduced to show or tending to show that plaintiff's husband deserted plaintiff on the 4th day of February, 1918, or at any other time, or at all.

XVII

That no evidence was introduced showing, or tending to show that plaintiff is living separate and apart from her said husband by reason of his desertion of her.

XVIII

That the evidence affirmatively discloses that plaintiff was living separate and apart from her said husband by reason of her own voluntary act.

XIX

That no evidence was introduced showing or tending to show that defendant alienated the affection of the husband of plaintiff.

XX

That the evidence without conflict shows that if plaintiff lost the consortium of her husband, such loss was the direct result of her own act in removing from her husband's domicile, without justification in so doing.

XXI

The evidence without conflict discloses that when plaintiff's husband left his domicile on February 4, 1918, he left for the purpose of gaining a much-needed rest; and for the further purpose of inducing his wife to adopt a more harmonious attitude toward him.

XXII

And the evidence without conflict discloses that at the time of leaving, and during all of the time of his absence, plaintiff's husband fully intended to return and did in fact, upon the 12th day of March, return to his domicile.

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XXIII

No evidence was introduced showing or tending to show that defendant ever said or wrote a word or did an act to decrease or destroy the affection of the husband of plaintiff for plaintiff.

XXVIII

The evidence shows that plaintiff's conduct towards her husband, for about four months before the separation of plaintiff and her husband was directed by plaintiff's attorney.

XXIX

The evidence shows that during the four months immediately preceding the separation of plaintiff and her husband, plaintiff visited her attorney very frequently, approximately eighty-two times; and consequently her own conduct and the advice of her attorney necessarily caused or was the controlling cause of the separation between plaintiff and her husband.

XXXI

The evidence without conflict shows that the husband supplied all the necessaries of plaintiff not only during the time they were living together; but after the separation and at all times since.

* * *

Mme. Tingley's attorneys have thirty days after the Transcript on Appeal is filed in the Supreme Court to prepare and print and file their briefs in support of their contentions. Then the opposing counsel have thirty days in which to prepare their answering briefs. Defendant's attorneys are then allowed ten days in which to file a reply, after which the case is submitted to the Supreme Court, which is allowed by law ninety days in which to reverse or affirm the decision of the lower Court. Mme. Tingley's attorneys are hoping to present to her the Supreme Court's decision reversing the judgment of the lower Court, as a Christmas or New Year's gift.— *Observer*



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

MADAME TINGLEY, NOTED THEOSOPHIST LEADER, WILL ADDRESS
ROCKLAND PUBLIC NEXT FRIDAY EVENING

MADAME KATHERINE TINGLEY, the famous Theosophist leader, lecturer, world-traveler and educator, who is now the house-guest of Mr. and Mrs. A. I. Mather of this city, will speak at the Universalist church next Friday evening, August 5, at 8.15 o'clock on the subject: 'The Recon-

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struction of the Race.' The address will be entirely unsectarian and non-political, and all those who are interested in the subject from a moral and educational standpoint are invited to attend — no admission charge.

Madame Tingley is known everywhere as "the woman who" (in the words of a brilliant Western editorial writer, 'Yorick,') "has organized and maintained that wonderful institution on Point Loma, compact of art, beauty, erudition and the humanity that classifies mankind, not in the categories of the merely material, but upon the broad basis of a spiritual force and law of which the material is only one incomplete manifestation." And Ray Stannard Baker, writing in the *American Magazine* of his visit to Point Loma, says:

"Mrs. Tingley was born in Massachusetts and has for many years been engaged in philanthropic work of various sorts. At one time she conducted a mission on the East Side of New York City. At the close of the Spanish War she organized a relief corps and established an emergency hospital for sick soldiers at Montauk Point and later conducted an expedition for relief-work among the poor of Cuba. For many years she has been the leader of the Universal Brotherhood and Theosophical Society. . . . The first and perhaps the strongest impression she gives is one of virility, life. . . . She is pre-eminently the power of the institution; a clear, strong, practical mind."

Madame Tingley says she is delighted with her trip to Rockland, and adds, "Maine is a beautiful State, with its forests, its green fields, its rivers and lakes, its sea-breezes and its prosperous towns and villages. I am quite fascinated with it. California is my adopted home; but I still have a warm place in my heart for New England."— *The Courier-Gazette*, July 30, 1921

MME. TINGLEY'S ADDRESS: WILL DISCOURSE ON THE RÂJA-YOGA SYSTEM
AT THE UNIVERSALIST CHURCH

MME. KATHERINE TINGLEY, who will speak tomorrow evening at the Universalist Church, Rockland, has an international reputation as a lecturer, educator, traveler, and Leader of the Theosophical Movement throughout the world. She is at present visiting Rockland as the guest of Mr. and Mrs. A. I. Mather. A New Englander by birth, a Californian by adoption, Mme. Tingley is a cosmopolitan in sympathies and culture.

Her broad religious ideas may possibly be traced back in part to the liberal views of her celebrated ancestor, Stukely Westcott, one of the brave band of pioneers who assisted Roger Williams in the founding of Rhode Island. Mme. Tingley will speak tomorrow evening on the subject: 'The Reconstruction of the Race.' She will treat her theme from an entirely unsectarian and non-political standpoint, touching principally on the moral and educational aspects of the subject.

Mme. Tingley's Râja-Yoga system of education has won world-wide recognition. "The brilliant and remarkable achievements of one of the most gifted and distinguished daughters of New England" was Lilian Whiting's

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characterization of the Theosophical Leader's career. Writing in the *Boston Herald*, Gertrude Stevenson said that Mrs. Tingley was above all things sincere. John Hubert Greusel in the *Detroit Free Press* spoke of "her sovereign ease in large affairs," and said that she seemed to combine in herself "the constructive imagination of Catherine of Russia," with "the idealism of a modernized Joan of Arc."

Katherine Tingley is in the truest sense an educator — one who draws out the very best in her students and keeps ever before them the vista of infinite spiritual growth. She always extends a helping hand to those who seek help and will aid them as far as they will permit it. And the great secret of her success is that she generally helps them to help themselves and never encourages them to shirk their own responsibilities.

"Self-directed evolution" is one of her pet themes. Again and again does she declare that real progress in character-building must be attained by each student putting his own mental and moral house in order, and then spiritual progress follows. The real secret, she says, is for each one to conduct himself honorably, to strive to live each day more worthily than the day before, instead of bothering about reforming his neighbor.

The doors will open tomorrow evening at 7.30. Admission is free. All serious-minded people are cordially invited to attend.

— *The Knox Messenger*, Rockland, August 4, 1921

Madame Tingley speaks in Maine. Explains Theosophy

ROCKLAND, AUGUST 9. (Special)

AT the Universalist church, Rockland, Saturday night, Madame Katherine Tingley, the famous Theosophical leader, educator and humanitarian, gave an eloquent address to a cultured and appreciative audience of citizens of and visitors to Rockland and neighboring towns on the subject of 'The Reconstruction of the Human Race.' Madame Tingley spoke extemporaneously, with great earnestness and force. Although suffering from a severe cold, she held the attention of her audience for over an hour; and after the lecture, many expressed themselves with enthusiasm and gratitude for the uplifting talk she had given.

The choir of the Universalist church, consisting of Miss Mabel Lamb, organist; Mrs. E. R. Veazie, soprano; Miss Gladys Jones, contralto; Chester Wyllie, tenor; and John Robinson, bass, furnished an excellent musical program.

HER PLATFORM

After the organ prelude Iverson L. Harris, Jr., Madame Tingley's private secretary, clad in the immaculate white soldierly uniform of the Râja-Yoga College of Point Loma, California, read a short announcement stating Madame Tingley's platform. He said in part: "Madame Katherine Tingley will speak to you tonight as the Leader and Official Head of the Universal

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Brotherhood and Theosophical Society, the International Headquarters of which are at Point Loma, California. This organization represents no particular creed. It is entirely unsectarian and non-political, 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 toward his own."

KEY TO LIFE-PROBLEMS

Madame Tingley said in part:

"There are in the world many different creeds and many dogmas and denominations, and there are noble and splendid people supporting them; but it has long been one of my first aims to bring together the peoples of different religions, different opinions, and different ideas, on the basis of Universal Brotherhood. I am here tonight speaking in a church called the Universalist; and this to me is very delightful, because I have been in the atmosphere of some churches, especially in Europe, where the air was so heavy with the limitations of those who preached in them that I think I would rather have been a pagan than a church-follower. But here it is quite different.

"In making a few word-pictures for you in connexion with my subject, 'The Reconstruction of the Human Race' there must be a background. We are just trying to take a long breath of sweet peace after that horrible war. We are oppressed on all sides by its aftermath. We have seen in this war an utter forgetfulness of Christ's teachings; for above all things did he accentuate, 'Thou shalt love thy neighbor as thyself,' and 'Thou shalt not kill.' Thus in realizing the conditions of the world in this aftermath — the unrest, the crime and the vice, we have our background upon which we can paint our picture.

"In doing this we are forced to admit that there is something quite awry; that in our thinking, as a people we have lost something that really belongs to us as a part of our heritage. That is the reason why society is so insecure, why vice is rampant and why the domestic life of humanity is being so seriously disrupted.

"There is something sickening and appalling and beyond understanding in this, unless one meets these problems of life from a standpoint of studying causes. It is no use our trying to apply remedies, unless we can look at the basic fundamental causes of all that has come to us. When we arrive at that point, then we have a key to the situation that has not been considered before.

MAN ESSENTIALLY DIVINE

"As we broaden our vision, we realize that something has been left out in man's religious thinking. Now my philosophy is very dear to me, because I can study it from a broad and liberal standpoint, and because besides that, I get results from the preaching and the doing and the serving of that philosophy. And my philosophy teaches me that that something which has been left out is the realization that man is essentially divine, and that the higher nature, the religious nature, is capable of reaching the great ultimate of a state of per-

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fection. In spite of not realizing this, man has communed with nature as far as possible; he has been forced to commune in the silence with his own soul, as he understood it; but there has been a lack of that indescribable something that human beings are calling for — which is, the knowledge of man's essential divinity.

“I have never been able to understand why the most potent thing in the whole plan for the readjustment and reconstruction of the human race was not turned to; that is, why the divinity of man was not more accentuated. Man is a religious animal. He is dual in nature. He possesses qualities which belong to the mortal — to the material, perishable body, to his passions and his weaknesses, which can shut off the light of his soul. But if even the babies, the little children, could only have had that wonderful, beautiful picture of the divinity of man — so powerful, so eternal, so all-wise — man would have been brought to the point of facing himself, challenging himself, and understanding that he is a part of the great universal scheme of life, and that his progress, his evolution, his growth, his attainment, must come from the spiritual will, the will of the immortal man. With these ideas more definitely taught and understood, we certainly could in a very short time begin to see the light breaking in the East. We might see the star of hope lighting the path for all humanity.”

HER EARLY EXPERIENCES

Madame Tingley then told something of her early experiences and how she came to start her famous Râja-Yoga School at Point Loma, California. Speaking of her childhood days in Newburyport, she said, “I have no consciousness of being particularly religious; I think sometimes I was unusually rebellious in regard to the ideas that had been presented to me. But there was in my nature a quality of sympathy that seemed to be a growing force in my life — an interest in humanity. Strange as it may seem to you, I was questioning the problems of life at ten and twelve years of age.

“I had a grandfather who I thought was the wisest man of his time. He was most beautifully religious. He practised what he preached. He had in an imperfect way many of the ideas that I have. He was a great lover of the Bible. He never had time to criticize his neighbors or tear down the character of others. He was a great optimist and believer in the Supreme, a lover of humanity. He had a large sweeping sympathy; and above all things, he was a great lover of nature, and the happiest hours of my childhood life were spent on the banks of the Merrimac river, sitting under the trees hearing my dear old grandfather talk of the unknown things of life.

“Nature was a great puzzle to me; yet I recognised even as a child that there was a Supreme Power, an Infinite Power. I could not look at the trees in their growth, and at the beautiful flowers and the shining waters of the Merrimac; I could not see the stars in the heavens or listen to the birds singing or hear the voices of nature in the winds and the trees, without questioning, and without feeling in my very soul that out beyond all I was seeing or hearing there was a divine, brooding presence of Deity. But I never got

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to the point where I could settle down and truthfully declare my willingness to follow this form, or that form. I tried in a way, but very poorly I am sure, to carry out some of the ideas in my mind; but my life outwardly was a perfect contradiction to my aspirations."

Madame Tingley then told of her experiences in trying to help the poor on the East Side of New York, of working among prisoners and trying to assist fallen women, until at last she was discovered by William Q. Judge, president of the Theosophical Society of America, who answered many of her questions for her and seemed to understand her as no one else did. And when he died she found herself appointed by him to take charge of the affairs of the Theosophical Society.

KARMA AND REINCARNATION

Thereupon the speaker touched upon the Theosophical doctrines of Karma and Reincarnation, which she summed up by saying that the first meant simply an amplification of what Jesus taught: "As ye sow, so must ye also reap"; and that the doctrine of Reincarnation or successive rebirths on earth, contained in it the hopeful teaching of 'another chance.' She told of the remarkable effect these two teachings had had on prisoners and unfortunates; and she graphically described several specific instances.

Speaking of the reconstructive work that she has undertaken in her school at Point Loma, she said:

"We give boys and girls an opportunity to be sincere. They have nothing to fear. We have no punishment in our school. The word 'punishment' is not in our vocabulary. We hardly ever use even the word 'correction.' But we do use the word 'reminder.' Our students are taught that they must go unafraid through life, if they wish to become what their hearts aspire to. And so as they move on, they take up the basic idea of their essential divinity. They do not discuss it very much; indeed, they rarely speak of it. But it tells in their lives. You cannot help observing it. And they do not make it a 'Sunday-go-to-meeting' affair either; but they take up the smallest duty of life with a religious feeling; and they have time to do it, for they think quickly and act quickly, and they respond to those high ideals which Theosophy offers them. They are not angels, and they know it; they realize that they have a long way to go before they can attain the perfection that Theosophy teaches is possible in their many schools of experience in different earth-lives. But they know what they are doing, and it is very beautiful to see them fall back on the divinity of their own natures."

Madame Tingley then touched upon the Theosophical conception of death, and the great comfort that Theosophy is to the bereaved.

"When one of the members passes away," she said, "of course there are tears — no question about that, because we are human, and there is an absence, we have got to admit that, that is a part of the refinement of our natures — but when we think that the one we loved has been shut up in and tied to that suffering body and is now going out into the new life, we know that, despite whatever mistakes he may have made, he will get a glimpse of

MIRROR OF THE MOVEMENT

the divine light that cannot be received in the mortal body. He will have a revelation and another chance.

"In just those words 'another chance' and in what Jesus said about 'when two or three are gathered together in my name, there shall I be,' there is a talisman, there is a power. And so in meeting you tonight I have come in this spirit. I have much to learn. I presume I shall have to live many, many times; but I can truly base the sincerity of my life on what I call human compassion, sympathy. I always feel in meeting my audiences, that if only one has responded and perceives the possibilities ahead for him, if just one has used the imagination to the point of aspiring to the new life under these new conditions — opposing no one, working in consonance with all that is good, taking up the essential teachings of all religions and falling back on the divine quality of human nature — then in this way, and in this way alone, can we begin to reconstruct the human race.

"I am glad to say that Theosophy is the uplifting power for humanity; that through its teachings, the essential teachings of all religions, which of course include some of the beautiful doctrines of your church, humanity must be lifted. And it cannot be so until it finds its power within itself — the power of self-directed evolution. When that comes, then we shall see changes; we can go into the homes and see the children there living in health, surrounded by influences that are uplifting. Working nearer and nearer to the godlike spirit, we can go into the prisons and let those unfortunates behind the bars out in trust. In the reconstruction of the race, I feel there is no other way but for humanity to find its divinity."

— *Lewiston Evening Journal*, August 10, 1921

GUESTS AND VISITORS IN LOMALAND

MME. KATHERINE TINGLEY entertained at Lomaland Friday evening, July 8th, assisted by cabinet officers and members of the Râja-Yoga College faculty and the Literary Staff. The guests were received in the Temple of Peace, after which a musical and dramatic program was given in the large Rotunda of the College, the entertainment being enlivened at the close by a witty and characteristic "few words" from Mr. Austin Adams.

Among the guests attending were Judge Lacey D. Jennings and party, Col. and Mrs. Charles Miller and party, Mr. and Mrs. Austin Adams, Dr. and Mrs. H. F. Andrews, Mr. and Mrs. S. C. Payson, Mr. and Mrs. Alex Reynolds, Jr., W. S. Dorland and party, Dr. Harry Emeis and party, Mr. and Mrs. A. J. Morganstern, Mr. and Mrs. E. H. Clough, Mr. and Mrs. Chester Allan Smith, C. O. Richards and daughters, Mr. and Mrs. Charles Holzwasser, Mr. and Mrs. Fred O'Farrell, Mr. and Mrs. H. L. Johnson, Mr. and Mrs. Harry Place, Miss Katherine C. Sharpless, Frederic Cox, and Mr. and Mrs. H. H. Peterson of Loma Portal.

Among guests from a distance were Mrs. M. A. Abel of Rochester, N. Y.; Mrs. Mary A. Kahn of Tokio, Japan; Mme. Anna Reuterswârd of Stock-

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holm and Paris, who is visiting her son and daughter-in-law, Mr. and Mrs. Lars Anders Eek of the Râja-Yoga College; and Dr. and Mrs. Osvald Sirén of the University of Stockholm, Sweden.

Dr. and Mrs. Sirén arrived in Lomaland Friday morning for an extended visit with their son and daughter, who are pupils in the Râja-Yoga Academy and College, and will go later on to the Orient on a mission connected with Dr. Sirén's professorship of the history of art.

BIRTHDAY CELEBRATIONS IN LOMALAND

MME. KATHERINE TINGLEY'S birthday was celebrated July sixth by an out-of-door assembly and musicale in Karnak Grove at the International Theosophical Headquarters, in which all resident students and a number of visiting members of the Theosophical Society participated. The festivities opened with a procession of students representing the various departments of the work founded by Mme. Tingley, including the Theosophical University, Râja-Yoga College, Academy, and School, Isis Conservatory of Music, Point Loma Art Department, Juvenile Home, Old People's Home, Lotus Home for Children, Domestic Economy Department, Industrial Department, Horticultural Department, Woman's Exchange and Mart, and Aryan Theosophical Press. Headed by members of Mme. Tingley's cabinet, and by the Râja-Yoga College Band which was much in evidence all day, the procession passed in front of the Theosophical Leader's home, leaving tributes of flowers and exchanging greetings with her. Montague Machell of the Divinity Department of the Theosophical University was master of ceremonies, and after an address by Professor Iverson L. Harris and the reading of two poems written by Whittier on 'The Laurels,' Mme. Tingley's childhood-home where the Quaker poet often visited, the Râja-Yoga Mixed Chorus rendered stanzas from *Revisited* another of his poems set to music by Professor W. A. Dunn.

The special feature of the day was international in character, with greetings from various nations represented in the Lomaland student body. This included addresses by Mme. de Lange-Gouda, representing Holland, and a member of the foreign correspondence staff; Dr. Herbert Coryn for England; Professor F. J. Dick for Ireland; Mme. Anna Reuterswârd of Stockholm and late of the Sorbonne, Paris, for Sweden; Mr. John Koppitz, head of the bookbinding department of the Aryan Theosophical Press, for Germany, Mr. Miguel Dominguez of the Press staff for Cuba, and Mr. E. J. Dadd, Manager of Operations at the Aryan Press, for Australia. Greetings were given by children who had come from nations as far separated as Siberia and Sweden.

The American Indian was represented by a picturesquely costumed Indian chief who during the early part of the program moved silently among the trees at the rear, to come forward finally in an appeal for peace and brotherhood as "Gitchi Manito, the Mighty," from Longfellow's poem, *Hiawatha*.

MIRROR OF THE MOVEMENT

After some delightful Swedish folk-dances by children dressed in Swedish costume, the Râja-Yoga Tots rendered two new compositions by members of the Isis Conservatory faculty, Bertha Stone Vickery late of Boston, and Kurt E. Reineman, conductor of the Râja-Yoga and the Junior Orchestras. An interesting addition to the program was an address by Attorney A. J. Morganstern who, with Mrs. Morganstern, was Mme. Tingley's guest for the day.

After a short address by Mme. Tingley herself, in which she pleaded for more compassion, a deeper love for the erring and a broader view of life, a picnic lunch was served from dainty tables above which, in the waving eucalypt branches, the flags of all nations fluttered gaily in the ocean breeze.

The festivities were continued in the evening with a concert and an original version of "The Houseboat on the Styx," much elaborated and brought up to date, which closed with Professor Einstein discoursing to the assembled shades of his theory of relativity, and finally bringing them back to earth.

— *San Diego Union*, July 10, 1921

LOMALAND students and residents held an outdoor assembly and concert in Karnak Grove at Lomaland, Sunday, July 31st, in honor of the ninetieth anniversary of the birth of Helena Petrovna Blavatsky, the Foundress of the Theosophical Society and its first Leader. A feature of the program was a series of addresses by different members of a group of Lomaland students who were in the early days pupils of Mme. Blavatsky in London, this group including Clark Thurston, Professor William A. Dunn of the Isis Conservatory and one of the Directors of the Râja-Yoga College, Mrs. Elizabeth Spalding, E. A. Neresheimer, R. W. Machell, Dr. Herbert Coryn of the Literary and Medical Staffs and Professors F. J. Dick and H. T. Edge of the Theosophical University. Miss Frances Savage, a pupil-teacher in the Râja-Yoga School and Academy, spoke on behalf of the H. P. Blavatsky Girls' Club of Lomaland and young David Coryn for the boys' group known as the 'Brownies.' The program closed with a letter from Mme. Katherine Tingley, read by J. H. Fussell, the Secretary. After the program, supper was served in the grove to the accompaniment of music by the Râja-Yoga Band.

Theosophical University Meteorological Station

Point Loma, California

Summary for July, 1921

TEMPERATURE		SUNSHINE	
Mean highest	71.87	Number hours actual sunshine	242.70
Mean lowest	62.16	Number hours possible	435.00
Mean	67.01	Percentage of possible	56.00
Highest	76.00	Average number hours per day	7.83
Lowest	59.00		
Greatest daily range	12.00	WIND	
PRECIPITATION		Movement in miles	3440.00
Inches	0.00	Average hourly velocity	4.62
Total from July 1, 1920	0.00	Maximum velocity	15.00

The Universal Brotherhood and Theosophical Society

Founded in 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 Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine

Unsectarian

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.

A BIT OF THEOLOGY IN A NUTSHELL

Benjamin R. Bulkeley

OUR reason is of little worth
To show how man first came to earth.

Yet here he is, a living soul
Whose eye confronts the cosmic whole.

As he is here, 'twere well to try
To live as he would never die.

As eons passed ere issued man,
In him God wrapped a mighty plan.

His house of flesh is very frail;
But something inward doth avail.

That hidden something grows to be
A witness of divinity.

Each soul that ever comes to earth
Will show sometime its heavenly worth.

When reason tires, be faith our stay;
And lo! we front a heavenly day.

— From the Boston *Herald*, August 14, 1921

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

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Point Loma, California

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Lomaland Photo & Engraving Dept.

HELENA PETROVNA BLAVATSKY

**FOUNDRESS OF THE THEOSOPHICAL SOCIETY IN 1875 IN NEW
YORK CITY. FIRST LEADER OF THE THEOSOPHICAL
MOVEMENT THROUGHOUT THE WORLD: 1875 — 1891**

From an early portrait.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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BUT, since human nature is ever identical, all men are alike open to influences which center upon the human heart, and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research and discrimination of that basic Truth.—*H. P. Blavatsky*

THROUGH LOMALAND GATES

GRACE KNOCHE

"You enter a new classroom in life's great School of Experience when you enter Lomaland gates."—*Katherine Tingley*



WHEN we entered Lomaland gates we were not saints nor sacrosanct, any of us, but we did feel that the world's way was a worthless way; we did feel that the only hope for the world lay in the finding of a better way; and we did feel, undoubtedly, that no sacrifice would be too great if only we could be made fit to help the world to find it — although 'sacrifice' is not the suitable word in this connexion, for all that we had to lay down were things that had long lost their value to us or had no real value at all, while we received in exchange the greatest thing in the world.

But it takes more than a few aspirations, or a few correct ideas, or a few years of even sincere spiritual effort, to wipe away stains that have been seeping into our souls for the best part of eighteen millions of years. So that very soon we came to see that before we could help the world we had to find a way to help ourselves, and that along some very new lines. And it was here that the Teacher's real work began upon us. Here was set the theme for her great Symphony of Hope, but here were written down, alas, long jangled progressions of trial and disappointment as well. Still, to the degree that we found the secret of true co-operation and in spite of falls and failures just *kept on*, the task became not an impossible one for her, while for us a peace and joy came into life that, as has been said so well in one of our little devotional books, was not so much a reward for those things left behind as a state which simply blotted out the memory of them.

If we failed to co-operate, however, with the Teacher and with each

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other; if we could not relinquish the set idea that one can ride two horses at the same time and make a success of it — then indeed was our path a debatable one, strewn with thorns of humiliation and thick with stumbling-blocks.

The student who enters Lomaland gates faces two paths at the outset, and he has to make his mind up as to which one he will take. If he chooses the path of self-mastery and love, every bit of selfishness, weakness, or fear in his make-up is challenged, for the lower nature knows that its day of domineering is over when the soul steps into place. That is why it is often in periods of the greatest effort and directly in the wake of right choice that one realizes most keenly the ancient truth that the weaknesses of the ordinary man or woman may reappear with changed aspect in the heart of the disciple — and sometimes with such artifice and under such disguises as to turn him off the real path for a time.

It is just at this point, warns the Teacher, that he can take with profit the ancient advice to 'square accounts' with himself at each day's close, and to let no thought pass through the mind, as Plato warns us as well, 'unexamined.'

Consider, for instance, the world's crowning sin, unbrotherliness, so well described by Katherine Tingley as "the insanity of the age." The very fact that we are here, students within Lomaland gates, learning how to form a nucleus of Brotherhood, is a challenge to every unbrotherly possibility in our natures and to the unbrotherly passion of the world. And if there is that in our natures that permits the entrance of selfish hopes — there we are! Something happens to cross us; someone, all without intending to, gives our self-love a little rub; a strong desire is thwarted by another who, we think mistakenly, is in our way; or we make an exhibition of some hitherto unsuspected weakness, and then think we must cover it up; or any other of a dozen things, all equally ridiculous when set forth in cold type. Instead of getting our little tossed boat righted and back into the proper channel then and there by the unfailing compass of self-examination, we may let ourselves be swept into some mental whirl or eddy that throws us still further out of the right course. Unbrotherliness at its worst wells up within us for the moment or the day, to ruin or to rule, and the Teacher has another fever-patient on her hands who might have been, instead, a royal worker for better things.

The truth is that most people, as the world goes, will not give up just one little satisfaction-room: that little sacred corner in the mind that is reserved for My Lord Personality. Another has more attention than we, a larger income, greater opportunities, less 'menial' duties — all know the sorry list. And yet we sincerely aspire to be better and do better

THROUGH LOMALAND GATES

things. But a little examination of the subject — as much study, say, as would be demanded by a geography lesson or a new collar pattern — would show us a wholly different aspect. There is Karma to be studied and the endless chapters in that mysteriously opening book, the Duality of Man. How did we spend our youth? Over our books and our duties, or working our own sweet will and having 'a good time'? Different methods plant different sorts of seed, and no man yet has gathered good wheat from tare-sown acres.

But only the serious-minded few, as the world goes, will study these matters in the sweet pure light of Brotherhood; and so the besieging thought is let in that such another is 'favored' while we are set aside, and before long our sense of justice and our peace of mind depart and that other individual begins to irritate us without our being able to see why. Let him so much as come into the room and we become fidgety and annoyed. A superficial observer would conclude that he must have injured us, and deeply, for what else could possibly set up such a criss-cross mental state? But here again self-examination and a little consideration of some of the old, old truths would reveal a very different situation, for they would bring us at once into contact with one of those collateral, hidden laws that cluster about the great central law of Brotherhood like satellites about a central orb. H. P. Blavatsky sets it forth very clearly when she says (in *Isis Unveiled*, Vol. II, p. 330):

"Men never forgive, or relent toward, those whom they injure. We hate our victims in proportion to the harm we do them. This is a truth as old as the world."

Here is a typical case of the besetting sin of the world appearing, with changed aspect, in the heart of the disciple — though by no means in the hearts of all, for some have not the world's deep mark upon them when they enter Lomaland gates. But with many the mark is there and erasure means patience, trust, and time. Now why can we not probe our natures deeply enough, and study the great law of Brotherhood profoundly enough, to erase this mark, once and forever, before infinite harm is done? It is absurd to think we can cherish unbrotherly feelings and nobody find it out. The Teacher knows it — in substance if not in detail; our comrades know it, for many of them have met the same difficulty in their own natures and have the insight that self-conquest gives; and our victim knows it, or some day will.

That other may not be perfect, but still may be trying to do his part with an intensity of will and devotion of which we little dream. It does not look so to us, of course, but we must expect to see things off color when looking through green spectacles or blue or red ones. What we take for a guileless stupidity in that other — and we wouldn't mind his knowing

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our opinion, by the way — may be just the mask he has put on to hide a keenness of suffering that even we would hesitate to inflict. It may be that he thinks there is a better way than to wallow in recrimination. It may even be that there is a refreshing disposition on his part to give the Leader a free hand in her management of *our* special case of weakness; for, probe the matter to the bottom, we are affected by the very disease that has the world almost prostrate at the present time — unbrotherliness. Wisely indeed has Katherine Tingley described it as “the insanity of the age.” We haven’t learned to live and let live yet, in the full, deep meaning of the term. We protest loyalty to the dear Leader in one breath, and in the next wonder how she can “have so much patience” with this one or that one, when her patience may be all but exhausted in our own case, if the truth were to be told. That is not loyalty; it is arrogance; it is outrage; it is meddling interference; it is the limit of disloyalty to the very Soul in Man.

There is no topic upon which the Teachers of Theosophy have dwelt with such persistence and such love as upon this one of Brotherhood. If they give so much time to it, don’t you agree that we ought to give a little? Should we not think about it more deeply, more seriously, and more often? How can we expect to solve our problems and settle the pleading questions of a distraught world if we will not study it? Ignorance never settled any question yet.

We have entered upon a path and upon a different life, and the undertaking is no comedy and no play-spell. If we think it is, we are playing for some serious awakenings. We are here, in Lomaland, in the shadow of her gates, to have our natures molded and remolded, and that means *cleansing fires*. But these fires are of two sorts and may be lighted in either of two ways. Here again it is a matter of choice and there is no one to coerce us: we are absolutely free to choose. If the purifying flames are those of aspiration, then they work quickly, quietly, beautifully, and the bright gold of character shines out almost before we are aware, pure and glowing, radiant and alive. If they are the hot fires of ill-will and a chastening Karma in consequence of the unbrotherly course we take, then they work intensely and more time is needed, and humiliation is our lot. All fires, in the last analysis, are lighted by ourselves, and there must be fires for the purifying of the soul. The question simply is, which kind do we prefer?

We can love each other if we want to do so. To cultivate the notion that we ‘belong’ with this one or that one, that we are ‘drawn’ to one and ‘repelled’ by another, is to make an ally of nonsense that may lead us into serious mistakes. Besides, it is not just. It has no foundation in the deeper ethics of Theosophy. It is true that there are those who, perhaps

THROUGH LOMALAND GATES

because they worked together harmoniously in past lives, as many of us feel that we must have done, slip naturally into harmonious relations here. But it is also true that everything in this world of duality, where "light and darkness are the world's eternal ways," has its counterfeit and its antipodal self, and we can see clearly that some who may be strongly attracted to each other do not, as co-workers, 'pan out' at all. They do not help each other nor do they help our common work. The 'attraction' may be nothing more than animal magnetism, a little action and reaction on lines of unconscious flattery, or some other of the myriad plays and interplays of the lower nature of one into the lower nature of the other. It *may* be, that is, but the safe way is never to lose sight of this as an ever-present possibility. And thus, since this is true, is it not well to be a little chary of the feeling that if we are 'attracted' to this one, or feel an unreasoning dislike for that one, it is some 'elective affinity' business, or some old persecution-score, that has come back to be revived — an ancient and special something with its roots in the beginnings of Time? It may be all this — oh, certainly — but it may also be no older, nor any more important from a spiritual standpoint, than the flesh that covers us and leads us such a chase, or than the clothes we wear.

Realizing this, we can cultivate that dispassion towards those about us that is keyed to real service to them and is of the essence of *lasting* love. Better still, we can throw aside our cranks and crotchets, and all our burdensome impedimenta of jealousies, grouches, discontent, and mean little hunger for notice or for personal power, and

Then and not until then can we pass through the Gate of Brotherhood — to find on the other side, perhaps, those whom we had never suspected, when our mental temperature was hovering at the danger-point, were nearer the goal than we! For those who pass through this gate gain a new vision and find new eyes, and they never report what they see there. It is a gate of surprises, this gate. It is the central gate, the fourth of the spiritual seven, Libra in the Zodiac of the Soul. Read the "Voice" and see if this is not true. It is the gate of balance, the place where we are weighed to see if there is actually in us the reality that we profess. And everyone can pass through it who will. The question is never "Can I?" but "Do I *want* to pass through?"

We are here, or we say we are, to fit ourselves to preach Brotherhood to the world. But how many will listen to our preaching if there is not in our lives the reality that we profess? Would we hang on the words of Socrates, think you, had he played the coward at Amphipolis or Potidaea, or in that fiercer battle for the soul and its right to speak, before his judges? A dozen modern essayists can be named who have said things just as fine — yet where is their power to kindle aspiration and make over

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the awakening life? Take up the *Phaedo*, the *Ion*, the *Apology*, or any of those immortal dialogs, or better yet read *The Laws* — the very type is alive, afire! It is glowing, leaping, iridescent with the pure flame of spiritual reality. Take up these modern expositions of 'duty' or 'honor' or ethics, and you go to sleep.

It is the life that endows the message of that life with whatever of the Flame it carries; it is that alone which is lasting, that alone which is true; everything else is a makeshift, everything else is a sham. This alone is the Eternal Reality. It sings down through the ages in a choral of the Divine, and it is in this infinite singing that we are asked to sustain a part. Did ever students have such privilege before?

As Katherine Tingley says, we are not here to fight each other's battles, but our own. We are not here to lord it over others or manage their lives for them — leave the world and its conventions to do that — but to manage our own lives and lord it over ourselves. We are not here to fill our heads with book-knowledge only, but our hearts with genuine knowledge, for that includes all the rest. We are not here to learn to argue, but to love. It is the ancient, the spiritual way.

RELATIVITY

H. T. EDGE, M. A.

PLEASE tell us all about this theory of relativity." Such is the question not infrequently hurled at one's devoted head these days; and while the inquirer perhaps expects that he can sit with folded arms while the words of wisdom and light fall into his gratified ears, the questionee may feel more disposed to hand his inquirer a probationer's pledge, with a promise of further instruction at the end of a year of due discipline and preparation. But a consciousness of his own defects prevents him from taking so lordly an attitude. He would need such a preparation himself, if he were to enter into the difficult mathematical questions involved; so he must abandon the attempt and restrict himself to expounding such light as he may have been able to acquire on the broad outlines of the subject. He would avoid on the one hand any pretense to knowledge which he does not possess; and on the other hand that shrug and remark of 'It's beyond *me!*' which seems to imply that what's beyond me is not worth knowing and that the ignorance of the plain man is superior to the knowledge of the expert. It is beyond me, simply because I am not an expert in the mathematical terminology employed; it is beyond me in the sense that a book in a

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foreign tongue may be beyond me. I can perhaps plod through it with a dictionary, but I cannot see it as in a vision.

Relative and absolute are two opposed terms. When we are sitting in a moving car, we have no motion relatively to the car, but we have a motion relatively to the earth. When we are sitting on the ground, we have no motion relatively to the earth, but we are moving relatively to the bodies in the solar system. If located on the sun, we might have no motion relatively to the sun; but, if the sun is moving through space, we should have a motion relatively to space. Is there such a thing as absolute motion, or is all motion relative to something? Is there such a thing as space at all? These are some of the questions that have been considered in the theories of relativity. Hitherto it has been customary to imagine that the celestial orbs are gyrating in an extended space like a very large empty room, and capable of being measured off, up and down, forward and backward, right and left, in miles or millions of miles. Our idea of space has been that of a large body of air. We can sweep through the air in our aeroplanes at a velocity of so many miles an hour; and the velocity may be measured relatively to the air or relatively to the ground. If there is an aether in space, we might suppose ourselves sweeping through that at a velocity of so many miles an hour relatively to the aether, the aether being supposed to be standing still. Standing still in what? Thus our ultimate notion of space becomes that of mere *place* — an infinitely large place without any landmarks; and it is difficult to understand how anything can be said to move through such a space, or to define what is the difference between moving and standing still.

If two planets are approaching each other in space, we can say that they have a relative motion with respect to each other; but how can we say that either of them has any motion relative to space? And, if we can say this, how shall we decide which of the bodies is moving and which is not, or whether both are moving? It is necessary to have a third body with which to compare them; and so the process goes on, and we begin to see that all the motion we can think of is relative and that the idea of absolute motion is indefinitely postponed.

Now we will give an illustration which will elucidate subsequent remarks.

In this favored land of California the rain falls down (sometimes), and the corn grows up. But in Madagascar, a topsy-turvy land in foreign parts, the rain falls up and the corn grows down. Proof: take a terrestrial globe and draw an imaginary line from California to the center of the globe. This marks the earth's radius at that place; and, if prolonged beyond the center, will come out at the antipodes. It is along this line that the rain and the corn move in their falling and rising; and it is easy

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to see that the rain in Madagascar falls in the opposite direction from what it does in California. Yet, when we go to Madagascar, we find the rain and the corn behaving just as they do here.

Now here is a contradiction; and to explain it we have to invent a theory of relativity. We say there is no such thing as an absolute up and down, but there are many different ups and downs. Your up is my down. There are many ups and downs in life, we know; and there are as many ups and downs on the earth as there are radii on the earth. Every carpenter has to take this into account, though he may not realize it and is perhaps blissfully innocent of any theory of relativity. He builds his house according to — according to — now to introduce one of those dreadful technical words — according to a *system of co-ordinates*. But in plain language this system of co-ordinates is simply *up* and *down* and the four points of the compass. If the carpenter were to go into the next state and build a house on the same system of co-ordinates as he uses here, his plumb-line would hang awry and his walls would need buttressing. He would have to carry his system of co-ordinates with him and set it up again to fit the new conditions.

Another illustration. The surface of still water is generally taken to be plane. But when we dig a long canal, we find that the surface is curved. This has to be allowed for by the engineers, and can be proved by setting up marks on the water and sighting through a telescope.

Again: if we draw triangles and squares on paper, they will behave according to Euclid; but if we draw them miles big on the sand of a desert, they will no longer obey Euclid, for the triangles and squares are no longer plane but spherical, and thus have different properties.

The object of these illustrations is to show that measurements that are exact enough within small limits may become very inexact on a large scale. Newton devised a system of geometry and mechanics which answered very well for the limits within which he was studying. But lately we have been able to make very delicate observations with regard to light and other matters, and have found certain discrepancies. It has been suggested that these discrepancies are due to a cause similar to that which upsets our geometry when our plane surface becomes sensibly curved, or which disturbs our notion of up and down when we move to a new latitude and longitude.

The subject of those experiments on the velocity of light conducted by Michelson and Morley being difficult to understand for ordinary people, such as you and I, we prefer not to venture on it, further than to say that we gather that it was proved: (1) that the earth does not move through the aether; (2) that the earth does not carry any aether along with it in its motion. These are contradictory results, and the

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relativity theories were devised to explain them. The idea is that, in dealing with such large questions, some adjustment of our standards and methods of measurement is needed; and the apparent contradiction is due to our attempting to use standards that do not apply.

Another aspect of the theory of relativity concerns the relation of space and time; but this idea is by no means new: we find it in Poe's *Eureka*, for example. As the earth is rotating with a circumferential velocity of about a thousand miles an hour, it follows that you are never twice in the same place during one day; and as the earth also goes around the sun, it follows that you are never twice in the same place during a year. Further, if the sun is also moving among the stars, as we are assured it is, it follows that we are never twice in the same place during long ages. Thus you are never still, either in space or time.

It has often been remarked that, owing to the time taken for light to travel, an observer stationed on a fixed star and equipped with a telescope powerful enough to pierce the intervening space, would witness on this earth events that took place thousands of years ago; while similarly, if we looked at that star, we would see what took place in the ancient history of that star. This suggests the sublime idea that history is always unfolding itself and spreading itself out into space; and we begin to wonder if there is any difference between space and time at all. People have been tempted to add past and future as a fourth co-ordinate to the three spatial co-ordinates of up-down, back-forth, and right-left. But, if this is to be done, it is clear that we knock out the very basis of our thinking processes, and must so apply the practical doctrine of relativity to our own faculties that we shall require to undergo an initiation into a higher state of consciousness and to be able to stand outside our own mind and contemplate it.

The position of any given planet at any given time, and the occurrence of eclipses, can be calculated with due accuracy by the Ptolemaic, Tychoinic, or Copernican systems; but the last is the most convenient, and it agrees with dynamical requirements in accordance with the laws laid down by Newton. A geocentric astronomy regards everything in relation to the earth as center; a heliocentric astronomy takes the sun as center and regards matters from that viewpoint. In the same way a man may regard the world as revolving around his own personality, or he may regard his own personality as one of many personalities revolving around something else. Thus there is the doctrine of relativity in our daily lives.

Gravitation is spoken of in the theory of relativity. The ordinary system of mechanics is built on certain assumptions: that there is a three-dimensional space pervading the universe and having a static nature

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such that motion can be measured relatively to it; that every particle of matter attracts every other particle with a force varying inversely as the square of the distance. These are units, such as have to be assumed at the beginning of any argument or system of derivation; just as we assume the numbers one and two (or the unit and the function of addition) as the basis of numbers. But this is abstract mathematics. When we come to applied mathematics we may find that units which we have been assuming to be invariable are variable. If we find two and two making four and a fraction, or four less a fraction, we may infer that there is something wrong with the ones. Four violins do not merely make four times as much noise as one violin. The laws of abstract mathematics do not necessarily apply to particular concrete cases. The volume of a gas at constant pressure is proportional to its temperature as denoted on the absolute scale. But this law holds good only within ordinary limits. Pushed beyond those limits we reach absurd results: the volume of a gas at -273° is zero; which is absurd.

Newton's law of gravitation does very well for ordinary limits; but it is now believed to thin out at the edges. When we assume that it is absolutely constant, we reach results contrary to inference from other data or from experiment.

Thus the theory of relativity propounds that some of the standards which we have been treating as fixed are not quite fixed. We have been drawing a map of the universe on the surface of a sea that is drifting and eddying. Equations have not worked out, and new quantities have had to be introduced to make them square. We start to walk to a certain place, with the expectation of arriving there at a certain time; but when we get there, we find that the place has moved, or that there is a different kind of time in use there.

But there is no need to get giddy. The theory of relativity argues just as much for stability as for instability. We are just as safe on the earth, though it whirls through space, as we should be if it didn't. It does not make our houses a whit more unstable when an astronomer discovers that the sun is rushing towards the constellation Hercules. Our clocks will take no notice of anybody's discoveries about the behavior of pendulums on Sirius. And so with the law of relativity as applied to the moral world. This is a point sometimes overlooked by philosophers. They may have discovered that good and evil are relative terms and have no absolute value. Yet within the limits of our duties, they are as distinguishable as the difference between a good egg and a bad egg for breakfast. A knowledge of the law of Karma does not prevent you from giving a back to a failing friend. Jesus walked on the water, if there happened to be nothing else to walk on; otherwise he walked on land like other men.

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KENNETH MORRIS

TEN years ago, this western world of ours lived for the most part in a fools' paradise, assured that the order that then was—and that still is, with modifications,— would go on forever, and go on improving. There was the “common sense of most” — you remember Tennyson's lines — that was to change and better things generation by generation until we ‘evolved’ into a sweet super-human state of warlessness and wisdom. Perhaps because the Sermon on the Mount assigns the Earth as an inheritance to the meek, we of the White Race were assured that it should be ours for all time. We should expand everywhere, carry our culture everywhere; and everywhere our civilization would go on growing until the Day of Judgment or the burning out of the sun. We believed in ‘Progress’; we deified it; it was the cardinal belief of the nineteenth century, inherited by the early twentieth. We had the scientists discovering things right and left, the inventors inventing things; and we had a foolish idea that hand in hand with the advance of discovery and invention, of itself and in the way of nature, would go a gradual elimination of unhappiness.

How wonderful when men learned to fly! Humanity, a crawling caterpillar theretofore, now a glorious butterfly,— nay, competing in their own element with the winds and the lightnings! Distances, that had already been reduced so as to make all past times seem ridiculous, would become altogether negligible; we should breakfast in one, and dine in another continent; we should soar above the clouds, above the poles, above all tempests; God knew what we should be doing; human happiness was in sight! — And then came 1914; to say that what was upon us was not happiness, but dire misery that could strike now through the air, from beyond seas, and bring death and disaster to doors that had been secure: to say that all the progress we had seemed to make might be only an advance towards quicker and surer destruction: that Science had wrung no secrets from Nature that were not potentially new means of wrecking the peace of hearts,— so much gunpowder in the hands of mischievous children.

The truth is that the age was hypnotized by Darwinism,— by a mere theory,— which it never stopped to test by facts. It never thought to go to history, and learn what that might have to say about it: there was our Lord God Juggernaut the Theory, and down you had to go under its wheels! In the beginning was *Bathybius Haeckelii*, or some such fabulous creature,— a gifted kind of deep-sea slime; and then a sort of

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unintelligent unconscious God Almighty by the name of Evolution wrought change upon change on the stuff of this poor unoffending Bathybius, until lo! he had sneaked up out of the depths to make a precarious living one way or another on the shore; then forsaken that for some handy forest, climbed the trees, and become a monkey; presently a fine anthropoid ape,— an ape-man,— a human savage, Pithecanthropus Erectus,— Neanderthaler, Palaeolithic, Neolithic, Babylonian, Egyptian, Greek, Roman, Medieval European,— until finally he blossomed out a free and independent American voter but a little lower than the angels.

That was the faith which, except a man believed, Science pity him! On we went, up and up, by no volition of our own: 'Evolution' (blessed word!) did it all for us: and 'Evolution,' mind you, was a 'law' — a thing without body to kick or soul to damn, as they say: a senseless nothing that had yet the power

"from senseless nothing to provoke
A conscious something";—

and we were content to accept this farrago of impossible rubbish — *credebamus quia absurdum* — we believed the queer absurdity, as the schoolboy translated it,— without ever testing it by comparison with known facts!

Such as that the Athenian of twenty-three centuries ago was a being of far higher intelligence (tell it not in Gath, whisper it not on the house-tops!) than is the European or American today; or that you had to camouflage even some of those old Neanderthal skulls to bring down their cranial capacity to a level with our own!

What history would have told us is, that civilization is not a thing that progresses continuously, but a thing like the year and its seasons, cyclic. Spring grows into summer, and you may call that progress: something that appears to be advance is natural there. But summer does not pass into something summerer still; it gives place to autumn, and that to winter: there is retrogression. The life-forces put forth, come to their apex, and recede. One spring is like another; one autumn corresponds with another; they do not grow better or worse. If you improve your land this year, your crops will be better next; but it is no blind law of evolution that does it: you must make the improvement by your own effort and intelligence, if there is to be any. So in the history of civilization. Spring, summer, autumn, and winter succeed each other in one quarter of the globe after another; and the summer and zenith of one race is the dark mid-winter and nadir of another. A group of nations emerges from a period of stagnation and barbarism; it begins to make quick progress, to show great enterprise, advancing rapidly in the arts and standards of life: — this is its springtime. The motion quickens;

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it bursts into full flower and enjoys its golden age of power and splendor: — this is its summer.

What comes next — still further advance? No; the general intellect becomes more subtle and refined, but less robust; the people grow rather over-civilized in their way of living; they sap their energies by ignoring the laws of life, particularly the moral laws; — and autumn comes upon them. Then the storms of circumstance blow in and shake down their verdure and fruitage; younger peoples drive upon and break them; their intellectual part, subtle but incapable, cannot stand the shock; — this is the wild November of their year. And then, their energies exhausted, they fall into a period of stagnation and semi-barbarism again; — and that is the winter in which their life-forces are hidden, and inactive in this outer world; but in the unseen and quiescence, in preparation to put forth again when the spring returns.

In each of the past periods of civilization whose history we can examine with any thoroughness: the Saracenic, which came to an end about two hundred and twenty years ago with the decline of the Mogul Empire in India; the last Chinese, which began about 250 B. C. and ended about 1250 A. D.; and the Greco-Roman: there were epochs — the summer-time of each — in which the peoples concerned were at least as civilized as we are, in any real sense: life was as secure, cultured, and urbane; humanity was worth as much; men thought and felt much as we do; they had humanitarian movements and legislation much as we have. Indeed, it would be very easy to make an excellent case for it that they were much better off than we are or have been: that, taking it all in all, one century with another, we know of no period of racial civilization quite so lightless and God-forsaken as this present Era of Christendom. We have not advanced yet, by a long way, to such ideas of education as were put in practise in Mohammedan Egypt in the tenth century; life has never been so secure and undisturbed, for all classes, during any sixty years of Christendom over as great an area, and with as great a population, as those of the Roman Empire in the time of the Five Good Emperors; we have never attained to anything like the grace and beauty and spirituality of Chinese civilization during the centuries before China fell. And then, where with us is a grandeur like that of the ancient Egyptians; a wisdom such as they had in forgotten India, the native land of philosophy; a social system as perfect as that which flourished under the Incas in Peru?

Each new civilization, as it rises, is largely a thing *de novo*; it is a fresh working up of the raw human material, and does not begin where its predecessor left off. That of Christendom, born in thirteenth-century Europe, was the child of two parents: the culture of the Saracens, contact

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with which was the quickening seed that brought it to life; and that of classical Greece and Rome, from which was the *ovum* or maternal element. But it took centuries to advance to a point of anything like equality with its Saracenic father; for example, Moorish Cordova in the ninth century in matters of sanitation was well ahead of eighteenth-century Paris or London; and though the Christians rose as the Saracens declined, the greatest powers of the world, even in the sixteenth and seventeenth centuries, were Turkey, Persia, and India: the white man's superiority is not three hundred years old.

Certainly we have facilities that none of these past civilizations possessed: a lot of external things that do not touch our souls or make our lives a whit the cleaner or happier, that they had never heard of,— except perhaps in the legends of their several remote antiquities. But it would be hard to show that the stuff of humanity is improved. We have discovered quicker means of accomplishing our ruin: which we might trust Nature to accomplish anyhow, while our ignorance and vices are what they are, even did we not put our resources in big guns, TNT, and the like at her disposal to do it with. Our universities may have a deal more of tabulated facts to cram into the heads of their alumni than they had, for example, at al-Azhar University in Cairo in the tenth century; but none of them has an equally broad, deep, and sane philosophy of life wherewith to fertilize the souls of said alumni — except of course Point Loma. Die — and I suppose it is certain that you will die,— and all the printing-presses and automobiles, all the chemistry and biology and peculiar glories of our age, will avail you nothing: you are quit of the aggravation of the telephone-bell, and shall be rung up no more for gossip when you are busiest; you shall rubberneck at no more blimps or hydroplanes, nor ride in the air over our cities that way; — but, die, and — if there is any survival at all, if there is any immortality, from that immortality can never be subtracted the immortal things it has learned: the character, the insight into life, the self-mastery, the gentleness. These are things won for humanity, treasures added to the common stock, that rust nor moths corrupt, nor yeggmen break in and steal. They are modifications and betterments of the stuff of which humanity is made.

It is just at this point that we are enabled to see what the truth about evolution is. Were there none, and no possibility of any, what a pass we should be in! Indeed, it is one of the dangers of the day: events have shown how easy it is for civilized man to sink back into the brute, and that the worst passions and actions we read of in history are still rampant in the world; the old claim that we are better than our forefathers has been convincingly belied, the old fiction of hope in Darwinism scrapped; why not forgo hope altogether, and rest in it that man is and always will

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be evil and contemptible? We need a new sanction for our hope; some new planet must swim into our ken.

The progress that the world has made, during historical times, is imperceptible: true: but historical times are a very small fragment of the vast period of the existence of man, or civilized man. We might see some true progress, could we so to say dip our thermometers into the history of a hundred thousand or a million years ago; or in a hundred or a thousand years from now, could we take our stand there and look back, we might see that the last two thousand years have been but a low place in the great cycle, a dark shadow man has been passing through before coming into a greater light. Progress is a very slow thing, then? Can you wonder at it; when you see how effortless the mass of men are to make it? How they swim with the tide, and make no strong fight in their lives up towards what is divine in them?

In every one of us there is a self deeper and grander than the self of common day: something possessed boundlessly of character, royally of imagination: to which all the greeds, lusts, spites, and heart-aches that make up so large a portion of our outer life are quite alien. Most of us, in the course of one life, could never uncover and bring this bright Divinity within into action; most of us, perhaps, are oblivious of it wholly; yet it is there, "the Light of every man that cometh into the world." Those whose lives are richest, strongest, deepest, and most beautiful, are those who have dug most into themselves, and brought out most of this treasure from the depths; and all such efforts count, and make additions to the permanent riches of the world. They are the motive power behind human progress, which rests in the hands of individual men to create.

When H. P. Blavatsky proclaimed, some forty-five years ago, that Brotherhood was a fact in Nature, she was doing something vastly more than voicing vague aspirations or preaching a Utopia. She was uncovering a profound truth: that all humanity is one being, now and through all ages. So the past is not lost, but lives on here and now; the seeds of our grand catastrophes were sown maybe in Rome and Babylon; the high thoughts that visit us with illumination were winged on their way, perhaps, by sages in China or in India a million years ago. If a man struggles to be his divine self, his struggles are no private affair of his own, to win him a non-transferable ticket for any Peter at any gates of heaven to honor; they are the easier for the aspirations and triumphs of men whose granite tombs have long since crumbled into dust, and the harder because of sins done in the lost Atlantis; they are helped or thwarted by the thoughts of every man living in the world today.

We have seen one civilization rising after another, and each attaining a certain perfection, and each dying in disaster in its turn. Everything

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that is born in time, must die in time; every phase of humanity passes, but man goes on. Egypt and Babylon, Greece and Rome, China, the Saracens, Christendom,— it is always the same human stuff that is taken and remodeled and worked up into new forms; and in each case the beauty and durability of the form is dependent on the quality of the stuff it is made of,— human nature. Man is God and brute; as one discovers the God in himself, and masters the brute and eliminates it by that God's power, so one is improving the stuff of humanity; and there is no other way. There is no Big-Man God to arrange our progress for us; there is no Big-Man Evolution to shunt us forward willy nilly; humanity must do it; individual men must force the way. And what a place that gives to Man in the scheme of things! what dignity! True, there is something in Nature that helps us; there is the Universe that reacts upon us with salutary pains and penalties when we will not take our rightful place or behave as the Gods we are. There are the wages of sin; we have beheld them.

Put not your trust in "the common sense of most"; 'most' are indifferent and sheeplike, waiting for a lead, and swayed by any strong thought, for good or evil, of any strong thinker. And there again is hope: let anyone press against the pressure of the material tide, of selfishness, as he finds it rising within him; let him battle,— and he is creating strength, a strong thought: not pattering along and baaing and nibbling with the sheep, but approaching the status of the shepherd. He is in fact making human progress; he is taking his place among the Lords of Evolution; and his work is permanent in its results through the millenniums to come. The Universe expects everything from Man.

A VISIT TO A JAPANESE ART-COLLECTOR

OSVALD SIRÉN.

[Translated from *Den Gyllene Paviljongen*, by R. Machell]

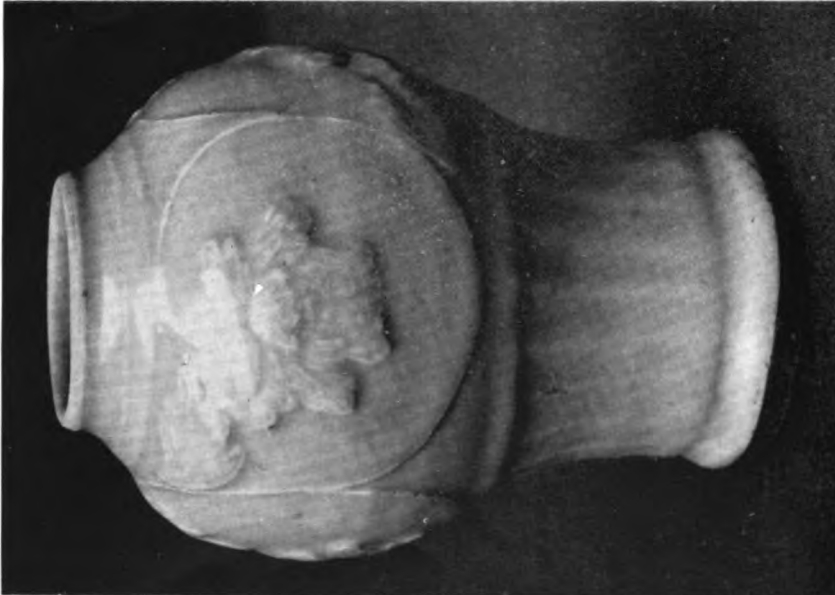
THERE are certain characteristic qualities that seem to differentiate the art of Japan from that of the western world; and some of these may be traced to the influence of local conditions, such as the peculiar character of Japanese domestic architecture and social customs, which undoubtedly exercised a deep influence upon an art that was destined to be displayed in an architectural setting or to be employed for the decoration of interiors, or for the adornment of domestic utensils and household objects.

For twelve centuries in Japan dwelling-houses as well as temples



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BAMBOO: INDIA-INK PAINTING BY
LIN T'AI-HENG. CHINA: MING DYNASTY



VASE OF CELADON WARE

Chinese: Sung Dynasty



JAR WITH LIGHT BROWN GLAZE

Chinese: Tang Dynasty

Lomaland Photo & Engraving Dept.



LANDSCAPE AFTER RAIN. INDIA-INK PAINTING BY KARO TSUNENOBU,
JAPAN, SEVENTEENTH CENTURY

Lomaland Photo & Engraving Dept.



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**MOUNTAINS IN MIST. INDIA-INK PAINTING BY HSIA KUEI,
A CHINESE PAINTER, ACTIVE ABOUT 1200**

A VISIT TO A JAPANESE ART-COLLECTOR

have retained their architectural character practically unchanged: and such modifications as have been adopted during this time are to be found reflected in the pictorial art of the country.

For this reason Japanese paintings do not receive full justice when exhibited in surroundings foreign to their origin and intention, such as are provided by modern museums in which historical considerations rule, or in dwelling-houses where the paintings are hung as permanent wall-decorations. Both methods are equally foreign to the spirit of Japanese art, equally destructive of its subtil charm, which is delicate as the scent of a flower and elusive as a lyrical suggestion.

Such things demand absolute quiet and harmony, a refined atmosphere in which there is nothing to distract attention from the work of art. Such conditions are provided by the Japanese interior. To appreciate this fact we cannot do better than pay a visit to an old-fashioned Japanese collector.

If the visit has been properly arranged in advance by the aid of satisfactory introductions, and if the collector is assured that we are serious students inspired by something more than mere curiosity, it is probable that we shall be allowed to see some of those treasures that are usually stowed away in boxes stored in a fire-proof repository, called 'kura.'

If this is our first visit of the kind we shall perhaps be more deeply impressed with the solemn and ceremonious manner in which the treasures of art are displayed than with the works themselves. As we descend from our 'rickshaw at the little open porch of the house, the sliding-doors are thrown back and a servant in gray-striped silk kimono is revealed kneeling and bowing to the ground. Removing our shoes we step up into the entrance-room, where we are relieved of our hats and cloaks by the bowing attendant, who handles them as if they were precious objects.

Passing through this room our attention may be attracted to the large folding screen decorated with birds, trees, and flowers on a gold ground, which is usually placed on a low stand facing the entrance. The servant pushes back the fusuma (sliding-doors) and invites us to step into the next room, where he places on the floor silk cushions and hibachi (braziers), in case the weather is cold. We are invited to sit and warm ourselves, while the servant disappears noiselessly to announce our arrival.

We sit down upon the cushions, and before we have succeeded in finding a bearable position for our refractory limbs, a pair of fusuma are again slid back and a female servant in a brighter costume appears bearing tea and cakes on a tray. Immediately on entering she puts down the tray, kneels, bowing in the usual way, and closes the fusuma. Then she presents the cups, passing them along the floor to the guests, and places the dish of cakes in the center. She bows again, retires to the door

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by which she entered, kneels there and opens the fusuma. (These doors, according to Japanese etiquette, must never be opened by a servant in a standing position.)

The light green tea may taste bitter to those who are not accustomed to it, but politeness demands that the cup be emptied.

While we are drinking the tea we may let our eyes wander round the room, where there is nothing to interfere with the effect of architectonic proportion, or to disturb the spatial harmony of the place. There is a certain solemnity in its emptiness, which offers no half-hidden recesses to excite curiosity, nor objects that may arouse criticism. All is open, simple, and straightforward: yet the room breathes an atmosphere of dignity and refinement.

All the materials, prescribed by rigid tradition for use in the construction of the building, are allowed to stand in their own natural and unspotted beauty. The wooden frame of the building with its upright posts and horizontal beams to support the walls and roof, as well as the boarded frieze and ceiling, retain their natural color. The wall-spaces inclosed by the frame of the structure are filled with a plaster that is as hard as stone, and is tinted in subdued tones of brown or gray. Another important feature of the interior is the yellow-toned translucent rice-paper that covers the large fusuma and fills the panes of the shoji or sliding-windows; all of which harmonizes admirably with the natural color of the untinted wood-work. (In the temples and palaces the fusuma are often decorated with faint misty landscapes executed in India-ink with a suggestion of gold, while in ordinary middle-class homes they are left white, to be toned down by time and the effect of light.)

Finally on the floor are placed straw mats or tatami of a greenish-yellow tone, which are always of the same size, and which for that reason are accepted as a standard of measurement for the room. Thus one may speak of a room being four, six, eight, or ten tatami large.

All these simple materials which, however, may be of the rarest quality, combine to create a singularly restful atmosphere. The light that fills the room is softened and subdued in passing through the rice-paper of the sliding-windows and the outer door.

When all the shoji and fusuma are closed the tone of the whole room is quiet as an autumn day. But if the weather is fine and not too warm the whole outer wall may be removed and the visitor may find himself practically in the garden.

Our host now appears noiselessly and unannounced; we rise to greet him, though it would be more in accordance with Japanese etiquette to kneel and bow. He also, in consideration for his foreign guests dispenses with the customary ceremony of greeting and simply shakes hands.

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He then sits down on a cushion before us and sips his tea. He claps his hands: a female servant answers "Hai" and appears kneeling between the open fusumas. She receives an order, disappears, and in a few minutes returns with fresh tea. The tea-drinking continues while courtesies are exchanged between the host and his guests. He is aware of the purpose of our visit and declares that while his collection contains nothing worthy of our notice it will be a great honor to him to show some of the works to such distinguished foreigners. He asks what kind of paintings we would like to see first. In reply we must name some definite school or period. When he knows our wishes he claps his hands and gives orders to the servant in charge of his art-treasures.

We are now invited to step into the main room, called gedan, which is somewhat larger and contains at one end two alcoves, tokonoma and chigaidana. In the tokonoma hangs a kakemono representing a branch of a plum-tree in blossom, because we are still in early spring and no other tree has yet dared to bloom. In the chigaidana stands a beautiful old bronze bowl, with a few books and rolls of MSS. placed on a little shelf. Otherwise the room is as simple, open, and free from obtrusive decoration or movable furniture as the room in which we were received. Cushions are placed in front of the tokonoma, and we sit down to contemplate the exhibited kakemono. This, however, is not one of the more precious objects in the collection, for these are not displayed every day.

Again the host claps his hands, and now enters his most trusted servant with several long boxes under his arm. He places these on the floor, then bows and goes to the tokonoma where he takes down the picture and rolls it up. His movements are quick, but are characterized by a care and precision that almost suggest a religious ceremony. The longer we wait the stronger grows the impression that we are being prepared for something demanding an attitude of respect and reverence.

Finally the servant opens one of the scented wooden boxes and takes out a roll wrapped in a piece of old silk. The wrapping being carefully removed the painting is hung in the tokonoma.

It is a sketch in India-ink: trees growing on a cliff and torn by the wind; in the foreground a suggestion of water, with misty mountains in the distance: the whole executed with a few bold strokes of the brush. The tokonoma is filled with the overflowing vitality that radiates from the painting.

Our host with a smile explains that this is simply a haboku painting (a sketch made with a short-haired pencil) by Seshu: but such paintings, he assures us, are as highly valued by Japanese collectors as are this artist's works in Shijin technique (detailed execution).

The picture is said to have belonged to a famous tea-master and to

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have been used at tea-ceremonies, over which presided the esthetic Shogun Ashikaga Yoshimara. Such a painting should really only be seen in the intimacy of the tea-ceremony room, where it serves as the focus of the mood of the moment, providing a theme for the thought of the assembly.

If the guests were Japanese and classical etiquette prevailed, they would sit for a long time wrapped in silent admiration before the picture, with perhaps an occasional remark on the subject of the particular motif or technique of the painting, or its power to reveal some special aspect of nature. But we are simply barbaric westerners. Consequently the host asks us not to hesitate to go nearer in order to see better.

If one does step closer one must carefully keep one's handkerchief over one's mouth and nose to avoid breathing on the picture; this being a precaution to which Japanese collectors attach much importance.

As we wish to see several pictures during the morning this kakemono is shortly exchanged for another by the same master or by some nearly related artist. (A Japanese art-lover is always unwilling to mix different schools or styles.) Each picture is hung alone and studied individually: they all represent different moods or phases of the romantic landscape of the Ashikaga period. All are executed in India-ink on silk or paper, sometimes so delicately that they almost look as if they had been breathed forth by the artist. Sometimes again the vigorous abrupt touches suggest the splash of heavy rain-drops.

Naturally there are other kinds of painting to be found in the range of Japanese art which are not so sensitive and technically not so impressionistic as these vibrating sketches in India-ink; but they also are meant to be seen in the harmonious setting and subdued light of the tokonoma, for only there can a fine painting be exhibited in a Japanese house. This is the shrine where a Japanese listens to the voice of art.

In spite of all this one may be given an opportunity for comparative study in a Japanese collection; but in that case it is not a question of esthetic enjoyment but of historical research. Modern Japanese collectors also sometimes appreciate this side of the subject and devote themselves with considerable acumen to the study of attributions and similar problems. But these studies are pursued more reverently and with less noise than is usual in the west. A Japanese bases his judgment on something more than the testimony of his senses. . . .

Once I was invited together with the members of the Tokio university esthetical society to inspect the art-collection of an old noble family. For this occasion all the greatest treasures had been displayed in two large rooms. On the walls several kakemonos were hung; in the corners of one room were placed two screens by Korin and Sotatsu; while on

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several low tables there were also long precious makimonos unrolled.

The room was full of people when I entered, professors and students and others interested in art. Some of them knelt stooping over the makimonos carefully covering their mouths with their handkerchiefs; others stood in groups before the screens or examined the pictures hanging on the walls. All of these appeared to be completely absorbed in contemplation of the treasures of art. There was no buzz of conversation nor foolish chatter, no one was trying to shine as a critic or as a wit. When a remark was made it was in a subdued tone of voice. The sound of footsteps was muffled by tabi or socks on the feet of the visitors, as well as by the straw mats on the floor. No one wished to break the silence in which Art alone might speak to its devotees. As the interest grew, the silence deepened. One felt that one was not there to discuss but to listen to the voiceless secrets of these masterpieces. Were those secrets heard? I cannot tell: but surely more was gained from this visit than from any esthetical reunion conducted according to our western highly intellectual methods.

Returning to the house of the old Japanese collector where we were so courteously received, the visit continued with less formality. Picture after picture was produced and we learned a good deal about their history, which was often clearly indicated by inscriptions and seals with which they were adorned. Nowhere have such historical associations so strongly influenced the appreciation of works of art as in Japan, where even comparatively unimportant pictures and simple tea-boards fetch enormous prices if they can be shown to have belonged to some one of the old Daimyo families, or some famous tea-master.

Our host did his best to enable us not only to appreciate Art in the Japanese way (which after a time may prove fatiguing to a westerner), but also to get a clearer understanding of the historical and technical problems involved. We were given an opportunity to compare Seshu with his predecessors Shubun and Sotan as well as with his successors Shugetsu and Keishoki. One after another of these landscapes representing misty mountains and running water, painted in subdued monochrome, was unrolled and hung in the tokonoma, and then again rolled and returned to its case. Though often very similar in composition each picture on closer inspection revealed its particular character and individual quality of tone and touch. This is what Japanese connoisseurs most particularly look for, the sweep of the brush, the rhythm of line, the revelation of an inner life.

Finally the servant with infinite care brings forward a small wooden case stained dark with age, and places it in the center of the room. The

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host takes up his position on one side of the box, with the guests on the other side; silently and reverently he unties the carefully knotted silken ribbon, raises the lid and takes from the box an object wrapped in faded silk. This wrapping removed, there is revealed a smaller box of black lacquer sparingly decorated with leaves and grasses in dark gold, a work of art, plain but exquisite in its simplicity and restraint, a treasure itself that serves as a casket for an object still more precious.

When we have sufficiently admired this noble piece of lacquer work, which must not be touched with the naked hand but only with a silk cloth, the host raises the lid and takes out with the utmost care a yet smaller object enveloped in a still finer yellow silk wrapping. This cover also is removed, and then he places on the casket a Chinese chün-yao bowl of the finest quality. Gleaming like an opal in purple, red, blue, violet, and ashy gray, it stands on its noble pedestal. Seldom revealed to mortal eye, its beauty seems to retain traces of the sacred fire of creative joy that must have glowed in the heart of the inspired author of its being.

No less radiant are the eyes of our host, his austere features illuminated and his reverent gaze caressing the priceless object standing there in all its naked purity. The ceremony of the unwrapping seems to have been to him a preparation for the unveiling of the very mystery of beauty.

The guests lean forward and soon are kneeling in adoration before this little altar of loveliness. For some moments not a word is said. No ordinary terms of admiration here seem adequate. Our host, using the silken cloth carefully, turns the precious bowl so as to display the varied richness of its beauty. Nobody else would dare to lay a hand upon its radiant purity.

Before such a work of art the proudest of the Samurai will bend in deep humility, mindful still today of the old tea-master Kobori Enshu's advice, "Approach a great work of art as you would a great prince." He looks up to it as to a work of more than human skill.

When such a miracle of art is to be displayed to mortal eyes, an honor rare indeed, the ceremony must be performed in the most quiet and harmonious surroundings, where nothing can distract attention from the beautiful object. The room must be as nearly empty as possible and scrupulously clean, not a speck of dust must be visible on floor or walls, the tokonoma must contain no disturbing decoration, and no false light must penetrate the sanctuary.

To illustrate the high regard in which great works of art were held by the ancient Japanese, our host narrates the story of the Daimyo Hosokawa, who gave his life to rescue Sesshu's famous picture of Daruma. The story goes that Hosokawa's house took fire, and the Daimyo's art-treasures were in the greatest danger. He rushed into the burning house,

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seized the painting, but found his exit barred by flames. Absorbed in the one idea of saving the picture he rolled it in his torn-off sleeve, drew his sword, and cut a deep gash in his side into which he stowed the rolled-up painting. When the fire was extinguished the half-charred body of the Daimyo was found still protecting the picture, which was thus saved for future generations. . . .

In the same ceremonious manner in which the precious chün-yao bowl was unwrapped, it was returned to its double case; the silk ribbons were tied around the simple outer box and it was carried by the servant to its traditional resting-place in the fire-proof kura. Then the guests were invited to move into another room where small low bench-like tables were ranged, three in a row for the guests and one opposite them for the host. We sat as usual on cushions, but this time we disposed our aching limbs more freely, as we were no longer bound by consideration for the solemnity of the art ceremonial, but were about to enjoy a meal according to Japanese custom.

Female servants in soft silk kimonos with broad and gorgeous sashes (obi) glided through the open fusuma and placed a hibachi before each guest. Then tea was brought, first the usual Chinese tea in small bell-shaped cups of egg-shell ware.

While we drank our tea the little servants noiselessly vanished with their soft white tabi, returning shortly with lacquered trays filled with sets of bowls and saucers of old blue and white Satsuma. A servant knelt before each guest; laying her tray upon the floor she placed upon the table the small dishes which contained delicate slices of raw fish, sharp flavored sauce, and diminutive vegetables with distinctly bitter taste, also small cups of sake. As soon as the highly artistic service was set upon the table with the light wooden chop-sticks, the servants retired to the farther end of the room where they placed themselves in a row each one attentively watching the guest to whom she was appointed, ready to pour more sake or to replenish the dishes when needed.

The next course was a kind of soup made of fish and vegetables served in lacquered bowls with lids. There being no spoons we had to drink the soup and try to fish out the solid parts with the chop-sticks, which are neither hygienically nor esthetically inferior to knives and forks; but it requires training to use them advantageously.

Courses of fish followed, as for instance boiled eels, served in beautiful lacquer boxes with a lower partition filled with hot water; and with the fish was served rice in bowls that were continually replenished from a large lacquer box — rice, with the Japanese, taking the place of bread. In this way the meal proceeded with various kinds of fish, sea-weed, and shell-fish, with sundry vegetables, to which was added, perhaps in con-

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sideration for the western guests, a fricassee of meat. Again tea was brought, this time the light green Japanese tea, which is customary at meals for those who do not indulge in the more stimulating sake. Only when the meal is finished is the stronger and more bitter powdered tea served, whipped with a small wooden whisk in boiling water, preferably in large artistic irregularly formed cups of earthenware.

Whatever one may think of its culinary quality a Japanese meal is certainly an esthetic masterpiece. Every detail is conceived artistically with the utmost refinement, the low tables, the dishes, the service, all set in a frame of harmonious simplicity. It is not a labor to take part in such a function, but a rest, at least for the eye. The various cups, bowls, and small dishes used in the successive courses of the meal remain in front of the guests as long as there is any room left on the tables, and thus gradually form 'still-life' groups of old china and lacquer work with various vegetables, artistic combinations of subdued colors and delicate forms, which give emphasis to the neutral tone of the undecorated room. Thus the whole interior becomes a work of art, and the people seated on the floor balance the composition so long as they remain seated, but no longer; for as soon as they stand up, one is aware of a certain disproportion between the very small room and its occupants.

The Japanese room is essentially a place for rest and meditation, in which one would not move carelessly or slam the doors. What is therefore more natural than that something of this artistic reticence should find expression also in the manners of the inhabitants?

The meal being finished and the small tables removed, the guests lighted their cigarettes from the glowing charcoal in the braziers; our host smoking the small long-stemmed metal pipe which needs cleaning and refilling after every few whiffs. The conversation gradually turned to the subject of modern European art, on which our host was anxious for information. He wanted to know what was thought of the great French masters whose names had reached Japan, such as Rodin and Cézanne. Casts and reproductions which he had seen at an exhibition in Tokio had roused his interest, though he could not entirely sympathize with the method and artistic form of these masters. He, however, expressed a hope that several important works by the best western artists would shortly come to Japan; because he thought that they would give a valuable impulse to Japanese art. The painters of Japan, he said, could no longer remain bound by the old traditions because their formal limitations were inadequate to express the spirit of the new age; and no modern painter could hope to compete with the old masters, who had carried classical tradition in painting, both in india-ink and in the Tosa manner, to the highest point. Why, he asked, should they not try another path?

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Such ideas could hardly recommend themselves to one who was still filled with admiration for the art of old Japan: they appeared suicidal. Can it be necessary for Japanese artists to adopt the methods of European schools of painting? Possibly during a transition-period the art of the west may supply them with an incentive to the discovery of a new mode of expression, something that will enable them to give a fitting form to the changing spirit of their national life. This at least is the hope of those Japanese who would like to see their art reflect that power of expansion which has become manifest in the field of economic and political life.

But this should be no more than a temporary expedient. The tradition of old Japanese art will not die out even though the majority of their painters should adopt oil-painting as their method; it is too intimately connected with their history and spiritual life to be obliterated within the space of one generation. Sooner or later the old traditions will reassert themselves even though modified in some degree by European influence: and it may eventually be seen that these outside forces have only served to strengthen the basic elements that characterize the artistic inheritance of the nation.

There can be no doubt that as time passes on the old Japanese and Chinese masterpieces will certainly be more and more appreciated and sought for by national collectors; for hardly anywhere is the collector so strongly influenced by the national element in art as in Japan. But at the same time European art, both ancient and modern, will find its way to Japan in ever-increasing quantity.

Such importations must follow as a natural consequence of the present trend of civilization and economic evolution in that country. The influence of European art will become more apparent in Japanese painting, but it will never take root there in the same way as the method of Chinese art has done.

It is too early to say with any certainty what the new art will be like, which will synthesize the methods of the east and west; but there is no reason to suppose that it will be less important or interesting than the expressionistic school which is now revolutionizing painting in the west. For the Japanese have a much older and broader foundation for abstract and synthetic creation. Why then should they not find an adequate expression for the hope of a new art as yet unborn?

Returning in my 'rickshaw from this interesting visit to the old-fashioned Japanese collector, I could not help reflecting how effectively some of the old Japanese painters had solved the purely expressionistic problem in art, how much more sincere and original their work appeared than most of that which in Europe is admired as the last word in Art.

ASTRONOMY AND THEOSOPHY

C. J. RYAN

"No one knows the stars who has not slept, as the French happily put it, *à la belle étoile*. He may know all their names and distances and magnitudes, and yet be ignorant of what alone concerns mankind — their serene and gladsome influence on the mind. The greater part of poetry is about the stars; and very justly, for they are themselves the most classical of poets."— *R. L. Stevenson*

THE thoughtful observer, looking up to the infinite depths of the midnight sky sparkling with the constellations that were as familiar to our remotest ancestors as to ourselves, can hardly fail to ponder over the meaning and origin of the universe, and to wonder whether the stupendous forces and the majestic laws which sway the rhythmic movements of the heavenly bodies have any resemblance to the conditions of human life. Is man merely a creature of the dust, here today and annihilated tomorrow, or has he an abiding part in the great procession of the suns? In the writings of H. P. Blavatsky, the illustrious founder of the Theosophical Society, many important teachings and suggestions about astronomy are found, and as an unusual treatment of a subject is sometimes worth while, it may be found interesting to consider the broader teachings of astronomy in the light of the principles of Theosophy.

Madame Blavatsky utilized the records of very ancient astronomical observation to support her claim that true civilizations flourished at times when it is commonly supposed mankind had not emerged from animalism or primitive barbarism, and largely to support the fact of a prehistoric civilization in parts of the submerged continent of Atlantis. We all know how utterly the knowledge of the main facts of astronomy was lost during the Middle Ages in Christian countries — the story of Galileo is familiar enough — but even in earlier times astronomy had become a secret teaching in the Egyptian and other Mysteries, only taught to the initiated. Astronomical observations had been made for countless ages. Proof of this lies in the scraps of ancient records still extant, such as the East Indian tables of the planets, the Egyptian Zodiac and Planisphere of Denderah. The latter shows changes in the apparent position of the constellation Virgo which carry us back nearly 80,000 years, or more than three Solar Precessional Cycles.

The Babylonians had knowledge of the appearance of some of the planets which cannot be gained without optical instruments, such as the crescent-shape of Venus and Mercury, and the ring of Saturn. A lens made of crystal was actually found at Nimrud by Sir Henry Layard, the famous pioneer in Babylonian exploration, and is now in the British

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Museum, London. The Arabians have transmitted some very ancient observations. For instance, Al-Sufi, a Persian astronomer of the tenth century, quotes Arabian traditions of the passing of Sirius, the Dog-Star, across the Milky Way, a journey which has taken about sixty thousand years! How could that be recorded unless there had been intelligent observers capable of transmitting their observations to posterity? — for the movement of Sirius is so slow that it has only been recently re-discovered by the use of modern instruments of great refinement.

The ancients were wiser than we in their use of the influence of certain astronomical phenomena to raise the minds of the people to higher thoughts. They made the wonder and mystery of the stars a powerful factor in religion. In ancient Egypt and, it is supposed, in Britain, the temples were oriented in such positions that the light from certain stars or the sun would fall upon the high altar on a particular day. There is a wonderfully impressive effect at sunrise in the great Temple of Rameses the Great at Abu Simbel in Nubia. This temple is dedicated to Ra, the manifestation of the Supreme Divinity under the form of the sun. When the mysterious interior is entered with its shadowy halls and chapels, cut deep into the heart of the mountain, a strange feeling of awe creeps over the spirit. Mr. Weigall, the former Inspector-General of Egyptian Antiquities, was moved to write:

“Those who visit it at dawn and pass into the vestibule and sanctuary will be amazed at the irresistible solemnity of that moment when the sun passes above the hills and the dim halls are suddenly transformed into a brilliantly lighted temple. . . . One may describe the hour of sunrise here as one of profound and stirring grandeur. At no other time and in no other place in Egypt does one feel the same capacity for appreciating the ancient Egyptian spirit of worship.”

Brugsch, in his *History of Egypt*, says in the same connexion:

Here, in Nubia, on a solitary wall of rock, far removed from the dwellings of men, in hoary antiquity a temple was hewn to the great gods of the land of Egypt, Ammon of Thebes, Pthah of Memphis, Hormakhu of Heliopolis, and, as a fourth united with these, the new god Ramessu Miamun — hewn as if by enchantment — for this is the proper word, so bold, so powerful, so exceeding all human measure, as if giants had turned the bare rocks into a living work of art! Standing before this work, achieved by the hands of men, the thoughtful child of our modern age first feels the greatness of antiquity in its all-powerful might. It was not clever calculation, not profit or utility, but the most elevated feeling of gratitude to God, that caused such a work to be executed — a work worthy of and fit for the immortal, inconceivable, almighty Deity, to whom the Ancients dedicated it in high veneration for the Everlasting and Incomprehensible. After long wanderings we stepped out of darkness into the bright light of day, silent, our thoughts turned within, confounded and almost overpowered by the indescribable impression of our own helplessness. We have experienced in a gigantic tomb of the time long passed away some portion of that nameless feeling which moved our forefathers of old in their inmost being at the sight of the most sublime of all dwellings made for the Gods, the wonderful rock-temple of Abu Simbel.”

While Madame Blavatsky never treated astronomy as a separate subject, but only incidentally, yet she mentions, as the result of her studies

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in the Orient, several important astronomical facts not only unsuspected by science in the nineteenth century but apparently highly improbable, yet which have already been wholly or partially justified by twentieth-century research. So many new theories of the universe are appearing in consequence of the new discoveries that it is hard to keep up with them, but the general trend of modern astronomy is moving nearer and nearer to the principles brought forward by H. P. Blavatsky, though mechanical and materialistic views are still far too evident. This is not a suitable opportunity to enter into a detailed exposition of specific cases, but one or two illustrations may be found interesting.

A subject of great interest and importance to the human race is the question of the extinction of the fires of the sun. When Madame Blavatsky wrote, more than thirty years ago, it was believed that the life of the sun was comparatively short — a few million years — and that it was rapidly squandering its heat and light with no possibility of recuperation. Madame Blavatsky, however, did not support this view, but declared, as the result of her Oriental studies, that the earth, and of course the sun, was immensely older than the boldest scientists ventured to suggest, and that the sun was not running down rapidly to extinction. Theosophy contends that the earth and its companions will last till the life-cycle of the solar system is completed. Blind chance is not the architect nor the controller of the universe. Today we find that all the recent astronomical discoveries are tending towards the confirmation of the ancient Theosophical teaching that the earth and sun are far older than was formerly dreamed of; no responsible astronomer would now uphold the view that the sun is rapidly running down, or even that it has appreciably changed for hundreds of millions of years. Both geology and astronomy are in agreement on this. Half a billion or even one billion years is freely suggested as the probable age of the earth.

Another of Madame Blavatsky's unorthodox teachings was that the sun was the actual pulsating heart, distributing the vital forces which circulate among the planets and keep them in life and health. Many new facts have arisen to support this theory in recent years, and the formerly despised suggestion has now taken a definite place in the astronomical field. The eleven-year period of sun-spots is now looked upon in precisely the way she originally suggested.

Madame Blavatsky frequently referred to the influence of the moon upon terrestrial conditions. That the tides are under its control is of course well established, but there are other things which it may not be superstitious to believe are affected by the moon. H. P. Blavatsky was charged with superstition for supporting certain ancient opinions upon this subject. If her critics had carefully read her works they would have

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seen that she had profound scientific reasons for her opinions about lunar influences on animals and plants.

We hear nowadays a good deal about the possibilities of polarized light, ultra-violet and other obscure rays from the moon, in explanation of conditions which appear to arise from lunar influences and which can be explained in no other way. For instance, the established fact that fish decomposes more rapidly in tropical countries under the direct rays of the moon than when shielded from them is not explained on the basis that the moon's light is simply feeble sunlight unchanged. The extraordinary behavior of certain marine animals, such as the Palolo worm, at certain dates in the year as fixed by *lunar, not solar*, time is quite incomprehensible unless we admit some subtil influence from the moon unknown to science; it supports the teachings of Theosophy about former conditions on the moon and its influence on earth-life. Those who have the care of lunatics tell of conditions that arise among them at certain phases of the moon. It is impossible to go further into this interesting subject, but in the articles in *THE THEOSOPHICAL PATH* treating of corroborations of Theosophy in modern science, the astronomical discoveries supporting Madame Blavatsky's teachings are fully considered.

Even a small acquaintance with the names and positions of the constellations, the ability to recognise the brighter planets, and a little knowledge of their movements, add greatly to the enjoyment of life. When one realizes the fascination of astronomy and its power of taking the mind out of the small and petty, it is a serious reflexion upon our intelligence that the simple outlines are not widely taught to children. How often we hear people say that they wish they had been taught something of it in place of subjects which were neither interesting nor useful to them! Dr. Samuel Johnson said a fine thing in a similar connexion: "Whatever withdraws us from the power of our senses, whatever makes the Past, the Distant, or the Future, predominant over the Present, advances us in the dignity of thinking beings."

We all remember that during the great war the European cities were not lighted at night for fear of airship raids; it is said that thousands of city people saw the stars for almost the first time as the result of the darkening of the streets. These people were practically living as if the earth, the moon and the sun were the only things in the universe.

The object of this paper is to consider some of the teachings of Theosophy as they strike one in relation to or as illustrated by astronomy, and the astonishment of the European city-dwellers at seeing clearly the glories of the skies when the blinding glare of the electric light was temporarily removed, brings to mind the illusions about our true selves which blind us to the greatest realities of life. J. Blanco White, in his beautiful

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sonnet *To Night*, finely illustrates the power of illusion in blinding us to the unseen:

"Mysterious Night! When our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This precious canopy of light and blue?

"Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! Creation widened in man's view.

"Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?"

Just as the glare of sunshine shuts out the glory and wonder of the vast multitude of distant suns, many of them immeasurably greater than ours, so the illusion of ordinary life in our present state of evolution obscures the splendor of the true self, the higher nature in its divine beauty. The mortal, with its attachments to the material sensations, appears to be all; yet unless we break through the domination of the personal idea and awaken to the greater possibilities of a larger life, we are lost for this incarnation. How can we be so vain as to imagine that the lower personality, with its small ambitions and selfish desires, is worthy of immortality unless it is transmuted by spiritual alchemy into something divine!

The extraordinary power of illusion is most forcibly borne upon us in astronomy; the microscope reveals amazing and unexpected wonders in the minute world of life, but these are only extensions of the familiar; the revelations of the telescope and spectroscope open vistas of space and time, size, distance, and rapid motion that nothing else can equal. A very limited study of astronomy entirely changes our ideas of our place in nature; no longer are we under the illusion that our world is the central feature of the universe, the stars being merely twinkling lamps or peep-holes into the heaven beyond the solid dome of adamant. Now and then a sensational discovery is made which for a moment shocks the uninformed into a surprised interest, and helps to break the illusion. It may be the approach of a large comet or such an announcement as the discovery of the enormous size of the star Betelgeuze,—calculated to be about *twenty million* times the size of our sun.

The illusion in which we live is so deceiving that it takes a powerful effort of the imagination to picture even so common an occurrence as the daily rotation of the earth upon its axis. The rising of the sun or the moon is a familiar event, but how few persons can break through the

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false notion that the luminaries are really moving upwards, sufficiently to realize that the effect is produced by the dipping down of the earth's horizon towards the east. Once, however, that this is clearly seen you feel a remarkable enlargement of view, and it becomes easier to comprehend that we are actually living on the surface of a globe, which has been and will be our home for ages.

A full realization of the power of illusion in the external world should set us to work seriously to find realities. The reports of our senses are very incomplete, and yet we try to build whole schemes of life upon them. The study of Theosophy brings us face to face with most surprising illusions in our inner nature.

We think we know ourselves pretty well, but we only know a small part of even our personal semi-animal nature. Even if we consider nothing but this inferior personality, how difficult it is to imagine what we should do under unexpected circumstances — under great and sudden trials, temptations, or successes! Little as we know of our everyday selves, when we consider the higher, immortal self, how many can truthfully say they know more than the little girl who said she had a nasty little thing inside her that wouldn't let her be quiet when she had done something naughty! And we may be glad if we can feel that the 'nasty little thing' has not been stifled and baffled in its efforts to help us by a persistent course of selfish egotism.

Look around at the false notions of happiness that obsess mankind; the ambitions for ephemeral power and material so-called 'interests' for which millions will literally sell their souls! The world is full of beauty, of marvelously interesting and delightful things, all of which are free and do not demand the Moloch sacrifice of your souls. The pursuit of art, music, natural history, and a thousand enjoyments, not forgetting astronomy, even in their elements, are not confined to specialists; there is no fence around them, and no special ability is required in order to penetrate far enough to gain substantial pleasure and benefit. These matters may not imply high spiritual advancement, but they are wholesome; they lead in the right direction, they help us to gain control of the thinking principle, and are not destructive to the soul. Compare them with the vulgarities in so-called 'high life' which so powerfully affect the sensitive minds of the younger generation and turn their natural and proper ambitions into ruinous paths.

What a picture of misplaced energy and of ignorance of the true values of life! We have not found ourselves yet, our immortal selves; we are behind-hand in evolution, and we shall remain so till we take up the problem seriously, otherwise every incarnation on earth, every return from the rest after death, will find us as ignorant and hopeless as before.

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This Theosophy is nothing new; does not the great Christian Master say: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" But when the mastery of the lower nature is seriously entered upon, the first glimpse of the golden gates which lead to real life flashes upon the weary pilgrim. Madame Blavatsky repeats the ancient Theosophical teachings in these words:

"If man, by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself *as he is* beyond the veil of physical *Mâyâ* [illusion], he will soon stand beyond all pain, all misery, and beyond the wear and tear of change, which is the chief originator of pain. . . . All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow."

Note the expression "knowing himself *as he is*." The illusion that besets us is that we mistake our false personality for the real self.

We hear much of the science of psychology, of the new psychoanalysis. These are confined to the study of the personal mind so largely dominated by the senses and passions; the immortal soul is ignored when not denied, and attention concentrated on the impermanent, the mental limitations, the idiosyncrasies that we must transcend before we can reach the fullness and the stature of the perfect man. Science half-contemptuously abandons the study of the spiritual nature to the theologians, but religion and science cannot be kept in separate compartments. In ancient India the study of the inner nature of man was never divorced from self-discipline, and the results surpassed anything reached by western psychology. A true psychology must be a sacred science, for it deals with vital matters, with the health of the soul as we may say, and to succeed it must proceed on the lines of the ancient Aryan Egyptian spiritual philosophy of which Theosophy presents the essential features.

Scientific writers speak much of the 'criminal type,' of clear-cut divisions between the good and the bad, but many intelligent persons are beginning to suspect that these distinctions are arbitrary and artificial.

According to Theosophy the true division is within each man. This is the duality so strongly emphasized in Theosophical teachings. More or less active in the human being is the animal selfish nature, the ape, the tiger, or the pig, and we are only human in the higher sense in proportion to our success in transmuting the beast-qualities into the godlike principles. We are victims of the great illusion, the illusion that we are merely intellectualized animals. We do not grasp the personal in an iron grip and make it do what it should. How are we to begin? Simply by trying. Our motto must be 'now.' Use the imagination, a tremendous creative power. Realize that we are divine souls, incarnated in a personality troublesome to manage, sometimes unmanageable, very subtil and deceptive but our only instrument for gaining experience in earth-life

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and for learning the lessons of love and brotherhood for which we are here.

According to Theosophy each has in himself the key to infinitely greater wonders than we dream, to depths unfathomed and perhaps fathomless, but the approach, the Path, to these supernal regions of the spirit can only be revealed to the self-disciplined, the pure in heart, to those who have learned to sink their selfish desires and petty personal concerns in the larger interests of the race; who have the courage to face all that comes, impersonally, and with the single desire to benefit mankind. In *The Voice of the Silence*, that wonderful book of Eastern teachings given to the world by Madame Blavatsky, we find these words:

“Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

“And she will open wide before thee the portals of her secret chambers. . . . Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms.

“Then will she show thee the means and the way, the first gate and the second, the third, up to the very seventh. And then, the goal — beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.”

Returning to our terrestrial considerations, regard in imagination the great globe floating in stately measure through the infinite spaces of the sky and the eternities of time. Picture its varied colors and surfaces, its myriad forms of life, its beauty and its tragedy — what an appeal to the imagination! For hundreds, nay thousands, of millions of years it has been moving onward; to what end? Surely to some goal, some purpose. Blind forces leading nowhere are nightmares of minds immersed in matter and lacking in illumination or intuition.

Madame Blavatsky gave no quarter to the pessimistic assertions of certain scientists that “the sun is cooling rapidly, the earth will soon be frozen; there is no plan, no ordering, all is chance, fortuitous concourse of clashing atoms; we are the highest intelligences known and we shall be soon snuffed out like a candle.” No indeed; she believed in the reign of law in man and nature, and she drew upon the ancient wisdom to show that the revolutions of the planets were held fully under the guidance of Intelligence, that the earth was wound up, so to speak, to go until its ordered courses were fulfilled, and that its last day would not come until it had served its time as the home of physical man; then, prepared and purified, evolved humanity would step upward into higher realms. But as was mentioned before, a change has come over scientific assertion since the time Madame Blavatsky fought her battle against materialism! Now the most advanced physical scientists tell us that everything goes to prove that the sun is practically the same today as it was a hundred million years ago and that there is not a single scrap of evidence to show

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that it will lose its vitalizing energies for immeasurable ages to come.*

A striking feature in astronomy is the action of physical laws in regulating the movements of the planets. Every time a planet appears to be about to escape from the attraction of the sun and fly off into space the guiding force gently holds it back and keeps it within bounds. The planetary movements are a constant series of adjustments, but the great general law prevails and the whole system is tied together by unbreakable bonds. Even when an outside disturbing influence appears the harmony of the system is quickly restored. This is in perfect analogy with the universal law of Karma, of cause and effect, as it acts on man. His ignorance and selfishness may disturb the harmony of the great law of progress, but he cannot swim against the stream for ever. He will suffer and is bound to suffer, until he yields to the divine will and becomes a co-worker with Nature.

In the history of astronomy we notice how often room had to be made for new facts; the old theories which had seemed perfectly satisfactory were found incomplete, and every one wondered how blind their ancestors had been. Even today we are wondering if the Newtonian theories will have to yield many so-called axiomatic points in favor of Einstein's revolutionary speculations. In regard to the laws governing human life we find the same principle; for centuries the western world has been content with very imperfect theories of man's origin and position in nature; elaborate systems of thought were built on the crude notion that we are limited to one lifetime on earth, and all sorts of sophisticated arguments were offered to harmonize this dogma with the innate and intuitive belief in divine justice. But now, when the simple theory of many incarnations on earth for each soul has been once more revived in the west through the efforts of the Theosophical Society, intelligent persons wonder how they could have been satisfied with the imperfect explanations of former times. Reincarnation is a part of the law of cyclic or periodic

*Professor Jaumann of Brunn recently wrote: "It was for a long time held indisputable that the Earth was in process of cooling, but this idea has had to be abandoned . . . from the point of view of heat the most remote geological ages of the history of the Earth do not differ at all from the present epoch. In the Palaeo-Cambrian beds extended but diffuse glacial formations have been found. Thus the temperature at that period was not higher but lower than in our epoch, and that after more than a hundred million years. One would have to admit, in the Sun, the existence of a store of energy able, without appreciable diminution, to withstand, during so long a period, the enormous waste which we infer. Thus the stability of the planetary system, and the inextinguishable luminous power of the Sun are found verified, so to say, from direct observation. . . . There is no occasion to fear the cooling of the Sun, which would put an end to our existence; humans will not perish after experiencing, like the Esquimaux, a glacial climate. The radiation of the Sun becomes stabilized; the intellectual and physical evolution of humanity can, on the contrary, continue for an illimitable period transcending all the imagination can conceive."— *Revue Scientifique*, 1913

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change, so marked in all departments of Nature, especially in astronomy.

Perhaps the most striking of all the lessons we can learn from astronomy is the relative unimportance of our little personalities. Fontenelle, in his dialogs with a Duchess on astronomy, quotes her as saying that when she feels worried and tired of the pettiness of her life she fixes her mind on the wonder of the fixed stars, and her personal irritation disappears in the greater consciousness that opens out. This is a great truth, and it gives the best reason why astronomy has been called the noblest of the sciences. As Madame Katherine Tingley has said, the object of evolution is to unite the purified personality with the higher self, to expand beyond our illusionary limitations; and a little study of astronomy undoubtedly helps in this direction, by breaking down some of our illusions.

Astronomy has been charged by the ill-informed with being removed from practical affairs, but astronomers easily refute this by showing that navigation and all timekeeping depend upon their constant observations, and surely it is of supreme importance to keep alive such a means as theoretical astronomy provides for utilizing the highest powers of the human intellect, and for providing an enduring proof that man's mind has faculties almost infinitely transcending those of the brute.

Just as the calculations of astronomy are indispensable for navigating the trackless waves of the seas, so is Theosophy for the safe navigation of the perilous ocean of life. Its fundamental principle, Universal Brotherhood, is the only trustworthy compass for mankind. Theosophy holds the chart of the fatal reefs and dangerous currents of selfishness, and it knows the stars by which the storm-tossed mariner may steer through the darkness. Putting aside metaphor, we confidently assert that the simple teachings of Theosophy, if established firmly in our so-called civilization, would do away with the mass of human misery, folly, and unrest which so appalls everyone who desires to see the dawn of a brighter day.

Theosophy, properly understood, leads straight to its practical manifestation in daily life. A new world of usefulness opens; old age and death no longer loom threateningly in the background. Study the principles of Theosophy for yourselves and see if it does not change your outlook upon life in such a way that the world will never seem the same again.

The education of the young upon lines of unselfish endeavor, the only way to real happiness and spiritual progress, is one of the leading practical activities of the Universal Brotherhood and Theosophical Society; but we believe that our most effective work lies in spreading broadcast over the world the knowledge of the duality of man, the divine and the personal or fleeting; evolution through reincarnation, guided by the law of Karma, perfect justice; the perfectibility of man; and the other fundamental

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principles of Theosophy for want of which the world is in sore straits today.

Political and social reforms are desirable, but the Theosophical Movement takes no part in politics, for such things are variable and ephemeral in comparison with the infinitely more important need of learning the underlying causes which produce the evils for which reforms are demanded. The lack of self-control and of the spirit of brotherhood are the roots of the trouble, and Theosophy demonstrates that when it becomes ingrained into the life of the people the practical results that must inevitably follow will delight and astonish the world. That is why we ask consideration of its teachings, and why we are glad to enroll active workers into our ranks.

AN OUTLINE OF THEOSOPHY AND ITS TEACHINGS

MAGISTER ARTIUM

II

KARMA

IN our first instalment we were speaking of the law of Karma, and a few more remarks on this subject shall be made before passing on. It is important to observe that the law is scientific; it is a *law* in the scientific sense of that word. Now what are the alternatives to the belief in such a law? We must either believe that human fate is assigned by an over-ruling providence in accordance with his will, which we try to think is just and merciful though it may be hard to see that it is so; or else we must suspend our judgment and refer human destiny to chance, which is a descriptive word rather than an explanatory one. But the doctrine of Karma simply takes a recognised scientific law and extends its limits so as to make it of much wider application — of universal application. There was a time when people believed epidemics to be providentially decreed and unavoidable; but now we know their causes and take steps to prevent them. And at the present time there are many things which we attribute to providence or chance and believe to be unavoidable; but a fuller knowledge of the laws of nature might show us the reasons for these things and how to avoid them.

When the Ego incarnates into the body of a babe, it brings with it its Karma from previous lives. Some of this is in the form of seeds of character, which will unfold as the child grows up and produce their due effects; some of it is in the form of seeds of destiny, and will produce those events usually regarded as fortuitous. It may be hard to understand how this can be, but the difficulty is due to the limitation of our knowledge.

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Sudden and apparently unaccountable good fortune or calamity are not fortuitous events — there can be no fortuitous events, every effect must have a cause. They are due to the Karma of the individual experiencing them, and they must have lain latent as seeds in some part of his atmosphere, brought over perhaps from previous lives. The understanding of the details of such processes is not beyond our reach, since Theosophy teaches that man can attain far greater heights of knowledge; there is the promise that he will some day understand fully what he at present intuitively feels to be true.

HIGHER POWERS IN MAN

THE existence in man of higher powers and faculties not yet developed is a very important feature of the Theosophical teachings. It is quite characteristic of the present age that a renewed interest should have been manifested in this subject. While this interest began to some extent before Theosophy was proclaimed, in the Spiritistic movement, yet it is Theosophy that has directed the interest into better channels and prevented it from wasting itself or being submerged in materialism.

In promulgating such an idea as this, the difficulty is to promote man's faith in himself without feeding his ambition and selfish desires. There are many advertising cults today which profess to teach the development of higher powers, but the selfish inducements offered are only too obvious. Such could never have been the design of the leaders of the Theosophical Movement, whose high and impersonal purposes are sufficiently well attested by their own statements as to the object of Theosophy. Theosophy has for sole aim the service of humanity, and was promulgated in order to stem the great evils threatened by materialism and the predominant motive of self-seeking. Hence higher powers are contemplated only as they may subserve this purpose.

The distinction is drawn between Spiritual powers and psychic powers. For there are many powers latent in man which yet pertain to the personal self and are ministers of selfish desire; and to develop these prematurely would only increase the difficulties and dangers due to abuse of the powers he already has. Hence Theosophy discourages the development of psychic powers, saying that these will come without seeking whenever it is proper and safe for the man to have them. But Spiritual powers are such as those described in the Christians' Gospel as the fruits of the Spirit, and they arise from the cultivation of impersonal motives and unselfish devotion to the truth. By following the behests of unselfish motive a man develops his intuition and the power to act rightly and effectively, and he thus becomes a center from which Spiritual powers may beneficently issue, while he incurs no danger.

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THE MYSTERIES

THEOSOPHY declares the existence in all ages of perfected men, who have transcended the limitations of personality and thereby acquired the powers of a Teacher. Some of them come forth into the world as visible helpers, who may or may not be recognised as such, and are invariably better recognised by later times than by their contemporaries. Others remain in seclusion, accomplishing on higher planes of activity work which does not necessitate their personal contact with men or their recognition by men. History reveals the existence of such great souls, either in their personal presence or in the effects produced by their work. Some of them have been the founders of great religions; originally they taught the pure doctrines of Theosophy, but the subsequent work of mankind after the withdrawal of the teachers has converted their teachings into formal creeds.

The fact of perfected men argues the fact of Mysteries, those schools of secret knowledge of which all antiquity speaks. The knowledge was secret because not of a kind communicable to everybody; and probations and initiations guarded its approach. We may remember that Pythagoras, a man of rare character, who had traveled in the East, came to found such a school in southern Italy, and that he exacted the most severe tests, including several years' absolute silence. All this implies that only the self-disciplined are competent to know the deeper mysteries of nature.

Theosophy therefore holds out to all the promise of greater knowledge attainable by man while in the body and on earth; but at the same time it has to guard against all fanaticism and abuse of knowledge. It is evident from what we see around us that those who try to acquire such knowledge without having fitted themselves for it land in mere quackery and start cults of psychism which do harm.

RELIGION

RELIGION, in its decadent form, has always put mankind off with the idea that no perfection is attainable on earth, but that we are irremediably steeped in sinfulness, and can only obtain deliverance after death by various propitiatory rights to be practised during life. We often find religion at variance with the promptings of the light within, so that men of good heart and fine intuition have been branded with the stamp of infidelity because they followed conscience rather than dogma. Theosophy comes to rescue man from these situations, by assuring him once more of the essential divinity of human nature and teaching him to rely on the light within. Going back to those sayings of the Christ recorded

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in the Gospels, it declares that within the earthly man there is the Spiritual man, made in the image of God, and the son of God; and that the kingdom of God is, as Christ said, within us. And this teaching is made comprehensible by the teachings as to the sevenfold nature of man. The *manas*, or thinking principle, stands midway between the selfish passionate nature on the one side and the *buddhi* or divine wisdom on the other; and man is enabled to become his own savior by causing manas to become blended with buddhi — his mind to become united with his spiritual soul.

A true Theosophist may be distinguished from a false one by the fact that the former engages in useful practical work for the amelioration of human ills, while the latter merely dabbles in so-called 'occultism' to gratify curiosity or ambition. The knowledge which the genuine Theosophist seeks is only to be won by the elimination of selfishness; and this can be best done by occupying one's time and faculties in such useful impersonal work. Thus duty and progress go hand in hand.

The work accomplished by Theosophy in upholding the dignity of man is apparent when we consider what efforts are being made to degrade that dignity by imprinting on our mind the notion that man is merely an evolved animal. This notion is backed up by a lot of very questionable science; but, as has often been pointed out, even though the scientific theories of man's animal descent should be conceded, the vital question as to the origin and nature of his self-conscious mind would still remain unsolved. And Theosophy shows that several distinct lines of evolution converge in man, of which the line that science is endeavoring to trace is but one, and that the least important.

SCIENCE

THIS will serve to indicate that Theosophy is the champion of true science as well as of true religion. If it be asked what is here meant by true science, we can give one definition at any rate. There have been some people, writing in the name of science, who have sought to maintain that it should be pursued in a spirit of entire neutrality as regards ethical questions, sentiments, and anything else not coming under the head of what they are pleased to call 'pure science.' Fortunately we cannot thus partition off our intellectual pursuits from our other interests in life; for, if we could, we should indeed quickly degenerate into a species of un-human mummy. A tendency in this direction is however observable in those who profess to regard compassion as a hindrance to scientific inquiry, and who thereupon diverge into lines of inquiry that shock the sense of the community and seem to lead towards an abyss. This is not true science; nor is that true science which forsakes the true scientific

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attitude of openness of mind and strives to erect barriers of dogmatism. The true scientific spirit has been often and ably defined by eminent men of science themselves. It consists in induction from facts ascertained by observation; and in a readiness to abandon or enlarge provisional theories in the light of new facts. Theosophy, with its teachings as to the existence of finer faculties in man than the physical senses, thereby opens up a new field of observation and a new reservoir of facts.

THEOSOPHY AND MARRIAGE

REFERRING to a previous statement, that genuine Theosophy is distinguishable from all imitations by its application of the Theosophical teachings to the practical problems of life, we may speak of a few instances of this. The institution of marriage, and its cognate institution of the family home, are vindicated and reinstated by Theosophy. The familiar statement that (let us say *some*) marriages are made in heaven suggests the corollary that those unions which are not so made cannot be regarded as marriages in the true sense. They are entered upon without adequate motive; and as there is no real union, the result is either a painful misalliance or a separation. A common purpose is what is lacking in such cases; and where each participant is seeking in wedlock a mere enlargement of the sphere of personality, there must necessarily be a continual and increasing clashing of tempers. But if each had entered upon the bond with the aspiration of making it the means of realizing the best fruits of this most sacred union, then the inevitable sacrifices of mere personal desires would be sublimated into thank-offerings on the altar of those nobler aspirations.

It is generally recognised that the crucial point of application for reformative influences is the children, both in their domestic relations and in their status as the material for education. The duties therefore of parentage and teaching are paramount. Much evil is traceable to parental weakness in indulging the selfish appetites of their children instead of appealing to their higher nature and thus strengthening it. This weakness on the part of parents is due to want of a due sense of responsibility and seriousness. Education begins in the home, and upon the parent falls the responsibility whether the child's early formative years shall be molded for good or ill. The usual alternative of either yielding to childish whims and tempers or else repressing them by harsh and arbitrary means should be replaced by the method of appealing to the child's own better self and inducing him to summon his own spiritual will in subjugation of the intrusive passional elements of his nature. This is the real secret of discipline — self-discipline. Here the appeal is not to an arbitrary will but to a law recognised alike by parent and child.

THOUGHT-POWER OF ANCIENT EGYPT

EDUCATION

THE same principle has to be carried into the school, and education in self-control must be the basis of every other item in the curriculum. Hence the importance of educating parents and teachers. If the child is the crucial point, then before the child come the parent and teacher; so that we must look to a general diffusion of Theosophic ideals for our salvation.

The Râja-Yoga system of education, founded by Katherine Tingley to carry out plans projected by H. P. Blavatsky, and to be seen in operation at the International Theosophical Headquarters at Point Loma, California, shows the actual working of Theosophic education; and the results achieved are proving the best evidence of the efficacy of Theosophy. A constant and growing stream of visitors to Point Loma diffuses this knowledge over the world, and is establishing a realization of the difference between Theosophy and its imitations.

THOUGHT-POWER OF ANCIENT EGYPT

W. A. DUNN

CHAPTER II

“The forty-two commandments of their religion [that of the ancient Egyptians], which are contained in the ‘Book of the Dead,’ are not inferior to the precepts of Christianity, and in reading the old inscriptions concerning morality, we are tempted to believe that Moses modeled his teaching on the patterns given by those old sages.”—BRUGSCH, *Egypt under the Pharaohs*, pp. 10-11



CHRISTIANITY proclaimed itself as a gospel of salvation. Salvation from what? Obviously from the state of corruption and disorder into which the later Roman Empire had lapsed, with its unspeakable vices and servitude to sensuous gratification. Christ himself said that he came to call sinners, and not the righteous, to repentance. The nature of the sins practised by the early Christians is fully indicated in Paul's letters to his various congregations.

There is little or no indication, in ancient Egyptian literature, of the vices for which Paul reproved his followers. In comparison, the account given by Dr. Wallis Budge of the *moral* life of the average Egyptian, reads as if one had passed from a religious hospital for moral weaklings, into a community characterized by healthy manners and customs, and unquestionable devotion to spiritual laws conceived of as divine powers. For instance, Dr. Budge states of the average Egyptian: “His *morality* was of the highest kind and he thoroughly understood his duty towards

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his neighbor." Judging from the New Testament itself, no such tribute could be paid to the early Christians among whom the Apostles labored.

It is singular, therefore, that historians have not pointed out, in clear and forcible language, that the real mission of Christianity was to re-establish the very moral and spiritual virtues which the ancient Egyptians actually possessed and practised — without need of calling in the services of a redeeming religion to give salvation from sin which they did not commit. There is no need for sophistry in this regard — the gospels themselves describe the character of the early Christian congregations. How much nobler is the following description of Egyptian character taken from Dr. Wallis Budge's *Short History*. If this tribute could have been written of our own times, we might justly claim that Christianity had performed the mission for which it was established.

"A good general idea of the average Egyptian can be derived from the monuments and writings that have come down to us. In the first place he was a very religious man. He worshiped God and his deified ancestors, offered sacrifices and offerings to the dead, and prayed morning and evening. He believed in the resurrection of the dead through Osiris, and in the life everlasting, and was from first to last confident that those who had led righteous lives on earth were rewarded with happiness in heaven. . . . *His deep-seated interest in religion had a very practical object, namely, the resurrection of his spirit-body.*" — p. 219

This emphatically indicates the *original* meaning of the resurrection of the Christ principle, as known to the Egyptian initiates. Historical evidence warrants the belief that the events recorded in the New Testament were written at least one hundred years after Christ's death by men who were acquainted with the more ancient teachings as taught in the Mysteries. Dr. Budge proceeds, in describing the *average* Egyptian:

"His conscience was well developed, and made him obey religious, moral, and civil laws without question; a breach of any of these he atoned for — not by repentance, for which there is no word in his language — but by the making of offerings. . . . His morality was of the highest kind, and he thoroughly understood his duty towards his neighbor. . . ."

"He never indulged in missionary enterprises of any kind. His religious toleration was great . . . and yet the influence of his beliefs and religion, and literature, and arts and crafts, on the civilization of other nations, can hardly be overestimated. In one of the least known periods of the world's history he proclaimed the deathlessness of the human soul, and his country has rightly been named the land of immortality." — pp. 219-220

In this remarkable tribute by a leading Egyptologist, the mind is not only impressed by the conviction that the Christian ideal of today was then the real, and that the theological presentations of Christianity are but popularized versions of the original Egyptian Mysteries; but also by the fact that salvation from sin by a verbal act of lip-repentance was repudiated. When sin was committed, it was atoned for by the individual himself, not by dependence upon an external savior, but by personal at-one-ment (misinterpreted atonement) with the savior *in his own heart*. In this respect the evidence is clear and self-evident. This is also demon-

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strated in Dr. Budge's statement, already quoted: "His deep-seated interest in religion had a very practical object, namely, the resurrection of his *Spirit-Body*."

It is difficult to realize in our day how strong this interest in religion was among the Egyptians. Yet as the literature of any nation is always an expression of its predominant tendency of thought, that which actuated the Egyptians is indicated by the following remark of Dr. Georg Steindorff:

"It may be said boldly that quite nine-tenths of the Egyptian writings preserved to us were devoted to some religious purpose, and that of the remaining tenth the bulk contains more or less information on religion."

This can only mean that the spiritual powers known to and exercised by the Egyptians were actually possessed and were not speculative notions. No nation would continue writing on such matters for four thousand years as if groping in the dark. The Egyptians unquestionably expressed the thought-energies that actuated their faculties, as living Gods. We do not think or write about such matters today, for the reason that material interests are the predominant influences engaging thought and action. Hence current literature is almost devoid of religious aspiration.

In science, religion, and philosophy, there is always an important distinction to be drawn between theory *without* practice — and theory put *into* practice. Thus in moral, as in physical action — the theoretical acquaintance with the actuating principles of thought and conduct may be accompanied by a negative incompetency of the will to introduce a creative energy into the ideals entertained. The intellect, of itself, may develop a theoretical science, religion, or philosophy, which, while exercising the *psychological* influence of assumed authority, may be so unrelated to the creative energies of the Will, as to constitute the traditional veil that conceals the Truth of God. At its best a formulated philosophy is only true as plan or scope through which to express the motive forces actuating a man's character.

Now in scientific and religious speculations of today, the necessary relationship that should logically connect ideal conceptions with equally developed forces of the Will, is not considered as being of fundamental importance — the immense disproportion between theoretical conceptions on one hand, and the motive forces actuating personal conduct on the other being evidence of this. In fact, the negative powers of the intellect, and the positive forces of the Will, are, in the main, divorced from each other, hence fail to display the creative power that results from their perfect union, or correct interaction.

But with the ancient Egyptians, no scholar will question that their intellectual beliefs were so interblended with the executive forces of national and individual conduct, that the perceptions of the mind and the

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motive forces of the active will were inseparably united as the negative and positive poles of executive thought. Hence the complete absence in Egyptian knowledge of what is known today as speculative opinions relating to religion, science, and history: a superficial activity of the mind that is separated from its connexions with subjective realities locked up in the Will itself — locked up as having become latent from lack of expression through a correctly poised intellect.

In order to demonstrate the mode of thought that co-ordinates the unseen with the seen, the various principles into which man was classified by the Egyptians should be examined. The following synopsis is epitomized from data given at length in Dr. Wallis Budge's *Short History*:

"The texts state that when a man was born into the world he possessed a Khat (material body) and *three* principal spirit-entities called Ka, Ba, and Khu."

These invisible spirit-entities represented:

"The principle of life and material strength. . . . In the earliest times the *Ka* of a man was that portion of the corporate life of his clan, or tribe, or community, which was incarnate in him."— BUDGE, p. 225

In close relation to the *Ka* was . . . the *Ba*, the human Soul which "set the *Ka* in motion." The *Ba* had its seat in the heart, and possessed a shadow that constituted its *connexion* with the corporate life-principle of a man's tribe or community (or, to speak more correctly, that portion of it incarnated in him as his personality or *Ka*). On the other hand, the human soul (*Ba*) from its throne in the heart, reached upwards to a still higher principle called the *Khu*, the Spirit-Soul of *Intelligence*. These two last principles (the Will and the Intelligence) together formed the dual spirit of man, which, *when triumphant*, controlled and directed the objective life-forces interacting in his *Ka* — which, as already said, represented a man's portion of the corporate life of his community.

As further demonstrating these inner principles, Dr. Budge states:

"In close connexion with the natural and spiritual bodies stood the *heart*, or rather that portion of it which was the seat of the power of life and the fountain of good and evil thoughts. And in addition to the Natural-body and the Spirit-body, man also had an abstract individuality or personality endowed with all his characteristic attributes. This abstract personality had an absolutely independent existence."

This, it would seem, refers to the *Ba*, the individual will having its seat in the heart.

These three inner principles (representing physical vitality, individualized will-power, and a thinking 'law-giver,' overshadowing and directing the whole) give a definite clue to the principal forces which interact one with another in every living soul — and which the neophytes of the ancient Mysteries exercised and developed equally by a definite course

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of purification and discipline, their 'after-death' journeys being but disembodied extensions of the same powers, in so far as they had been developed and co-ordinated one with the other.

It seems necessary to regard these things as co-ordinations in present time. That the present moment of Time is the only Reality that exists in the universe, is all too frequently obscured by attaching untrue values to 'past' and 'future.' For past and future possess no possible meaning other than what the 'present-moment' grasp of thought emanates into them — each thinker emanating his own backward and forward cycles of time conception. Hence the profound truth in the following text, in which the thinking Ego affirms its own cycles of time as self-determinations:

"I am not to be grasped, but I am one who graspeth thee. *The present time is the path which I have opened.*"

To speak of the present moment as a path, seems like a contradiction in terms. Yet its truth becomes clear when we recognise that the mind cannot wander into thoughts of the past or future without a present moment in which it exists as present thinking. Hence the need of strengthening this living unit of time which contains all that exists, and is called the ever-present.

In connexion with these important matters, the following facts should be realized:

(1) The Egyptians regarded the human body as the abode of the living gods. In the forty-second chapter of *The Book of the Dead* (Renouf's translation), the bodily parts associated with the various 'gods' are specifically indicated, concluding with the verse: "There is not a limb in me which is without a god — and *Thoth* is a protector to my flesh." (Egyptologists are practically agreed that *Thoth* represented the '*Master of Law*' or the personification of all dominating thought.) Budge translates the same verse as: "There is no member of my body which is not the member of some God, (and) the God *Thoth* shieldeth my body altogether." Another text states: "I have made myself pure . . . there is not a limb in me which is void of righteousness."

(2) The name 'Book of the Dead' is a modern invention. The Egyptians themselves termed these sacred writings "*Pert em hru*," a phrase that means "Manifested in the Light." Budge states that this title "had probably a meaning for the Egyptians which has not yet been rendered in a modern language," and one important idea in connexion with the whole work, is expressed by another title which calls it "The Chapter of making strong [or perfect] the *Khu*." It is important to recall that the *Khu* is the highest of the three spirit-bodies incarnated in man, and represents *Intelligence*. *Pert em hru* therefore referred to mental

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processes whereby the conscious intelligence was made strong and perfect.

It is therefore possible that though Egyptologists may be partially right in attributing the teachings of *Pert em hru* to states after death, they yet commit an error in disregarding its fundamental application to states of thought and being *during life*. Maspero indicates this fact by the excerpt previously quoted from his *New Light on Egypt*. Its importance warrants its repetition here:

"The Egyptians, always occupied with the life beyond the grave, tried in very remote ages to teach men the art of living after death, and of living a life with the Gods resembling existence on earth. . . . To attain it, it was necessary to take every precaution in this life, and to begin by becoming attached to some divinity. . . . He learned by heart the chapters which gave him entrance to the Gods' domain."

Although this statement might suggest that 'learning by heart' meant only memorizing the words of a formula without developing their intrinsic meanings, the weight of historical evidence points in a contrary direction. The spiritual power that was exercised by the Egyptian priesthoods demonstrates that "the art of living after death" represented an interior identity with the unseen intelligences called Gods. This was done in conjunction with outer physical existence, the body being regarded as the natural temple in which those Gods resided. Moreover, a literature in which religious interests predominate can only arise from the deep fountains of the living Soul.

Constant reference is made in *Pert em hru* to various divine powers being brought to a person in the netherworld. The 'heart,' the 'mouth,' 'the Words of Power,' 'remembering one's Name therein,' 'keeping back the serpents,' etc., are all mentioned as powers sought for, and acquired, by specially defined acts. May not the Netherworld with which the Egyptians were so familiar be nothing more than what modern psychologists refer to as the 'sub-conscious mind'? Halleck, in his *Psychology*, states that:

"At any moment we are not conscious of a thousandth part of what we know. How these facts are preserved, consciousness can never tell us. An event may not be thought of for fifty years, and then it may, suddenly, appear in consciousness. As we grow older, the subconscious field increases."

Anyone who will compare thoughtfully the modern thesis of sub-conscious energies involuntarily rising into consciousness, with the voluntary powers the Egyptian neophyte exercised in the Netherworld, will recognise that subconsciousness and netherworld are synonymous terms.

The following verses from Renouf's translation of *Pert em hru*, clearly indicate the spiritual powers possessed by the Egyptian initiates. Moreover, it is necessary to ask who invented these lofty expressions of thought. Before literature itself can be written down, surely it is obvious that living

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men must have acquired the powers which the Egyptians so carefully symbolized in sculptural texts and inscriptions. These verses occur in the sixty-fourth chapter of Renouf's version of *Pert em hru* (or the chapter of "Making Strong and Perfect the Intelligence of Man"). Hence these utterances refer to pure thought knowing and affirming itself:

"I am Yesterday, Today, and Tomorrow, for I am born again and again; mine is the unseen Force which createth the Gods."

"The Lord of the shrine which standeth in the center of the Earth; He is I, and I am He."

"I am the Over-flower, and Kam-ura is my name; I bring to its fulness the Force which is hidden within me."

"I am He who cometh forth as one who breaketh through the door; and everlasting is the daylight which his will hath created. 'I know the deep waters' is my name."

"I shine forth as the Lord of Life and the glorious order of this day; the blood which purifieth, and the vigorous sword-strokes by which the Earth is made one."

"I am He who presideth in *Restau* — 'He who entereth in his own name, and cometh forth in quest, the Lord of the Eternity of the Earth' is my name."

"I am the offspring of Yesterday; the tunnels of the Earth have given me birth, and I am revealed at the appointed time."

"This composition is a secret; not to be seen or looked at. Recite the chapter when sanctified and pure."

Pert em hru contains numerous utterances similar to the above. The predominant feature of them all is *self-identification with the universal intelligences after having learned their names and attributes*. The modern fallacy of regarding them as formal funeral utterances only, is completely negated by their literary construction alone. Yet an additional proof that the texts also applied to the mental powers which the Initiates developed within themselves, is given by the title which Dr. Budge refers to as "making strong, or perfect, the Khu" — the Khu meaning a man's intelligence.

This conception of making strong the human principle of Intelligence has no equivalent in modern philosophy. We merely consider the relative acts of intelligence that are in association with such information as it acts *upon*, or is intelligent *about*. To identify Intelligence with its own essence as realizing its inherent capacity to become independent in selecting its own objects of attachment or dismissing them — and in that independent state be 'made strong and perfect,' — is dismissed by modern philosophers into the realm of the unknowable. And yet the possibility of making this Intelligence perfect is the only hypothesis that will explain the Egyptian texts.

The power of Co-ordination, which some minds exercise in a superlative manner over their ideas and conceptions, displays itself to consciousness as the power of Intelligence itself. In some men this power is so strong that their genius for leadership is immediately acknowledged. Theoretically this

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power may be classified as unknowable: practically everyone obeys it.

In order to demonstrate the co-ordinating action of original thought, the following laws of psychology might be introduced. A complete act of individual thought-power operates as from two poles: *viz.*, an objective ideal at its negative pole, and a subjective energy of will which is its positive pole. When these two mental qualities are in direct relationship in an individual mind they combine in a synthetic act of self-expression — through the organs that have been disciplined for such acts. Thus at the negative pole, the intellect formulates some predominant ideal, upon which its external perceptions are classified — more or less in relation to a real that is inwardly felt as the will. This real substratum from which the will proceeds, is the energy stream actuating the mind as the internal motive we associate with bodily existence, and the organized functions which perpetuate it. Thus aggregated bodily forces constitute the will-end of thought, dependent upon concrete 'plans,' which the ideal side of the mind formulates from its external expression.

Man's power to know and to do, is therefore conditioned by *how* he exercises the laws of original thought, a complete act of thought being the synthesis of the perceptive and motor energies of the soul.

It seems highly probable, therefore, that the failure of speculative thought to interpret Egyptian knowledge of life and death, is because the latter does not respond to a method of treatment that divides an ideal hereafter from a real here in physical existence. The texts demonstrate that the Egyptians realized their religious ideals in actual daily conduct, just as in specialized occupations we realize secular ideals of commerce, science, and art — but unfortunately not in regard to our religious beliefs, nor of universal conceptions relating to human solidarity. Man must turn his attention to what it is in himself that conditions his cognition of outer objects. In other words, cognition itself is caused by the internal arrangement of his faculties. Reconstruct the inner mechanism of thought in any manner whatsoever, and cognition of the external world immediately changes in relation to the physical mechanism put into effect, such as occurs when a purpose is first formulated, then put into action.

From this viewpoint, then, it was perfectly logical and scientific for the Egyptians to sanctify the human body as the composite form in which the cosmic forces meet at birth, and progressively evolve the physical temple of God. This is borne out by the following valuable quotation from Budge's *Gods of the Egyptians*, page 10:

"Whatsoever happened in nature was attributed by them [the Egyptians] to the operations of a large number of spiritual beings, the life of whom was identical with the life of the great natural elements. . . . Such spirits, although invisible to mortal eyes, were very real creatures in their minds, and to them they attributed all the passions which belong to man and all his faculties and powers also."

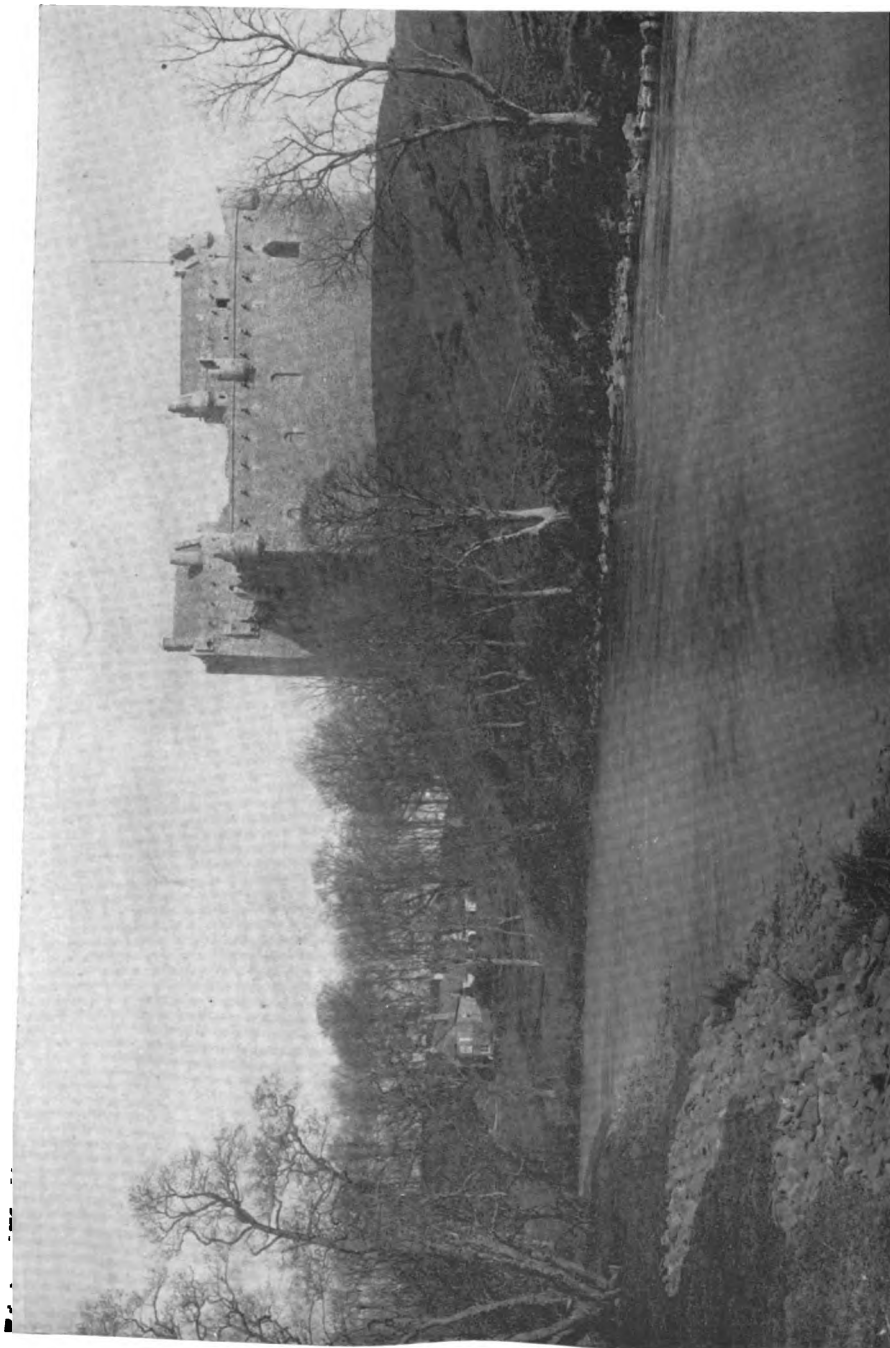


CASTLE URQUHART, LOCH NESS, SCOTLAND

“Twas a fair scene! the sunbeam lay
On ruined tower and portal gray!”

— SIR WALTER SCOTT: *Rokeby*

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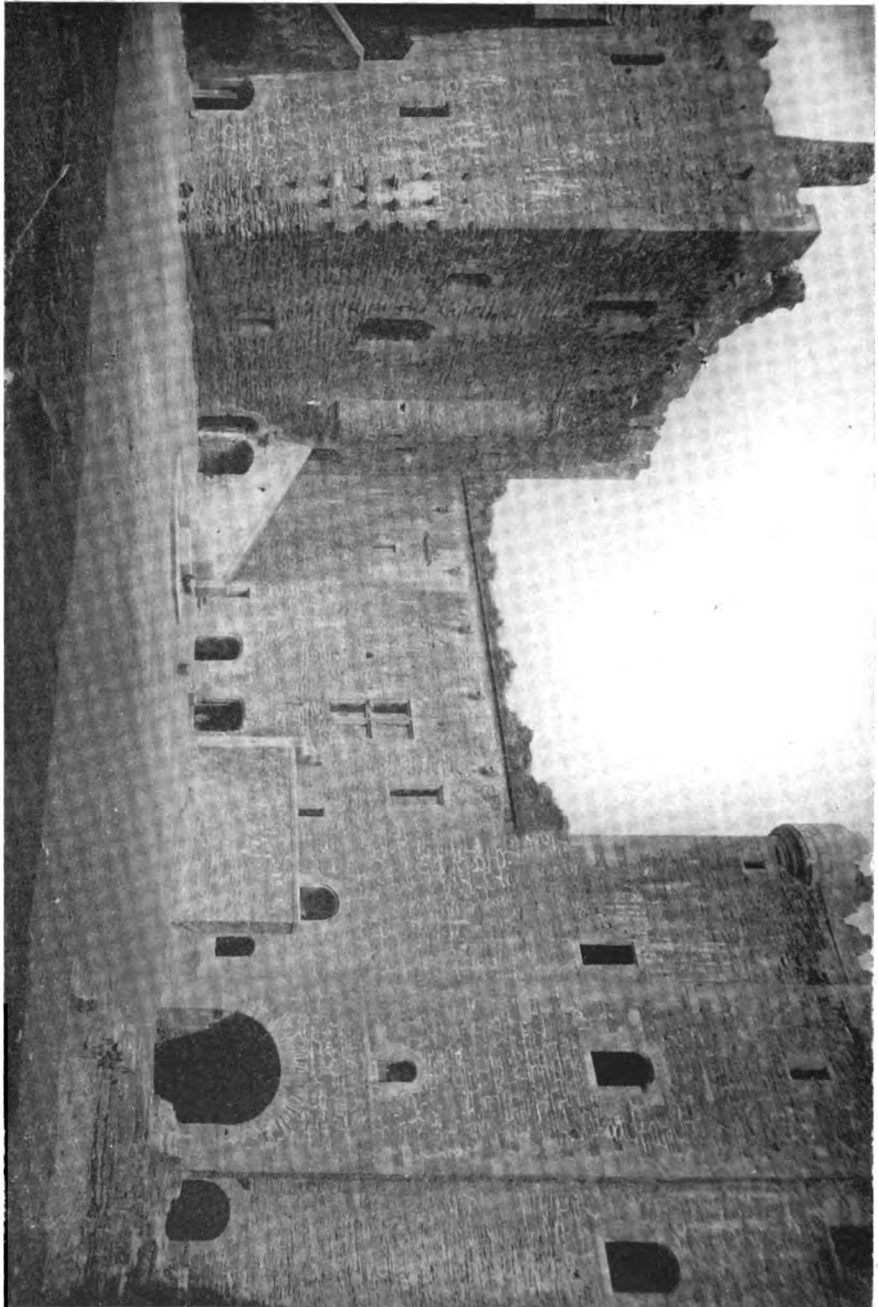
DOUNE CASTLE, FROM THE TEITH, SCOTLAND

“Stern Time the foeman’s work had done:

Where banners the invader braved

The harebell now and wallflower waved.”

—SIR WALTER SCOTT: *Rokeby*

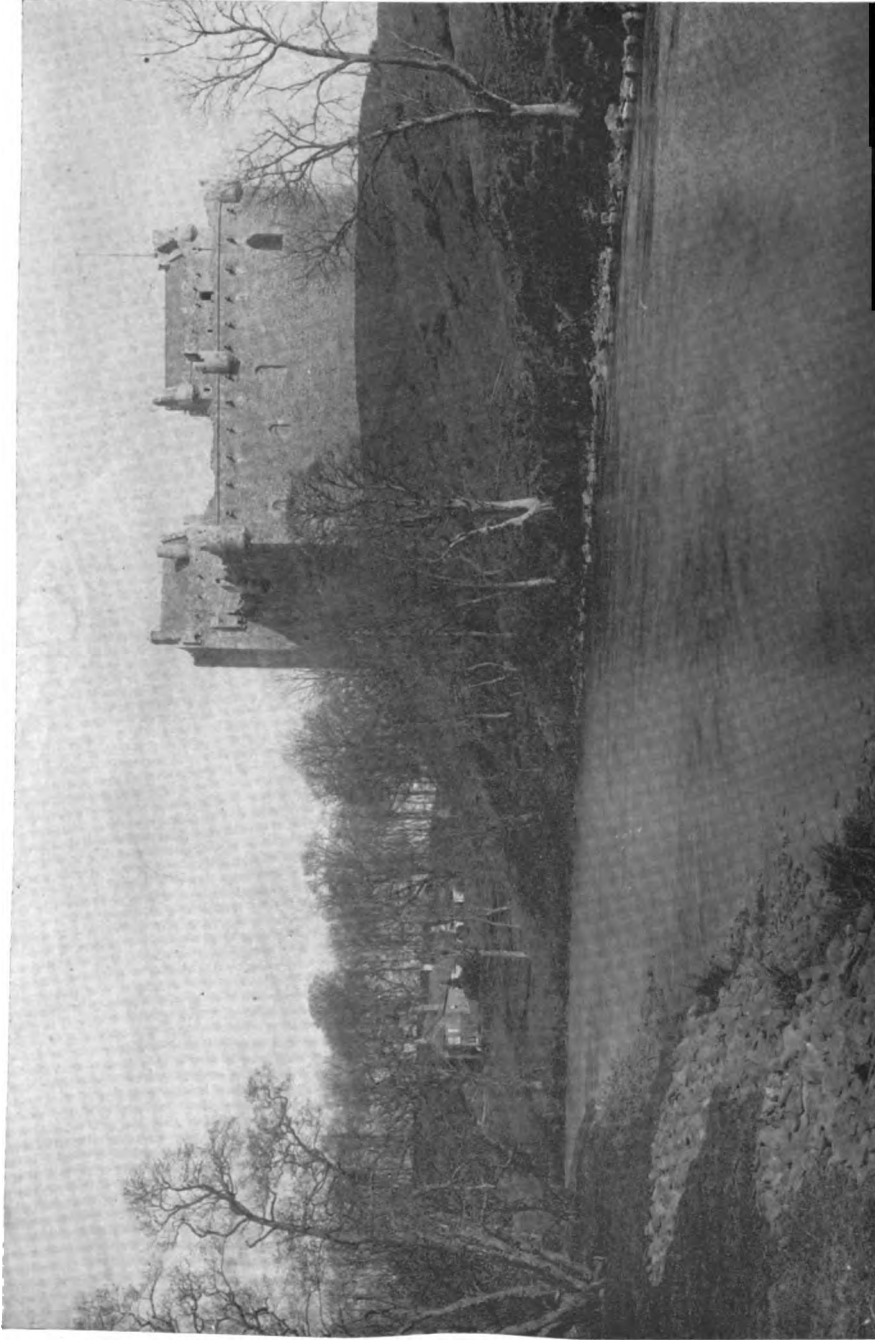


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IN THE COURTYARD, DOUNE CASTLE, SCOTLAND

“Those martial terrors long were fled
That frowned of old around its head:
The battlements, the turrets gray
Were all abandoned to decay.”

— SIR WALTER SCOTT: *Rokeby*



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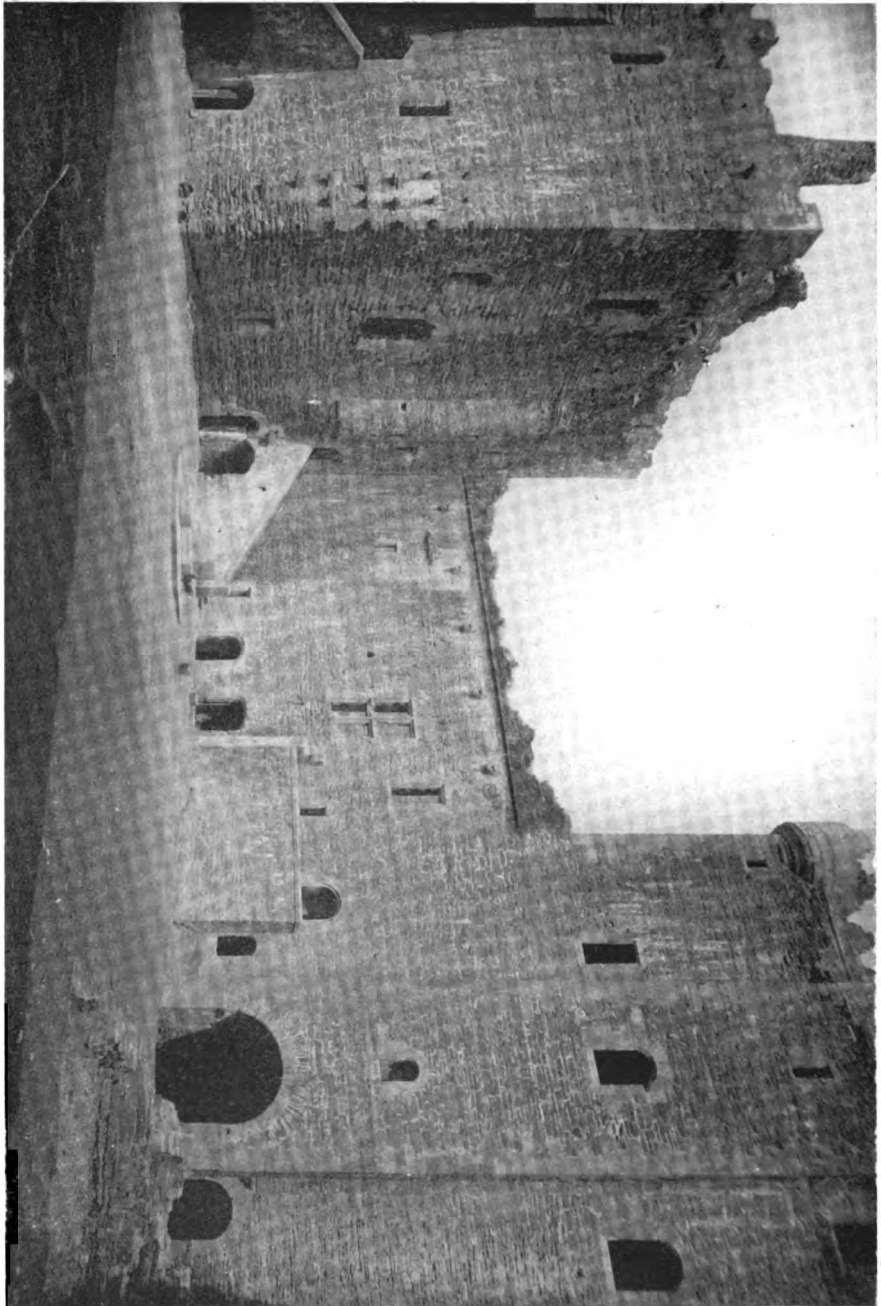
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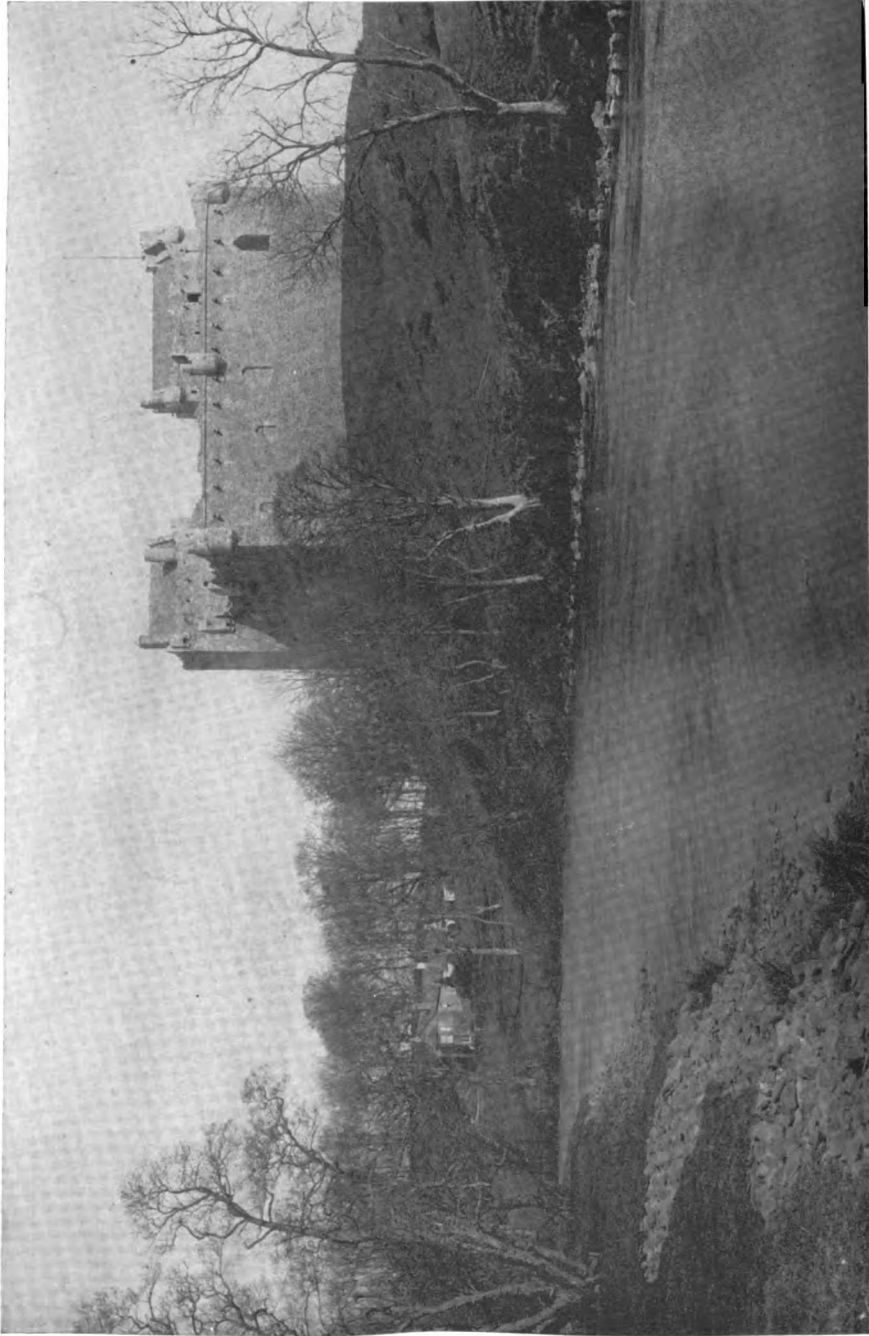


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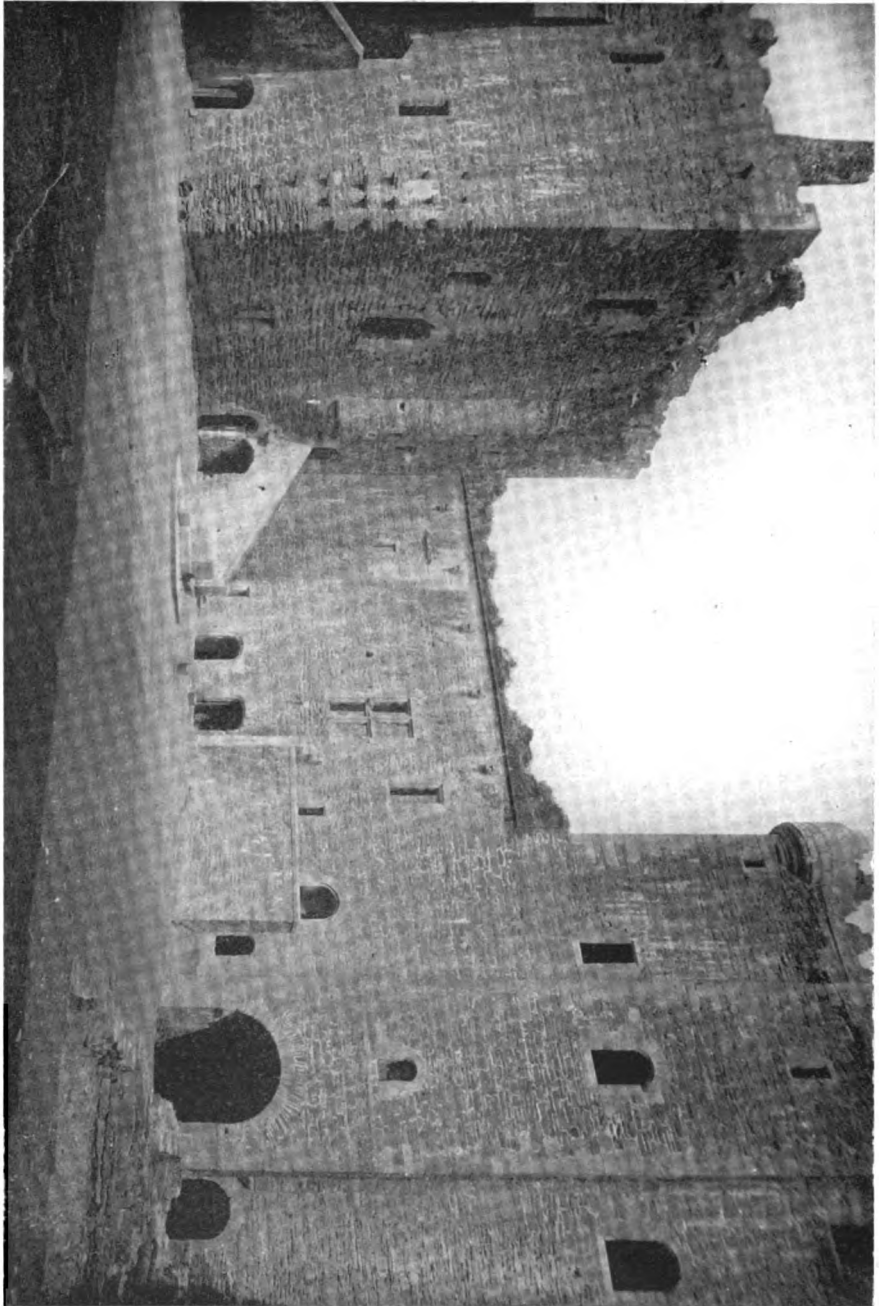


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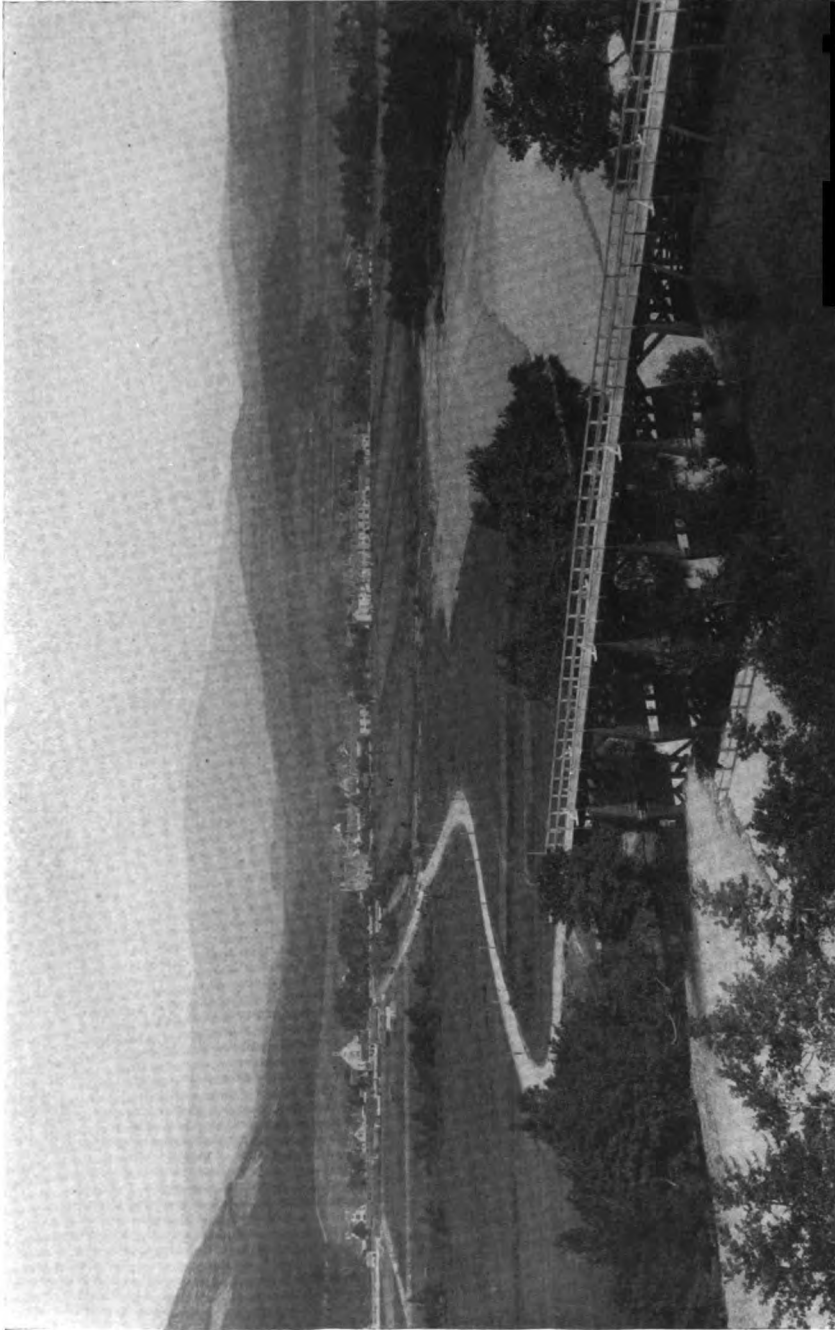


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IN THE COURTYARD, DOUNE CASTLE, SCOTLAND

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Were all abandoned to decay.”

— SIR WALTER SCOTT: *Rokeby*



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KINGUSSIE, SCOTLAND, FROM THE SOUTH

“The soft and quiet scene
With all its varied light and shade,
And every little sunny glade,
And the blithe brook that strolls along
Its pebbled bed with summer song.”

— SIR WALTER SCOTT: *Rokeby*

IN OLD HISTORIC SCOTLAND

WALTER FORBES

TRAVELING from east to west of Scotland by way of Glenmore, the Great Glen, through which runs the Caledonian Canal, the scenery is awe-inspiring. But rugged mountains with their mantle of purple heather and tree-clad lochs, impressive though they be, are not the only things that fill the mind in this romantic district. The environment calls up memories of the mighty past; for here the bards and harpists of Ireland were welcome guests of the Scots and Picts, stirring their imagination with stories and songs of their heroes.

Again, the ruined castles, scattered throughout the glen, awake the memory of a later historical period, the history of many a great Highland clan being wrapped up in them.

Urquhart Castle, the fine old ruin standing on the northern shore of Loch Ness, and at the entrance to one of the most fertile glens in Scotland, is one of many such ruins. Its scenic grandeur, as a ruin, is a fit setting to its ancient splendor, when some of the earlier Scottish monarchs were proudly received within its walls. To Scotsmen it will always be remembered as the one which offered such stubborn resistance, and was the last to surrender, to the forces of Edward I when that monarch invaded Scotland in 1296, and carried off to England the ancient stone upon which it had been the national custom to place the King of Scotland when he was crowned. This stone is said to have been brought from Ireland by Fergus, the son of Eric, who led the Dalriads to the shores of Argyllshire. With this stone was the prophecy:

*Ni fallat fatum, Scoti, quocunque locatum
Invenient lapdium, regnare tenentur ibidem.*

*"If fate saith sooth, where'er this stone
Is found, the Scots shall hold the throne."*

Did the prophecy, as some say, come true when James VI of Scotland was crowned King of England in 1603? The stone is used in the coronation ceremonies of the present day.

The ruins of Doune Castle, a massive and extensive fortress eight and one-half miles south-west from Stirling, hold a commanding position on the point of a steep and narrow green bank, washed on one side by the waters of the Teith, and on the other by the Ardoch. The castle, one of the largest in Scotland, is supposed to have been built in the eleventh century, and was anciently the seat of the Earls of Monteith. It is now a

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noble-looking ruin, the two great towers, one eighty feet high and the other forty feet, being still in a fair state of preservation.

Many are the historic events connected with this castle. During the troublous times in the early part of the fifteenth century it was forfeited to the crown, passing into the possession of the Duke of Albany, who was then regent of Scotland. Murdoch, the second Duke of Albany, becoming regent on the death of his father, had it largely rebuilt and extended, but he did not long enjoy possession. James I, recovering his freedom from the English King, returned to Scotland, and Murdoch, Duke of Albany, in expiation of his father's guilt and his own — the regency having been foully acquired and misused against the best blood of Scotland — was beheaded on the Castlehill of Stirling, in the sight of the castle.

In the sixteenth century the castle was often occupied by Margaret, daughter of Henry VII, and widow of James IV; and was also the residence, occasionally, of the beautiful Mary, Queen of Scots. In the rebellion of 1745 it was in the possession of Prince Charles, and will be long remembered for the sensational escape from it, at that time, of John Home, Scottish dramatic poet, who had been taken prisoner by the rebels at the battle of Falkirk, and confined at Doune Castle.

Kingussie, a village in the south of the Inverness-shire, is beautifully situated on the river Spey, a river famous for the rapidity of its flow, and the splendor of the scenery through which it runs.

On the opposite bank of the river from Kingussie stood one of the castles of the Comyns who ruled here during the reigns of the early Scottish sovereigns; John, the Red Comyn, an aspirant to the Scottish crown, swore fidelity to Bruce, and then treacherously betrayed him — an excellent example of how, through ambition, a man may work against the best interests of his country. On the same bank the last scene in the rebellion of 1745 was enacted; the last remnant of the Highland regiments gathered there two days after the battle of Culloden, and then received the order from Prince Charles to disperse.

The district around Kingussie teems with historic interest; and on the rugged but towering Grampian mountains to the south, the Romans had to cease their onward march of conquest in Scotia. Galgacus, Chief of the Celts, although defeated by Agricola in 83, there showed great valor in defense of his country. The speech of Galgacus to the Romans at that time, thrilling with love of country and freedom (mentioned by Tacitus who must have heard it from the Roman soldiers), contains an unconscious prophecy of what the future annals and traits of these northern people would be; love of country and freedom being their strong characteristics to the present time.

Kingussie district is also well known as the birthplace of James Mac-

THE GOLDEN TRAIL

pherson. Little wonder is it that being born in such surroundings, and hearing in his childhood many stories native to the place, he should have been fired with zeal to collect them. As a result of his labors a volume of Ossianic poems was published in 1760; these poems, translated from the Gaelic, or Erse, give us an insight into the character of the old Scots, and put aside the title of 'barbarians,' usually applied to them.

THE GOLDEN TRAIL

F. M. P.

ALONG the golden trail into the sun —
Spanning the sea as jewel-float were run —
Thought speeds away, spurning the nether shore,
To lose itself within the fiery pour:
The trail's end in the glowing globe of fire,
And on, a winged soul, heavenward to aspire.

There the mortal doffed, the immortal one
Preen's its strong pinions, bathing in the sun;
Its robe of light, unseen by mortal eyes,
A snow-white sheen across the starry skies,
Adorns the splendor, passing mortal thought,
Beyond the golden trail the sun has wrought.

The stars which pale before the orb of day,
In night beneath me plunge and hold their way:
While other suns and constellations spring
And fade, as dawns celestial rise and swing
Wide tides of splendor from the central source,
Flooding, to ebb along the spatial course.

On these to ride or rest in onward flight —
Each region left to that ahead a night —
The soul soars on exulting in its power,
Ascending home to have the spirit's dower
Priceless; awaiting winning souls alone
Who dare the Golden Trail in the Unknown.

*International Theosophical Headquarters,
Point Loma, California*

THE MAN OF TRUE DISTINCTION

PERCY LEONARD

Sequi gloria debet, non appeti.

— *The Epistles of Pliny the Younger*

IT is difficult to imagine any pursuit so undignified and vulgar as the eager competition for applause and public notice. What can be more ignoble than the attempt to shoulder one's way to distinction in conflict with a struggling mass of fellow-creatures each of whom is actuated by the same desire? One little eddy in the surging sea of humankind, roofed over by the tranquil spaces of Immensity, and struggling with a rabid craving to attract the admiration of the other little eddies, each of which is stirred to desperate exertions by the self-same motive power — surely a spectacle to make the angels laugh, if they possess the saving sense of humor!

If one wanted to become a midget one could hardly hit upon a more promising method than to concentrate the whole attention on the microscopic point of personality, and to contract the mind by ceaseless efforts for the promotion of the prestige and importance of that insatiable little atom, the personal self.

The wish to acquire distinction for oneself is in reality the very reverse of the heroic, for the essence of true heroism, is the forgetting of self in outward-reaching efforts for the welfare of the whole. To covet notoriety is such a universal trait, that in order to differentiate oneself from the herd it is only necessary to relinquish all desire to shine and to select some humble, useful, inconspicuous career. The very instant that a man abandons the pursuit of approbation and performs the duties lying nearest to his hand, careless of recognition if he only serves some useful end, that moment does he enter into a superior rank, distinguished from the common multitude below by virtue of the rareness of the motive which inspires his actions.

A royal air of independence marks his bearing and, looking for nothing which the fickle crowd has in its power to bestow, he chooses the life of unobtrusive service in preference to an exalted position based on the subjugation of others.

It is not of course for a moment suggested that great souls are only to be met with in the humbler walks of life, or that eminent positions are sought exclusively for selfish reasons. A hero would never refuse the burden of a high position if duty clearly called him to accept; though

THE MAN OF TRUE DISTINCTION

just as surely he would never struggle to obtain it for reasons of self-aggrandisement.

A never-failing spring of satisfaction rises in the inmost self of such a man which renders him indifferent to external praise and blame; and while all other men are eager to collect their dues of recognition and indignantly resent neglect, he cheerfully proceeds upon his chosen path, unnoticed and unknown, or even in the teeth of opposition and the public hate.

The powers and principles in nature which are most divine are also those most common and most universally diffused: the life-supporting air, the glorious sunshine, the ether filling universal space, subtil electric force, and that supreme, impelling power that helps all living things to mount the winding stairway leading to the heights. How vast and universally benevolent these forces are, and how impersonal and free! And yet when man directs his life by such impartial, universal principles, instead of himself becoming commonplace and ordinary he attains supreme distinction. Your ordinary famous man will lavish all his energy and time on any showy undertaking lying open to the public view and foster any decorative singularity which serves to elevate him from the general mass, while with unwinking eye he keeps a sleepless watch upon his growing reputation. The man of true distinction seeking for no reward from humankind, regards himself as a mere channel to convey the living waters to a thirsty world; and as a smooth and unobstructed outlet is the chief merit of a watercourse, so he endeavors to efface all twists and angularities which check the current and impede the flow.

That kind of greatness gained in competition with the crowd, consisting in the slow accumulation of successes, is at its best nothing but a collection of lifeless trophies however magnificent, and has none of the charm and magic of unfolding life. That greatness which results from inward growth and comes as an expansion from the central seat of life is like the giant oak spreading its mighty limbs on every side and rearing its majestic shaft in simple grandeur towards the sky.

The heroes who are truly great attain their stature not by anxious toil or calculating schemes; but by the orderly development of natural growth. Rockets enjoy distinction as they soar aloft and scatter showers of sparks against the background of the night while gaping crowds admire, only to fall to earth again in charred and blackened fragments hideous in the morning's light. The star, while only one out of a countless host, shines softly on the world while ages roll away, without remark or recognition. All earthly lights blaze with a momentary splendor and become extinct, while stars in their solitude shine on as long as time endures.

SONNET

H. T. P.

*"If thou wouldst reap sweet peace and rest, Disciple,
sow with the seeds of merit the fields of future harvests.
Accept the woes of birth."*

WHAT is this low-pitched voice? It is the wind,
Which whispers to the dusty, roadside weeds,
"Tell me, my friends, do you know where I'll find,
To make my harvest, good, grain-bearing seeds?"
I heard those words and said, "I, too, would know
Where I can find the seeds whereof you speak,
For I myself would, likewise, like to grow
A fruitful crop — for it the seeds I seek."
And then I thought, "within myself is found
The seed which I must sow to reap good grain;
Forthwith I'll cast this seed in proper ground
And let who may the ripened harvest gain."
I sowed the seed, I found my soul at rest
When, my work done, my soul set in the West.

*International Theosophical Headquarters,
Point Loma, California*

ESSENTIALS

MONTAGUE MACHELL

"Great Zeus and all ye other gods!
Teach us to esteem Wisdom the only riches;
Give us beauty in our inmost souls,
And may the outward and the inward man be at one!"
— *Socrates' Prayer*

"As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes. There is no purifier to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."— *Bhagavad-Gītā*, ch. iv

PROTESTATIONS and testimony to the contrary notwithstanding, Freedom is alien to our twentieth-century civilization. This fact, apparent in all material and worldly undertakings, becomes most glaringly obvious in regard to matters of philosophy and the interior life. The majority of us are laboring under a tyranny of the senses which it is difficult fully to appreciate. Only when we seek to find the inward center of our life, to withdraw into that

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center and get a grasp on essentials, do we become conscious of this tyranny. Vision is blinded by the things it looks upon; hearing is confused with the things it listens to; senses are dulled with the matter they contact; perception is deadened with the things it confronts. There is found to be a barrier of material confusion which must be dispersed before one can approach the position of seizing on essentials. Because we live and move and have our being in a world of matter, and because we must daily deal with material things, it is almost inevitable that we become psychologized with the idea that the purpose of life is primarily a materialistic one. The acceptance and application of this idea forms the keynote of our civilization today and likewise is in itself the explanation of the confusion and suffering which characterize that civilization.

And these very phenomena above referred to involve in themselves one of the vital essentials of life, namely, the principle of balance.

It is one of the paradoxes of human thought that while it clings to a material outlook and philosophy of life, it neglects to apply to the problem of life those simple principles which govern all material manifestation. It is unnecessary to call attention to the importance of rhythm and proportion in all mechanical actions and construction. In the modern gasoline engine perfect results and the most economical action are dependent upon the synchronizing of the action of the different parts. Where intake, ignition, explosion, and exhaust do not follow in perfectly-timed sequence the engine fails to give its best results and unnecessary wear ensues. In the chemical laboratory only definite and constant proportions of given chemicals can produce a given compound — upset the balance or proportion and the result becomes impossible. And since the laws of life are the laws of mechanics and chemistry and of all the various aspects of the universe, a violation of the law of balance in life means a failure to produce a perfect reaction. One of the essentials of life is balance — balance on every line. Would it be going too far to say that in the last analysis Evil is nothing more than violation of Harmony or Balance; and Good, the maintenance of Harmony? Let us see.

According to the Theosophical conceptions of Manvantara and Pralaya — Manifestation and Non-manifestation — the moment of manifestation of the universe was the moment of manifestation of duality where before had been unity. The simplest possible expression of All-spirit or No-spirit — as one may wish to express it — was that of Spirit and Matter, eternal and inseparable — two poles of one being. This universal duad once manifested, immediately there comes into existence the entire range of phenomena resulting from the interplay of these two aspects of the universal. Each is indispensable and indestructible and each has its part to play and the relation of one to the other in any human

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being is the *exact* index of the position occupied by that individual in the universe. Given a man in whom is manifested an inborn sense of honor, a love of his fellow-men, an absence of excessive self-love, a marked desire to give himself in service to his fellow-men. In such a one you perceive an approach to the balance of these two forces or aspects. We call such a man a 'good' man. Given a man in whom the idea of getting is greater than that of giving, in whom self-interest supplants honor, to whom the service of others is distasteful because regarded as unremunerative. In such a one you have an example of unbalance due to a preponderance of matter and material interests. Such a man we call 'evil' to the degree in which these material (selfish) interests have supplanted spiritual ideals.

Balance, then, is the recognition and dominance of spirituality, which, in the teachings of Theosophy, is known as the Reality; whilst Unbalance, or Disharmony, is subjection to Matter — Theosophically spoken of as Illusion, for the reason that the origin of all is Spirit, which only uses Matter as a 'cloak of visibility' during its period of manifestation in this our universe. And it is not extreme, it would seem, to say that Good is simply Balance; and Evil, Unbalance.

"May the outward and the inward man be at one!" — the words of a man in whom balance was strikingly manifested. In this prayer, as in so many others of his utterances, Socrates gave voice to one of the great fundamental principles of human life. "May the outward and the inward man be at one" — well he knew that in those words was summed up the whole purpose of life — the attainment of harmony. In him they were very nearly at one. He was a conscious spiritual being, using matter and material agents to emphasize the dominion of spiritual laws. He made a spiritual impression upon the times in which he lived, and his words and the example of his living have continued to be an uplifting and enlightening power from that day to this. And his message and example were the message and example of Jesus and of all the other great Teachers who have come upon the earth. The same message was brought by H. P. Blavatsky, William Q. Judge, and Katherine Tingley, the three great Leaders of the modern Theosophical Society.

Philosophy and ethics are valueless unless they lead to action and endeavor. Merely to discuss this question of balance without some idea of applying the results of our discussion is a futile and reprehensible waste of time. The immediate question then, is, how in the present workaday world, under the present conditions and with human nature as it is, to attain this balance.

In the first place, let it be said emphatically, even though he have at his hand or in his head the most perfect and comprehensive system of

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philosophy that the world possesses, nevertheless, the most that any one can do is to use this philosophy as an *aid* in the solution of the problem. The solution itself will come, *must* come, from his own interior nature, as a result of his own searchings and questionings, as the reward of his own effort towards self-knowledge and self-conquest. Eternally and absolutely each man must be his own savior, since self-knowledge and self-conquest is the goal and purpose of the life of every individual human being and he himself is alone qualified to discover how to make the acquaintance of himself. Be it said, nevertheless, that there are always Teachers to point the way, and that while "the fool learns by his own experience, the wise man learns by the experience of others"!

Dazed and distracted by material phenomena, sense-impressions and externalities generally, one finds oneself groping in space, as it were, in an endeavor to get hold of the end of the thread that shall unravel this tangle called 'life.' One longs to feel the consciousness of having discovered some essential in the intricate maze of thoughts and impressions that flow in upon the mind. And the greatest difficulty is to refuse to be finally satisfied with that which seems to be fundamental merely because it is exceedingly obvious, for certainly some very vital aspects of the essentials in life's riddle are *not* obvious to all of us. And accepting and building upon the obvious frequently means the cultivation of a superficial habit of thought in which the mind becomes starved for the meat and marrow of adequately digested ideas. The elementary nature does little more than register sense-impressions. To it life is almost entirely external and objective, and is read and studied — so far as such a one can be said to read it — from that standpoint. The next step in development is the gradually awakening consciousness that every external impression gives rise to an internal train of thought — mechanically and involuntarily. Then comes the habit of observing this mental result of sense-irritation, first casually and involuntarily, then consciously and intelligently. The next step is a voluntary and intentional exercise of the mind in reference to external impressions and the thoughts they give rise to. This exercise continued for a time is likely to bring about important results and conclusions. One of these conclusions is that the ideas resulting from sense-impressions are not constant and identical in the case of every individual and hence are not inherent in the sense-impression itself but have their source in the individual and are governed by his interior nature. The more this conclusion is meditated upon the more does the realization grow that each of us lives in two worlds — the world of impressions and the world of ideas. And it is not long before one asks oneself whether the two are not equally important, or whether, in fact, the world of ideas is not more important than the world of impressions,

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since sooner or later it becomes evident that external impressions are dependent upon the constitution of the internal nature and that in the last analysis, every man is living in a world fashioned entirely by his own states of consciousness and mental fabric and he can only define the world as he sees it. In strictest terminology, then, each one of us is his own world and he can only define that world in terms of himself.

“Consummate and unmitigated egotism!” I hear you say. Were the above conclusions applied to a select few of the human family, your claim would be well taken, but applied to every human being in the universe, it carries no weight. “How, then,” you ask, “do you reconcile this with the idea of human solidarity, universal brotherhood?” Perfectly, and with the utmost ease — but only by means of one of those eternally-recurring paradoxes which make up human life. If it is true that no man can define the universe in any terms save of himself, it is equally true that no man can define the universe in any terms save in those of his fellow-man. Have you ever observed that absolutely sincere natures attract each other and will be found to agree absolutely in the fundamentals of life? Why is this? It would seem to be for the following reason. The only possible basis for the attainment of an understanding of the fundamental bases of life and philosophy is absolute sincerity, because sincerity means symmetry and harmony and those are the laws upon which life and philosophy are built up. Hence the sincere and deep thinker thinks and conceives in fundamentals and those fundamentals are the root of all human nature, being aspects of that One Self of which we are all a part. Wherefore the truth of the statements that man can only define the universe in terms of himself and vice versa, only in terms of his fellow-men.

But I think we do wrong to consider that statement final, and to stop there, because I believe such a finality limits us and shuts off possible avenues of deeper thought and investigation. The statement seems to me to be true as applied simply to the intellectual faculties, but if made final, precludes the possibility of higher faculties of perception than the thinking and reasoning mind, and these faculties undoubtedly exist in man, as for instance the intuition. In discussing this subject with a very clear and deep thinker recently, he gave it as his opinion that the deeper interpretation of the term ‘esoteric’ signified a subject or phenomenon whose comprehension superseded the power of the ordinary reasoning mind. He went further and expressed the opinion that just so soon as any spiritual teaching was reduced to a form of intellectual comprehension it ceased to be esoteric any more.

This, I think, is a very important thought, inasmuch as it brings out the real value of spiritual teachings and the real value of man’s higher intuitive perceptions which are so greatly depreciated and neglected.

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In trying to reduce my ideas of the universe about me to their simplest essential terms — to sound the very depths of the matter — after going a certain distance I find myself brought up short with this realization: that all my conceptions of the material world arise from the *relation* of subject to object. So strongly does this strike one upon meditation, that finally it seems as though no object had any value or significance in itself, but only in its *relation* to something else. Do we know anything actually of the true nature of sound? When either the vibration of the ether, or (according to whatever definition you care to choose) some stream of specific medium strikes the ear-drum and excites the auditory nerves, *what is the resultant of the relation of those two elements* — the disturbance transmitted and the instrument affected thereby? When some other form of medium or etheric disturbance reaches the retina and nerves of sight, what is the nature of the resultant *relation* of the two? When a substance is put into the mouth and affects the sensitiveness of the tongue, what is the nature of the resulting *relation*? We call them severally, 'hearing,' 'sight,' and 'taste,' but what's in a name? We might be nearer if we talked of 'eye-striking,' 'ear-hitting,' 'tongue-scratching.'

On the ethical plane this relativity becomes of most vital interest. Given a cord of wood to chop and a man to chop it. In the *relation* of subject and object in this instance is involved the whole philosophy of life, so various and numberless are the possible phenomena arising from that one combination. We speak of the wondrous power of music, but the only evidence of its power is in its effect on the hearer, and the essence of the matter lies in the relation of subject and object. I may declare that the beauty of a certain composition by Debussy is a positive benediction. That is purely a relative statement and expresses the relation of that piece to me. To another person whose tastes of musical training have been different the same piece may be utterly meaningless and a frightful bore.

The question now suggests itself: is relativity simply and solely a phenomenon dependent upon a subject and an object, or can we from that reaction of subject and object which we call relativity seize upon something which may prove to be the essential, the reality, which in all phenomenal life seems ever to elude our grasp? In other words is it possible in relativity to seize upon the living principle which *precedes* and supersedes all material manifestation?

Living one's life in the ordinary way that the vast majority of us do — taking a great deal for granted and letting other people do much of our thinking for us, such questions as this of relativity are well enough let alone, life is not sufficiently basic and fundamental to us for their discussion to be really worth while. But when one begins to feel the Thinker stirring within, and acquires a real longing to have done with illusions and

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appearances and to grasp essentials, the more one thinks on these lines the more one is driven on in his quest and the nearer and nearer he feels himself to its realization. Sooner or later, whether he can define it or not, he absolutely *knows* interiorly that somewhere just at hand is the *reality* of which all this manifested exterior is but the trappings.

Much pondering on this question of relativity brings one to the conclusion that there is no escape from Subject and Object — they are, and in the manifested universe, they ever will be. But then comes the question: Must I be for all time under the sway of these two? Is there not in me the power to transcend them and to take directly that essential which I am accustomed to come at by their mediation? Such a power I believe does exist and in Theosophical parlance would be called, I believe, Intuition — the faculty of 'taking knowledge.'

This at once opens the door to a new conception of the dignity and destiny of the thinking principle — the destiny of *creative thought*. The student in music learns his scales and arpeggios, he practises his studies and he practises his pieces. If he is one of a great majority he prefers his pieces to his studies because they have a tune and are more interesting. The tune is a more or less obvious and easily-followed succession of intervals which more or less play themselves. The result is that while it is true that he plays *at* his studies in the effort to master the technical difficulties, it is equally true that he plays *at* his pieces because their obvious form and natural progression calls for little thought or effort on his part, if he has a fairly good ear for intervals. Supposing, however, the student in question is not one of the great majority but one of the gifted minority imbued with a *creative* gift. To him that obvious and easily-followed succession of intervals composing the melody is of little importance. The first time he plays it over he is conscious, together with the recognition of the melody, of a distinct *feeling* — the piece *says* something to him. Straightway on the second playing he catches the sense of that message and delivers it more or less perfectly himself. Thereafter that piece is to him a vehicle for the expression of something — something that quite transcends the passing of the bow over the strings, the movement of the fingers upon the fingerboard, the playing of the successive notes — in its rendition the music and instrument are lost sight of and the player himself is lost sight of — the *reality* which is the *relation* of the two is seized upon and given to the hearer with the result that he receives not an air but an interior feeling — a message, if you will, that absolutely transcends vibrations, tones, and intervals. Here you have what I mean by transcending subject and object and seizing upon the *reality* of which they are the creative elements.

Then the thought comes to me that this must be the object not of art

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merely but of all life — to express the *essential*. And I believe that the realm in which this is least comprehended and applied is that of thought. Men and women waste their lives thinking *about* things when they should be creatively *thinking things*. This marvelous instrument of the mind cannot have been given to man merely, as it were, to play *at* life; in its ultimate development it *must*, surely, be a creative instrument — a creator and artificer on silent unseen lines, the more magic and potent because hidden.

‘To think creatively’ — what do those words mean? Katherine Tingley has declared imagination to be the bridge between the mind and the soul. The chief objection to the term ‘imagination’ is that to so many people it signifies conceiving things to exist which have no real existence. This I feel sure is an entirely erroneous conception and must be entirely banished from the mind before imagination can exercise its legitimate power. Its nature is, I believe, always to transcend cause and effect, ways and means, subject and objective reactions, and to leap lightning-like to the essential — to see its ideal realized without consideration of the steps taken to its realization. This may appear a quixotic and futile mode of procedure. But if we can obtain the smallest assurance of the existence in man of a source of enlightenment, drawing upon it, imagination can be justified in its transcendental mode of action. The Theosophical analysis of human nature does give us such assurance and in the light of its teachings it becomes sane and rational to develop and rely upon the imagination for inspiration and guidance in the grandest undertakings of life, as well as in the small battles of each day. Is it not a rational conclusion, then, that in this faculty of imagination we have the instrument with which to ‘think creatively’?

From these considerations we leap to the tremendous conception that the *essential universe is wrought of thought-fabric* — of that energy, force, matter — whatever you care to call it — which is the creative agent in thought! This is a grand leap, and to the material mind must savor of insanity. But the day draws nearer and nearer when we shall be compelled to recognise the finer and inner aspects of life, first to postulate and then to discover for ourselves the at present unsuspected dynamic potencies of the unseen, intangible, imponderable universe. That such a universe exists we have the testimony of all the ages to prove. Such being the case, it must follow that man is endowed with appropriate instruments or organs with which to function in that universe, to wit — Imagination. What we have to do, each one for himself, is to study and meditate upon this matter until the truth of it becomes clear. Once assured of that truth man will awaken to the actual *practical* significance of creative thought — he will realize that by using his thinking principle with a firm

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conviction that it *is* more than it seems, that it is capable of development and elaboration, it will in time become as a tool in his hand — a tool with which he will work upon the thought-fabric of his universe as the sculptor works on his marble, the musician on his tone-fabric, the artist on his canvas. Such a realization and such a course will, I believe, usher in a new order of intelligence — a new order of humanity.

“May the outward and the inward man be at one”: May the outward phenomenal man and the inward creative-thinking man be at one!

MEMORY

PAULA HOLLADAY

WE two have loved before. Sit by my side,
Hold me quite close, and let us both recall
The times we have sat thus. The shadows fall
And thoughts long since forgot come on the tide
Of the soft night. Dear, open thy heart wide,
The past doth live in us again, and all
The wealth of former lives. Alas, the wall
Of flesh our vision blinds! Take we as guide
All-seeing Love, and into those dim days
Together may we walk. Dost thou not see
How constantly our feet did tread the ways
That led from thee to me — from me to thee?
Today we meet again — again Love lays
His hand on us and gives us memory.— *Selected*

[The author of these beautiful verses evidently believes in Reincarnation! K. T.]




“UNDER the Indian and Buddhist kings, like Chandragupta and Aśoka, people did not wait, as they do now, for a national calamity, to throw in the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveler could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little stream of cold, healthy water, which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference now and then by fits and starts.”

— H. P. BLAVATSKY: from ‘Our Cycle and the Next,’ an editorial in *Lucifer*, May 15, 1889

THEOSOPHY A COMFORT IN AFFLICTION

B. S. V.

HERE is no affliction suffered by man for which not only an explanation but comfort can be found in the teachings of Theosophy.

Physical ills, deformity, blindness or what not, loss of loved ones or unpleasant conditions of all kinds — there are so many apparently unjustified afflictions which can only be explained by the teachings of Reincarnation and Karma. The latter, the law of cause and effect, explains that whatever the condition of all men singly or collectively may be, it is due to the effort to restore harmony where its laws have been disobeyed; that “each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes for his own happiness and misery.” H. P. Blavatsky has said that “verily there is not an accident in our lives, not a misshapen day or a misfortune that could not be traced back to our own doings, in this or another life.”

The law of Karma is incomplete without its twin doctrine of Reincarnation, for many of the present afflictions are the result of acts committed in former lives, the present being one of innumerable lives on earth, both past and future.

Comfort can be found in both these doctrines; for if the suffering we are undergoing is the result of our own acts, we have always the opportunity of working in harmony with the Law and so not making Karma that will cause similar suffering in future lives. Again the attitude we take towards whatever happens to us, becomes of itself a cause of which we shall feel the effect later.

In the law of Reincarnation there is comfort in the fact that there is always another chance to become free from whatever affliction we may have brought on ourselves.

In regard to physical afflictions, most helpful and inspiring is the teaching in regard to the real nature of man — that “the body which we commonly identify as ourselves is but an instrument at our disposal, a wonderfully complicated tool”; also “that the mind and its emotions are not the man but also an instrument, because both can or should be under our control.” Further, that “the soul, the I, the self, is that conscious power, which dwells during life in the body, amidst the bodily feelings and emotions and capable of dominating them, using the mind and capable of dominating it, having for its instrument of control, the will.”

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The knowledge that we are souls having the power, if we will but use it, to control not only the bodies in which we are temporarily living but also our minds, is an inspiration to go within ourselves for light, and helps us realize that our possibilities for growth are limited only by our will and aspiration. This knowledge is a comfort because it gives us strength to bear our afflictions; and through bearing them courageously, make of them a help rather than a hindrance, by living the inner life of the soul, away from the outer sensations.

In regard to the loss of loved ones by death, one who has studied and lived in accordance with the teachings of Theosophy, who has seen loved ones pass on from this world, can testify to the spiritual benefit to him of these teachings. He has complete assurance of the immortality of the soul, based upon reasons which leave no doubt in his mind. He also has positive assurance, founded upon equally strong reasons, that he is bound to meet and live with those loved ones again, just as he has lived with them many times in the past.

Further, if he realizes that the soul is outside of and is not bound by space or time, and that every soul is rooted in that great Self of all creatures which is one with Deity, what to most men is only a memory of that which has been, becomes to him an ever-present and vivid reality.

The so-called dead are not dead, but living, and not living far away in the sense of spatial relation, but only far away in thought, when the thought cannot reach those loved ones. When the thought does reach those we call departed we are present with them and they with us. The sight of the fond face, the touch of the dear hand, exists no longer, but just as blind people have keener senses in other directions, so one who can no longer sense outwardly those who have gone before, comes to develop that inner touch, so that what to most people is another and far-distant world, to him becomes a world right about him.

When one realizes that the real life is the life of the soul, he cannot but desire to help others to attain to a knowledge of the larger life, and afflictions of all kinds need not prevent him from doing this.

William Q. Judge said that "one might be in prison and help humanity," because the power of thought and love are infinite.

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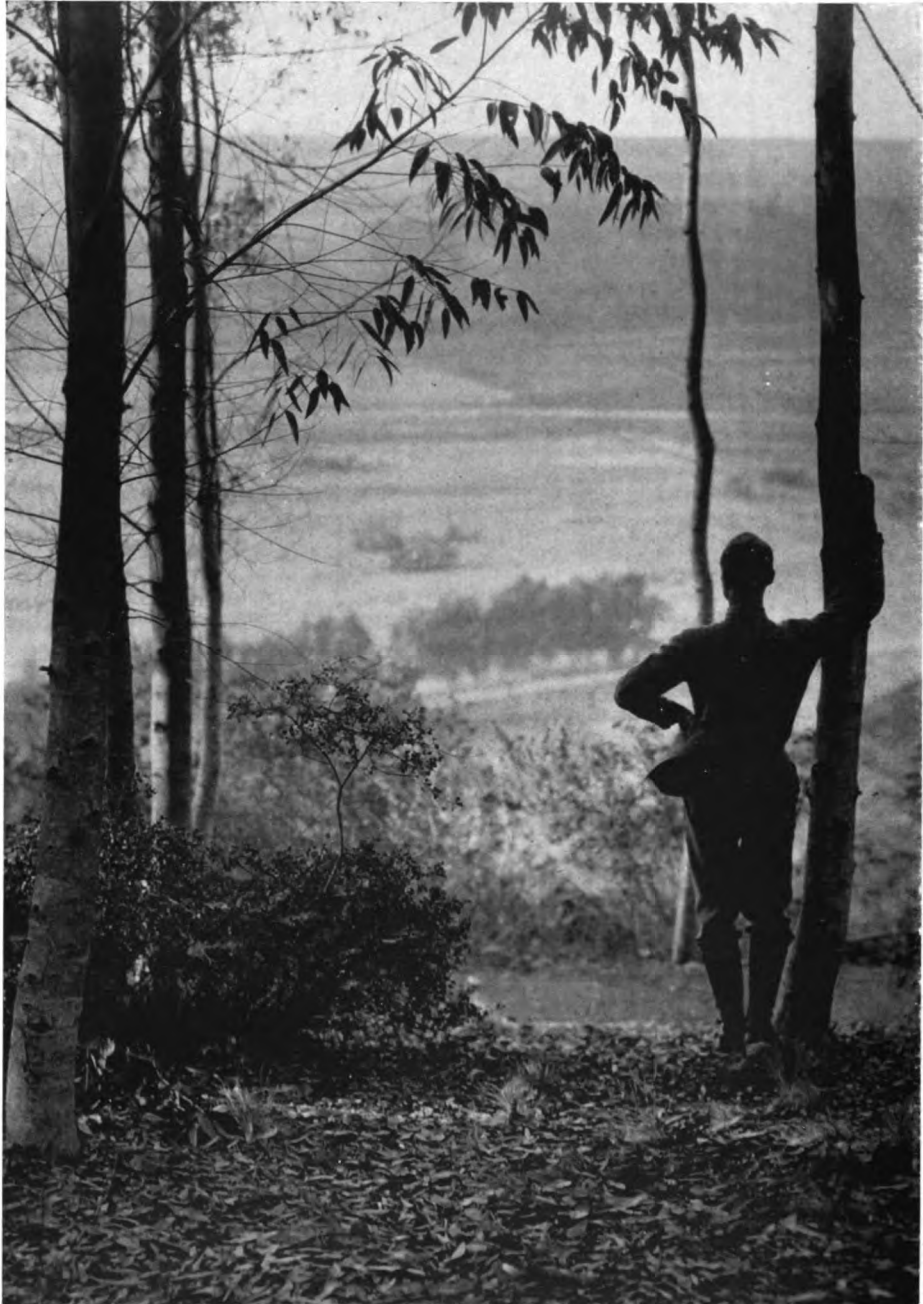
"THE one eternal, immutable law of life alone can judge and condemn man absolutely."— *Gems from the East*



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THE LILY POND AT MISSION CLIFF GARDENS, SAN DIEGO

Four photos taken on a recent visit to the Gardens by Students at the
International Theosophical Headquarters, Point Loma, California.



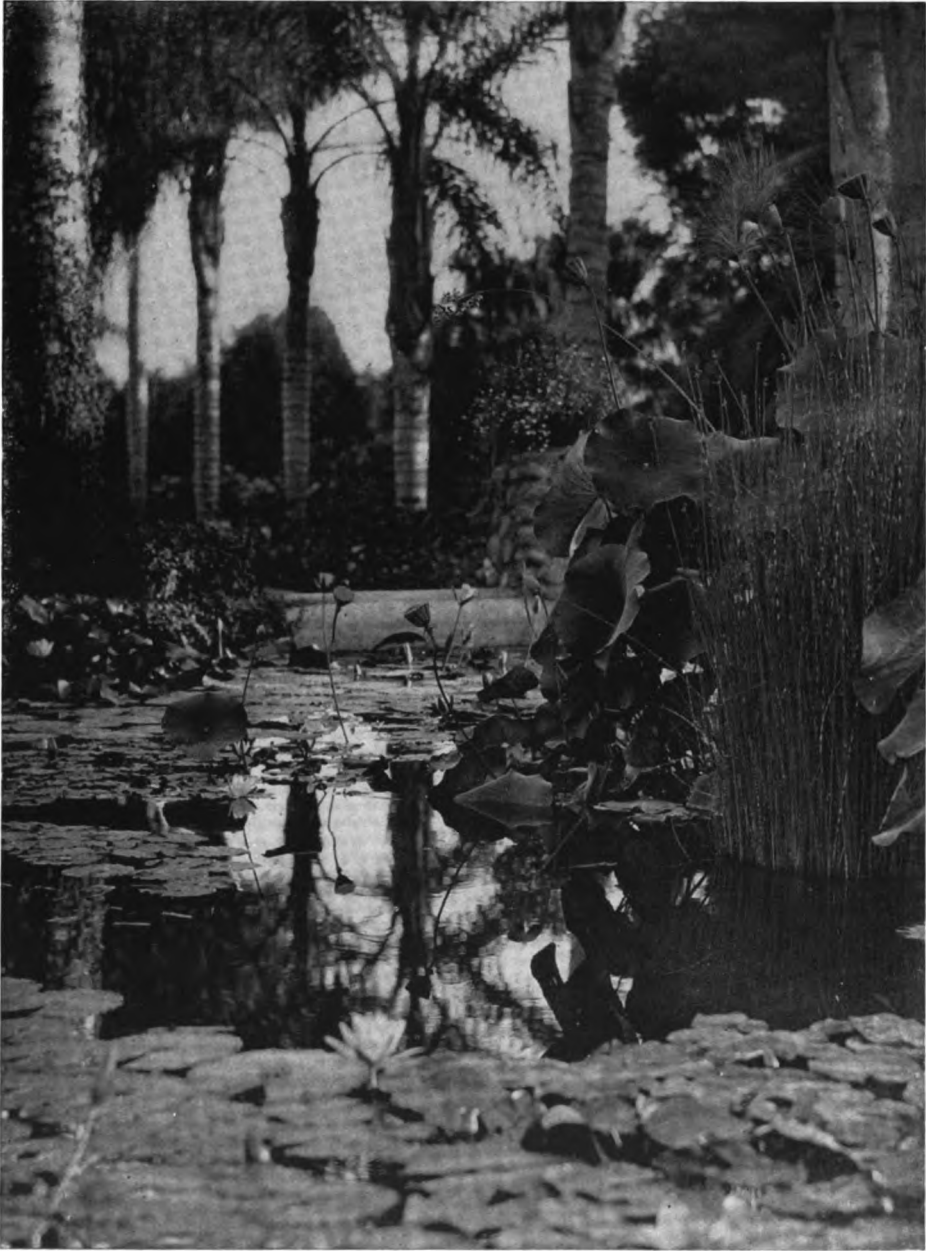
Lomaland Photo & Engraving Dept.

LOOKING NORTH OVER THE FERTILE MISSION VALLEY
SAN DIEGO, CALIFORNIA



Lomaland Photo & Engraving Dept.

VIEW FROM MISSION CLIFF PARK, SAN DIEGO, CALIFORNIA
THROUGH THE EUCALYPTS (SUGAR-GUMS) TO THE MESA
THREE MILES DISTANT ACROSS MISSION VALLEY



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ONE OF THE BEAUTY SPOTS IN MISSION CLIFF GARDENS
SAN DIEGO, CALIFORNIA

THE INHERITANCE

R. MACHELL

(Continued from the September issue)

JUDGING from the direction of the wind, they thought she should be farther down the coast, where there was no beach but only rocks. Still, she might be jammed tight again, unless she had been swept back into deep water. Then, God help the crew! There would be no escape for them if they were aboard when she broke loose from her berth against the cliff.

No lights were to be seen anywhere, nor any sign of the two coast-guard men, nor anything to suggest that the crew had gone ashore. The nearest house was Crawley Manor and the nearest coast-guard station several miles away. But there was a hut down by Martin's gully where an old fisherman had lived for many years, and which now served occasionally as a stable, or as a shelter for the coast-guards on their somewhat irregular patrol of the coast. Mark thought that they might have taken shelter there, and he was not wrong. The two men were there and the two empty bottles, but no sign of captain or crew.

Useless to question the sleepers. Mark turned to go; but Jonas, ever thoughtful of the reputation of the house, collected the bottles and the basket and the mug so as to leave no evidence that the condition of the men was due to Mark's hospitality.

They climbed to a high cliff and scanned the coast in vain. The ship was gone. There was no more to be done; no swimmer could escape in such a storm among the rocks. Daylight might have a tale to tell. So Mark decided to go home and wait for morning to unravel the mystery.

He found Rebecca waiting for him with a good fire in the kitchen, and with a good account of the visitor's condition. Rebecca spoke of her as 'the little lady' and said she was sleeping in the room next to her own.

Mark noticed a new quality in Rebecca's usually harsh voice, a tone of motherliness, that went to his heart; and he thanked her for what she had done for this stranger as if it were a personal service rendered to one of his family or to himself.

Next day, as soon as it was light, he called Jonas to go with him to the cliff. The ship was gone, and there was no new wreckage among the rocks. The sea was running high, but the wind had fallen and the tide was out. They searched the rocks and coves in vain for any trace of the schooner or the crew. Then they visited the cabin, but found it empty. The two guardians of the coast had left no traces of their visit, and although they were probably not far away, the searchers did not find them.

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Mark wondered if they would report the incident; and Jonas opined they would not be in a condition to report on anything but the quality of the old brown brandy, and on that subject he thought they would be silent. Being himself a silent man he saw no harm in such a course; and Mark agreed that it was unnecessary to mention the matter outside the precincts of Crawley Manor. Habits of secrecy had grown up in the old days among the dwellers in the coast villages, who looked upon the revenue officers and constables as their natural enemies.

It may be true that the people had outgrown the piratical habits of their ancestors, and had even abandoned the more gentle trade of smuggling; but a certain reticence remained, as a relic of the time when an exciseman's slaughter was not considered in the villages as improper. So the two agreed upon silence and went home to a belated breakfast.

Mark's life had been so checkered and his experiences so varied that this last adventure hardly surprised him; but he was certainly curious to hear the story of his visitor, who, however, was in no condition to be questioned. Indeed, there was a serious debate between him and Rebecca as to the wisdom of calling in a doctor. But the only available one lived at Winterby, and had never been seen at Crawley. Neither Rebecca nor her brother Jonas had any faith in doctors, nor had Mark any great respect for the profession; so they agreed to put off sending for advice until the resources of the house were exhausted.

Meanwhile the 'little lady' slept; and Mark concerned himself with an inspection of the damage done by the storm. Later in the day he went down to the sea again, and wandered as far as Saxby, a village slowly falling into the sea, where news of the wreck might be expected, if any news were known. Mark asked no questions calculated to suggest knowledge of such an event, and was soon satisfied that nothing was known there of the schooner's fate.

On the way back he met a solitary coast-guard coming from Easterholme, and asked him if the storm had done much damage. He was told that a Norwegian bark had gone ashore some ten miles up the coast, but that there was a fair chance of getting her off if the wind did not get up again. There was no reference to the schooner.

Mark concluded that she had sunk; and that the two men who had called him out had made no report of the occurrences of the night. He felt almost inclined to treat it as a dream himself, and he was not surprised that the men had felt that silence on their part might pass for wisdom in this case. It was also probable that their memory was clouded when they awoke, and that they would not care to be closely questioned as to how the night had passed. At that time the coast-service was very loosely organized, and there was practically no inspection of the various

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stations along that part of the coast, which seemed so well protected by the rocks and dangerous tidal harbors and the frequent storms.

So it seemed probable that there would be no official record of the schooner's visit; and if she had sunk, as seemed most likely, the secret of her fate might never be known. No one but those immediately concerned would know that such a ship had visited the coast and put ashore a nameless passenger who was not on the ship's books.

When Mark returned from his walk along the cliffs he learned that his uninvited guest was resting well, and seemed to appreciate the attentions she received, though as yet she had hardly spoken: and, on her part, Rebecca had not questioned her at all, but spoke of her deferentially as 'the little lady,' which, to Mark, seemed a very good name. He too was content to wait for an explanation of the events that led up to her present condition, and felt no anxiety for a solution of the problem.

Later in the evening Rebecca announced the necessity of a visit to Winterby, a rare event for her. The object was to buy clothing for the unfortunate little body upstairs. Mark gave her the necessary money and left the matter in her hands.

This little incident pleased him. He felt that someone was dependent on him; and that gave him a new dignity in his own eyes. As he sat musing by the fire, it seemed to him his life had entered on a new phase, and, as usual, had done so without consulting him. He began to doubt if after all there was not some guiding hand at work behind the scenes, some conscious power that deliberately ordained the unexpected things that most of us attribute to mere accident. He had long looked on fate as the caprice of nature endowed with the dignity of purpose by the imagination of man. But from time to time in his adventurous life he had suspected the actual existence of a great plan that lay behind the seeming confusion of caprice and accident, and which, if known, would show the absolute impossibility of accident in a world of natural law, with causes and effects inseparable and inevitable in their outward appearance, which is life. Such thoughts occurred more frequently as he became more able to accept the ups and downs of life as part of the game.

Evidently the coming of 'the little lady' was part of the plan; and his being there to take her in, and Rebecca to take care of her, and all the rest — all part of a plan. Was it for this that he had been made the 'residuary legatee' of the last Cayley, who had died in the ruined shack and left him that package of papers? When he had first examined the contents of that strange bequest, he thought the papers worthless. Mining claims had proved so in his own case too often; and the title to a small property in England seemed more than questionable, coming through such hands.

But on that night a chapter of his life had ended and his fortune

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changed, so that it seemed to him some kindly influence had taken him in hand and turned the worthless documents into good titles. One of the mining claims jumped into sudden value, and the Crawley property, worthless as it seemed, provided him a home entirely sufficient to his wants. For a time he felt that it must have been preserved especially for him, it was so near his own ideal of a home. But now he began to wonder if he were more than a servant, a messenger, sent to prepare a home for someone else, or after all only a piece of driftwood floating on the flood of destiny.

And she, the nameless stranger, what part had she to play? Was this her rightful home? Was she a Cayley?

The last known representative of the family was the drunken tramp with half a dozen aliases for his name. He was Dick Cayley, or Captain Cayley, and he evidently considered himself the last of his line. Certainly no claimant to the property had appeared to contest Mark Anstruther's assumption of ownership. Jonas Micklethwaite the bailiff had recognised his claim, and his acceptance of the newcomer's title was considered final in the neighborhood. For many long years the faithful guardian of the place had 'scraped a living' for himself and family out of the poor soil and he was glad enough to accept the generous terms Mark offered for the services of himself as bailiff and general utility man, and of his sister Rebecca as housekeeper, cook, and general servant or domestic tyrant.

The Cayley family was now no more than a tradition; and the new master fitted so easily into his place that he was almost like one of them, except for their vices. They had been prosperous in the days when smuggling was the chief industry of the coast-dwellers; and they had at last escaped the clutches of the law only by emigration.

Dick Cayley having gambled away his inheritance, had finally announced his intention of restoring the fortunes of the family by gold-mining in California; and as he was fully assured of success, he did not sell his house and the few acres around it that remained to him; but left old Micklethwaite and his son Jonas to hold it till his return, taking what they could get out of the land as payment for their services. His confidence in their fidelity was not misplaced, but all his hopes of fortune ended in utter failure, as was inevitable; for they all rested on a wild imagination that had no other quality to back it up. Drunkard and gambler as he was, he yet never lost hope of going back to Crawley as a millionaire; nor did he realize to what depths of degradation he had sunk. His optimism was certainly superb, and his vanity colossal.

Mark had been able to reconstitute some part at least of the story that had its climax in the miserable ending of the tramp who still considered himself a potential millionaire and a gentleman with a magnificent estate

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in England: for Crawley Manor had grown prodigiously in his imagination, and even more in the romantic story he would occasionally confide to some new acquaintance. In narrative he had 'the grand manner.' In actual life he was reputed an unprincipled rascal, whose word was worthless. And yet these fables of his had a foundation in fact; a small one certainly, but good enough to serve him as a starting-point — a point of departure — for his romance.

Mark had not paid much attention to those tales, for he took them to be pure fiction, with no foundation at all. Now he had found their starting-point, and he admired the imagination that had built up the magnificent palace of Dick Cayley's fancy, on such a basis. Crawley manor-house was no palace; but it was a good harbor of refuge for such a storm-tossed mariner as he, or the twice-wrecked woman who felt that a home had opened to receive her. Experience had taught her to dream of a home, but scarcely to hope for one, in this life. The peace of it was like a robe of silence that enveloped her protectingly. It seemed to her that for the first time in her life she knew the meaning of the word peace.

Mark himself had felt something similar when he first came to Crawley; and had explained it to himself by the fact that the place had been so long neglected and so faithfully preserved in its deserted state — it was as though the spirit of the place were sleeping, and all who came there were lulled to a similar condition of repose. At times he wondered if he had not indeed come home to the place where he had lived and died before; the home of his family. He liked to think of himself as having come home to stay. The home of his childhood was a dream, almost forgotten and not regretted. In leaving it he had intended never to return; and he had changed his name to make the break complete. But a man cannot lose his individuality, however much he may desire to change his family connexions: for a man's individuality is himself; his personality is a thing that changes all the time.

From childhood he had felt that he was a misfit in the family; and when he broke the connexion, it was with the distinct idea of trying to find his true place in life and to discover his real family. He had never heard of Reincarnation, but the idea was familiar to him as a self-evident fact in nature. He had never studied philosophy, but he thought for himself and knew that his life had not begun with the birth of his body, and would not end with its death. So, when he met people for the first time and seemed to know them at once, he was not surprised, but considered them as old acquaintances of former lives. In the same way he felt that he belonged to Crawley more than it belonged to him. The Cayleys were but interlopers; his ties with the place dated from far back.

Now that a new member of his imaginary family had come home, his

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chief anxiety was to make her welcome. He did not for a moment question her right to be there; but he was curious to know the story of her wanderings since she had left home to find herself, as he had done.

Women had played a negligible part in his career since the tragic termination of his first romance, which ended in a revelation of female perfidy that shocked his soul, and sent him into exile, stripped of name and reputation, to bear through life the burden of a dead heart. A dead heart, however, is but a metaphor; and though in his case romance might have received a serious shock, his heart had opened to the beauty of an inner world that more than compensated for the loss of faith in the endurance of a woman's love.

This inner world at times became to him more real, as it was infinitely more beautiful, than the ordinary world in which he lived his daily life. The link between these two states of consciousness remained a mystery. Sometimes he passed from one state to the other at will; but generally the door opened unexpectedly.

To speak of the inner life would have been impossible for him, even to one who knew of its reality: it was so different, that words fitted to ordinary life became almost meaningless in reference to the inner world. But because of this dual existence he had no fear of solitude, nor any desire to read books, or to seek amusement in the ways familiar to the ordinary man; and because of it he had no bitterness against his fate, nor condemnation for the perfidy of human kind. The outer world seemed hardly real enough to stir such feelings. He sat alone for hours, lost in the contemplation of such dreams as most men fancy can be summoned only by opium or similar drugs: but his dreams were always beautiful.

As he sat now by the fire his thoughts were nearer to the earth than usual. It seemed as if some influence from the inner world had come through to the outer material plane, making the visible world more real and interesting. A change had also come about in his own mind, for he was conscious of being alone; not lonely, but just alone. And from this thought the mind turned naturally to the possibility of a companionship, such as he had never known. It seemed as if he had been too long alone; and with that came the longing for companionship, more as an abstract idea, than as a possible reality.

He found himself wondering vaguely what she would be like, this new member of his unknown family. She seemed ethereal, more than half dream, and yet her presence was a material fact.

Rebecca duly reported on the convalescence of her patient, and from her manner Mark judged 'the little lady' must be a child, but he asked no questions. That would have seemed to him indelicate. He was content to wait; and the days passed quietly as they had done before. But the

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old house seemed to be stirring in its sleep, and Mark thought there was something of expectancy in the air; not in himself, nor in the outside world: the nearest neighbors were too far away to know what happened in the seclusion of that most retiring household, so that the advent of a visitor to the old house passed quite unnoticed in the neighborhood. But every day Mark looked to see the empty chair by the fire occupied when he came home from his morning walk; and when at last his hope was realized, he felt a joy that was an entirely new experience to him. A lady rose to meet him, with such a smile as he had never hoped to see on any human face: it was more than a welcome; it was a benediction. He took the little hand and raised it reverently to his lips, wondering where he had learned such courtesy; so long had he been exiled from refined society.

The little lady was well named — a dainty, fragile little person, so naturally gracious as to seem beautiful. Mark thought her exquisite. She seemed to have come from the other world, the dream-world, recently, and to have not yet fully changed her ethereal body for a human form. Mark complimented her upon her convalescence and was delighted that she made no attempt to thank him for his hospitality. She merely smiled at him with such a frank affection that thanks and spoken gratitude would have seemed like the vulgar payment of a debt. Here was no debt of gratitude that must be paid, no sense of obligation, merely the love that is pure comradeship, with never a thought of who it is that gives or who that takes, where all are members of one family.

The sense of kinship rose spontaneously between them; and when Rebecca came to set the table she felt as if the presence of the gracious little lady was the most natural thing in the world. Mark quite forgot to ask her name. He seemed to know it: though when he tried to utter it the word eluded him. To ask it would be to admit that she was a stranger, and that he could not do.

When the meal was over, she wished to help Rebecca to clear the table, but was reminded by her nurse that she was still an invalid, and that her place was in the big armchair beside the fireplace. Mark, from mere force of habit, took out his pipe, then slipped it back into his pocket. But she saw the action and said, "Please smoke, I'm used to tobacco." But Mark had lost interest in his pipe, and said so, adding, "I have lived so much alone that I have got into bad habits. But now —" He paused, and looked at his guest with a smile as frank and childlike as her own. The time when he was more than willing to be alone seemed far away. His pipe belonged to that remote past. Where was she wandering then? It seemed to him that he had been waiting for her all his life.

And she sat gazing into the fire, silently wondering at her own happiness, and scarcely breathing for fear that she would wake and find

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herself once more a wanderer. It was so good to be at home at last.

Mark watched the firelight reflected in her eyes, and almost lost himself in contemplation of the mystery. Feeling his eyes upon her she answered what she knew he wished to ask by saying quietly, "My name is Margaret — though I think names do not matter much."

He pondered a while upon the subject of names and said thoughtfully: "Margaret seems rather long."

"For such a short person," she added, laughingly completing his remark. "Well, Maggie is shorter, will that do? I think that I should like to call you Uncle Mark; may I? Rebecca told me you are called Mark Anstruther, but it seems wrong somehow; it does not fit exactly."

Mark laughed, remembering the time when the name sounded wrong to him too. "Call me what you will. Yes, I will be your uncle; though I might almost be your grandfather. How old are you?"

"Older than you think perhaps; but a woman need not tell her age. Let me be your niece, while I am here."

"While you are here? But —"

Mark had forgotten that she might have another home somewhere else, and that she might want to be there. The idea staggered him, and he answered weakly: "Of course: while you are here."

She saw his trouble, and was touched with deep pity for his loneliness, and with gratitude for his evident desire to keep her there. His disappointment was pathetic as he said: "I was forgetting that you might want to go home."

"I have wanted to go home very often," she replied; "but now I feel as if my wish had come true."

"Yes," said Mark earnestly, "take it that way. Let this be your home, as long as you can be happy here. Then if you want to go . . . I will not try to keep you . . . when that time comes."

She smiled very gently as she answered: "I think that time will never come. I do not want to look so far ahead. It is so good to be at home."

He brightened up at once. "Yes, yes. This is your home while you are here; and after that too; as long as I live and have a place that I can call home, that home will be yours too. I am your uncle, and you are my niece. I have no other family, and I want none."

"Thank you," she said, as she lay back upon the pillow in the big armchair. And then the silence filled the room, as it had been wont to do before she came: and in that silence time lost its meaning, and spread out around them like a measureless sea of consciousness, where past and future blended in the strange inconsequence of dreams.

(To be continued)

ITEMS OF INTEREST

L ETTERS coming from different countries are forever binding the hearts of the workers more closely together in a common interest. There is a more or less constant interchange of correspondence between the Leader's Office and the Directors and members of the Universal Brotherhood and Theosophical Society in Sweden, Finland, England, Germany, Holland, Japan, Australia, Cuba, etc. At the head of the Society in Sweden stands Captain Walo von Greyerz, who despite the exacting character of his official military duties, yet finds time to correspond with Headquarters and to show the spirit of co-operation and his love for Sweden. Dr. Erik Bogren, the veteran Director of the Universal Brotherhood and Theosophical Society in Helsingborg, and one of the most loved and respected members of our Society, is a frequent correspondent with Headquarters, and his letters always carry the spirit of devotion to the principles of Theosophy and loyalty to the Society's chosen Leader. The same may be said of Director E. A. Gyllenberg of Malmö, Captain Edw. Hageus of Karlskrona, and Editor Torsten Karling of Gothenburg. There are also frequent letters from Mrs. Amélie Ceder-schiöld — one of the pioneer Theosophists in Sweden, whose trust in Theosophy and its Leader remains unshaken through storm and sunshine. Mrs. M. F. Nyström's letters breathe the same spirit. Miss Anna Sonesson, for many years identified with the work of the Girls' Clubs in Sweden, and also with the Lomaland activities, is now rendering valuable assistance to the Headquarters Staff at Nybrogatan 50, Stockholm.

A letter recently received by the Leader from Baroness E. Leijonhufwud of the Stockholm Center says in part:

"I want to thank you for the Visingsö days. During the International Theosophical Peace Congress there in 1913 the whole of the country was flooded with Light, and sparks of that Light stayed, lingering in the hearths of homes all over the country. We have met its expression in the most eager and unanimous partaking in the Red Cross work. For hardly a home that has not, during these last three years, taken one or more 'War-children' for the summer or even for a year — those that could not take a child in the home paying for it in one of the Swedish institutions abroad. They are sent back with round, healthy cheeks and good warm winter clothes. Mothers gladly gave simpler food and clothes to their own, to make this work possible.

"Another expression of that same Light we have met in the warm reception given to those sad invalid-transporters traversing our long-stretched country from high North down to its most Southern point, bringing invalids from Siberia to Germany and from Germany back to Russia. This was kept going for three years, twice a week each way, and at every stopping-station the inhabitants gathered, bringing milk and bread and butter — at a time when they were not far from starving themselves. Quite as much has been done by other nations, so we have no reason to boast of course, but the

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Joy in the givers' hearts seems to me one of the direct fruits of that beloved Light sent out during the Visingsö days."

The following is taken from a recent letter written to the Leader by Mrs. Hilda Cramér, also of the Stockholm Center:

"May all Comrades here stand united and try to do their best in the work for the coming winter! . . . Happy are we, Comrades of the Universal Brotherhood and Theosophical Society, who have been helped by the words of our Leaders to find the well from which to drink. The more we feel grateful, the more eager are we to help those longing and thirsting like ourselves. And indeed, more than once I have observed that what we have got from the Leaders directly and then assimilated and in our own sober Swedish way formed into our own plain words, has been taken in by strangers as really living water. There is more than one among the members here who, after such utterances, have been addressed with grateful and warm words by some of our guests. . . . Dear Leader, I finish by wishing you welcome to a visit in our Center this autumn."

These are but samples of many such letters that could be cited. In future issues we hope to find space to quote from letters from Mr. Herbert Crooke and the English comrades; Mr. Arie Goud and the Dutch comrades; Mr. J. Th. Heller and the comrades in Germany; Mr. T. W. Willans and the comrades in Australia; Prof. Edw. S. Stephenson and the comrades in Japan, etc., as well as other extracts from our Swedish members.

* * *

At this writing Professor Osvald Sirén is still with us in Lomaland and has added his store of splendid devotion, enthusiasm, and knowledge, to the Headquarters activities. He will shortly proceed on his journey to China to pursue his studies of Chinese art and antiquities under the auspices of the University of Stockholm, in which he holds the distinguished chair of the History of Art. Mrs. Sirén, who is greatly improved in health since coming to Lomaland in July, will remain with us for some months, enjoying Lomaland's beautiful climate and the companionship of her children, Margherita and Erland, as well as the benefit and inspiration of the Theosophical activities here being carried on.

Mrs. Anna Reuterswärd is still in Lomaland with her son, Lars Eek, and her Râja-Yoga daughter-in-law, Frances Hanson Eek. Mrs. Reuterswärd expresses the hope that her happy Lomaland family may be completed ere long by the advent of her two other sons, both of whom have distinguished themselves at institutions of learning in Sweden and France.

* * *

Beginning Sunday, October 2nd (not September, as was inadvertently stated in the August issue) public meetings will be held every Sunday evening in Symphony Hall, Music-Art Studio Building, 252 South Hill St., Los Angeles, California, under the auspices of the Universal Brotherhood and Theosophical Society. The meetings will be conducted under the direction

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of the Leader and Official Head of the Organization, Madame Katherine Tingley, who will herself deliver lectures on Theosophy and the Vital Problems of the Day. She will be assisted in these meetings by her staff of workers, among whom are students of the Theosophical University who have been trained by her from childhood for this work.

In the same building a smaller lecture-hall and office will be used as the Los Angeles Headquarters of our Society. In the course of a month from the opening of the same, the Leader will arrange for short lectures as well as classes in Theosophy. Here will also be established a circulating library and information bureau; and any one interested in Theosophy will always find a staff of workers there to meet his needs. As already announced in the August issue of *THE THEOSOPHICAL PATH*, Mrs. E. M. S. Fite and Mrs. Estelle Hanson will be actively identified with this Los Angeles work.

* * *

The Leader has made arrangements for the leasing of a house in Newburyport, Massachusetts, near her estate 'Laurel Crest' in the suburbs of the City, for a few months next summer. In the meantime she is planning to leave Point Loma for Europe either this Fall or at the latest in April, 1922.

In spite of the arduous duties that have fallen to the Leader during a quarter of a century of strenuous work as chief executrix and administratrix of the affairs of the Universal Brotherhood and Theosophical Society throughout the world, and in spite of all that she has had to endure during these trying years in building up the international work for Theosophy, she shows the same mental and physical vigor as of old; indeed, some of the comrades who have been away from Headquarters for a few years and have recently returned say that she has added strength and enthusiasm, and that her vision of the needs of the work and her ability to meet them broaden with the years.

Before undertaking the trip to Europe, the Leader anticipates spending a week or two at the Soboba Hot Springs, San Jacinto, California, which have done so much to give her rest and strength on two former occasions.

* * *

Speaking of the Leader's new "Great Effort" for the Reconstruction of the human race, which is now about to be undertaken on a large scale publicly, Mr. Leonard Lester, one of our Lomaland artists and a member of long standing, says:

"How magnificent to me seems the prospect of the New Order recently outlined by the Leader! The whole Plan has the stamp of the Master-Builder: one is impressed by its comprehensive grasp of Humanity's actual state and essential needs — so all-embracing, broad-based and grand in proportions — a majestic symmetry, and organic inter-relation of its departments, epitomizing human and social relationships and needs; and above all, perhaps, its provision for enlisting the active sympathy and actual co-operation of all classes of men and women in all forms of noble service for the common good — the Uplift of the Race."

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Readers of THE THEOSOPHICAL PATH will be glad to learn that a reprint is being made at the Aryan Theosophical Press of a splendid three-page illustrated interview published in *The Lewiston Journal*, Maine, on August 13th, written by Professor L. C. Bateman, Staff-Editor of this important New England daily. It is well to have copies of this interview for purposes of propaganda, because Professor Bateman has gone to original sources for his information, and his article answers accurately many questions that inquirers like to know, which of course will often be found more satisfactory than information given from memory.

* * *

On September 7th a sad but beautiful service was conducted in the Aryan Temple of Peace, in memory of little Helena Merida Lischner — formerly a Râja-Yoga tot, who while on a vacation with her parents, our respected comrades Dr. and Mrs. Hyman Lischner, was suddenly stricken with meningitis. The comfort and beauty of the Theosophical teachings were never more in evidence than in the presence of this little child, whose soul had been with us only for a short time, but which surely must find its place among the Râja-Yoga tots again some day in a stronger and more vigorous body — for this is where she belongs. The Leader paid a sweet and affectionate tribute to the little Russian-American girl that has left us, and pointed out how even she, in her tender years, had served the Cause of Universal Brotherhood by her happy smiles and child-like virtues. “The pupil must regain the child-state he has lost, ere the first sound can fall upon his ears.” And again, “Except ye become as little children, ye shall not enter the Kingdom of heaven.”



MIRROR OF THE MOVEMENT

GLIMPSES OF PICTURESQUE MAINE

EXTRACTS FROM A LETTER BY KATHERINE TINGLEY

AN afternoon's drive along the Maine coast, beginning at Rockland and passing through Rockport and Camden, and along the shores of Lake Megunticook, afforded me a rare opportunity of enjoying the various points of interest.

Rockland is a quiet little town of some nine thousand inhabitants, nestling close under the hills on the shores of Penobscot Bay.

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I was charmed to find that much of the old New England spirit is still active among the people, and that although they are bread-and-butter winners, yet they find time to enjoy much that is best in New England life.

There are several churches here in Rockland, among them the Universalist Church, where I am to speak next Friday Evening, August 5th, on 'The Reconstruction of the Human Race.'

The little town of Camden, a few miles from Rockland, was especially interesting. Homes of refined architecture, showing a careful upkeep, flowers, orchards, and green fields filled in the picture. The drive through the town made one feel like stopping there and seeking a quiet place under the big shade-trees to write down his best thoughts for the good of Humanity.

Nature is always inspiring, and in such a place as this one feels that those who live in a quiet place like Camden or Rockland, avoid to a degree the rush and hardening competition of commercial life which is so accentuated in big cities. These are oppressive; but villages and small towns in a prosperous condition bespeak better possibilities for the youth.

Two of the most interesting features of our drive were the State Fish Hatchery at the outlet of Lake Megunticook, and the lime quarries and kilns at Rockport. In regard to the Hatchery, it is said that the purity of the water at this point, its aeration, and uniformity of supply give conditions that are "ideal" for breeding and distributing young fish. It is claimed that from this hatchery alone there is a yearly output of five hundred thousand trout and three hundred and seventy-five thousand salmon. "The fish are fed and cared for in the most scientific manner" they say; and doubtless these conditions are "ideal" from the commercial standpoint; but somehow on that hot day when I was there, I could not help feeling a certain pity for those poor little shut-in fish, who by nature belong to the broad deep waters of lake and river, here confined in small compartments with the water rushing through. I wondered if the half-dazed little fish might not sometimes question the meaning and purpose of life! I am afraid that my sympathy for them did little to solve the riddle!

There was something quite awe-inspiring in the gigantic chasms cut by man in the lime-quarries of Rockport. To be sure, they were Lilliputian compared with the Grand Canyon of Arizona. But why wonder? The quarries are man-made, while the Grand Canyon is the work of the gods! And yet there are degrees of magnificence even in the wonders of nature: awesome it is indeed to gaze into the dizzy depths of the Grand Canyon, but is it as inspiring as to contemplate the serene symmetry of Fujiyama or the lofty inaccessibility of the rugged, snow-capped Himālayas?

But back to Maine! There is a delightful rusticity and 'hominess' about Rockland, Camden, Rockport, and the surrounding country. Unleashed dogs in great numbers romp and play with healthy looking children. The motor truck has not entirely replaced the old farmer's horse and wagon. One still encounters a 'one-hoss shay' occasionally on the turnpike. There is still time to sit at sundown and listen to the distant lowing of the cattle waiting

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to be milked. And since I was a child, the swish of the milk into the tin pail has always inspired me to poetry!

I close with a word of appreciation for the hospitality of our good host and hostess, Mr. and Mrs. A. I. Mather — old members of the Universal Brotherhood and Theosophical Society, who did much to add to the comfort of myself and party, and opened the way for effective public work in the future. Indeed, splendid seed have already been sown for the spreading of the glorious teachings of the Wisdom-Religion in the Pine-Tree State.

Rockland, Maine. August 2, 1921

SUNDAY MEETINGS AT ISIS THEATER

STUDENTS of the Theosophical University at Point Loma, of which Mme. Katherine Tingley is President, conducted the services on September 4th, the speakers being Miss Margaret Hanson and Mr. Hildor Barton, and the general subject, 'Responsibility from a Theosophical Standpoint.'

Said Miss Hanson: "It is impossible to deal adequately with this subject without a consideration of the laws of Karma and Reincarnation, for without these there is no just explanation of the conditions in human life. Theosophy

The Thread of Continued Purpose in Reincarnation declares that the soul has incarnated many times on earth, each time taking up the thread of life and duty where it left off before, and working out in another life what is unfinished in the present one, always gravitating to that family in which conditions are such that it can pick up the right threads and continue working out its pattern of life.

"To quote the words of William Quan Judge, 'Just before birth, the Self sees for a moment all the causes that led it to life in the world beyond and back to the life it is about to begin, and knowing it all to be just, it repines not, but takes up the cross again, and another soul has come back to earth.' How much grander is such a teaching than the idea that the soul is the resultant of the bodily powers, and is annihilated when the body dies! Under Theosophy one realizes that it is impossible to escape the consequences of acts performed, and that the full responsibility rests upon ourselves."

"The key to an understanding of the nature of Responsibility is the duality of human nature, the teaching that within each there is a higher nature and a lower, each seeking to gain the mastery of the life," said Mr. Barton. "The source of a keen sense of responsibility, therefore, is in the higher nature of man; it is the indwelling Divinity at work. The lower self is occupied only with its private concerns, but the higher self constantly strives to identify the life with the highest interests and the broadest issues. It works for the furtherance of the best in human life, and always for the welfare of others. Responsibility is therefore an expression of something that is inherent in the very center of man's nature — the immortal soul — and it

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acts, not through deliberations or set forms of thought but through inherent wisdom.

“Theosophy above all teaches man’s responsibility to his fellows; it is one of the basic principles of the Râja-Yoga system of education, without which Brotherhood cannot be made a practical power in life.”

TRIBUTE TO H. P. BLAVATSKY DELIVERED BY M. MACHELL IN THE ROTUNDA OF THE RÂJA-YOGA ACADEMY

WE pay tribute this evening to the memory of Helena Petrovna Blavatsky. The tribute of a Theosophist to a Teacher who has passed on must necessarily be different from the tribute paid by any other body of people because the Theosophist looks on life and death differently.

When we look about us — at this building in which we are gathered, built by the hands of her own students, at these flowers on the picture of H. P. Blavatsky and William Q. Judge, at these lilies, grown in our Lomaland gardens, the seeds of which, as it were, she planted in the desert soil of materialism and selfishness of her day, we can indeed realize to a degree the debt we owe her. From the contemplation of nothing more than the blessings which are ours because she lived, we find ourselves moved to a tribute that is deeper than words may express.

The mind of man naturally tends to move in grooves of customary thought, in water-tight compartments, as it were. We say “life begins here and ends here.” We say “this is visible, that invisible,” and the invisible we take for granted is removed and unknowable. And so when we say “H. P. Blavatsky has passed on” we mentally assume that she is beyond our ken. But the question occurs to me, is she so utterly removed from us? Has she no part in this work of our Leader, in this life of ours here? Supposing we could conceive the idea of those two great souls being still in our midst, being a part of our life here, do you not think we should be fired with a threefold enthusiasm, a threefold inspiration, a threefold determination to do more and give more? And may it not be a duty we owe to our present Leader to furnish such an atmosphere of thought and devotion, such a conviction of the living presence of William Q. Judge and H. P. Blavatsky that she herself may be enabled to receive an added support and inspiration in her work for humanity? It is not that we are to seek to bring those two souls down to our level. And there is nothing in this of the psychic, astral or ghostly — not at all. But rather that we shall make our devotion of so deep and interior a character, reach inward so far, that we shall at the same time reach outward and upward and come in touch with those two Teachers and form a channel for them to work through in this movement.

Assuredly we Râja-Yoga students owe a debt to H. P. Blavatsky which we can never cancel. Any one of us has only to look back on his life — see

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what he was when he came to Point Loma, realize the things he is able to perceive and appreciate today which he could never have begun to understand or assimilate but for the training he has received — a training made possible by that pioneer work of Helena Petrovna Blavatsky — and any one student will perceive the gratitude he owes to that teacher. And if that is the case with one, what must it be for the hundreds and thousands whose lives have been blessed by her sacrifices!

And so a fitting tribute at this time seems to me to be the re-dedication of our lives to such a quality of service and devotion to this movement that by living, loving, and serving in the conviction of the constant presence in our midst of the three Leaders, we shall make that presence a reality and so open a door through which H. P. Blavatsky and William Q. Judge shall in the silence join hands with our present Leader and bring yet grander forces to bear on this world for the redemption of humanity.

ADDRESS DELIVERED BY DR. OSVALD SIRÉN IN THE ROTUNDA OF THE RÂJA-YOGA ACADEMY, JULY 24, 1921

COMRADES OLD AND YOUNG: Well, they have put my name on the program, and it was quite unexpected; and as I can neither play nor produce action-songs, or anything as good, I shall have to say a few words.

I am sorry to say that I have not the interest of the newcomer, or of something strange to you and unexpected, because you know me fairly well, and I feel privileged in saying that I also know something of you, and have had the experience and the privilege of learning to know you; so there are consequently very few things which I can say to you which have any particular interest. One thing might be, that one who goes and comes from and to Lomaland makes a few observations every time he comes back, and sees things perhaps differently. If I have to talk to you, I must do it simply as a member of the family — as a comrade to his comrades.

Yet, there is something which I really want to give you, and that is the one thing with which my heart is full, a sort of gratitude, and I am going to give you a few drops of it by and by.

Living out in the world, and being so closely connected with this Movement, you sometimes hear news from Lomaland — you hear about changes going on; of people going and coming, and events of all sorts happening, which you imagine mean quite a big change; and you might expect to find things entirely different when you come again after a few years' absence.

Now this is just what I have not found, but instead a great advance made on all lines. The spirit is just the same — just as true as it ever was, as far as my memory goes back, and, if anything, it is still more marked, still stronger; it has grown and welded the students on the Hill into a more complete unity — something still more creative — penetrating every detail of Lomaland life. This spirit which I am talking about, is indeed something indestructible — something which is very slightly affected by the comings and goings of

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individuals and personalities. And that is to me one of the signs of the reality of this great Work; the thing itself is evidently beyond personal limitations.

We cannot really measure or appreciate things except by the degree in which they have entered our lives, and it is very hard to give an estimate of a spiritual activity, a living work which you may observe every day around you. You can interpret it only by what it means to you personally. Of course each of us is a personality, and each is liable to limit it in an undue fashion. But for one thing I believe that no one who has followed the activities in Lomaland, who has seen how this particular spirit which is underlying the work here has been molding quite a number of lives, continuously remolding them, and making something new of the living entities which are called human beings, — I believe it is impossible for such an observer to doubt that this power goes deeper into human lives than anything similar which one may encounter anywhere. Because it is very difficult indeed to remold human lives, particularly when they have got into certain habits, and as every one knows who begins to think about it, the most serious experiences are needed to make a change in one's life and, so to speak, place a man on a new platform. Well, I have seen that Lomaland life has done it, and every one of you knows that it is doing it continuously.

For all that is being done here in Lomaland to keep up these activities and to continue this remolding, this creative force which is permeating humanity from this point — well, for all that, I feel grateful to you in a peculiar way. I wish in the first place to express my gratitude to the Leader, who is now absent and to the old workers, those who have been here from the beginning, who have helped to lay the foundations of this institution, who have supported the work all through the years, and who have served as channels or instruments for something much bigger than we can measure, and who have done it by laying their daily thoughts and actions as real sacrifices on the altar of humanity. Much can be said on that point, but it is not necessary to dwell on it now.

I wish also to express a particular feeling of appreciation and gratitude to all those young people who, — when I came here for the first time, about fourteen years ago, — executed the action-songs of the tots, and who since have been growing up, who are now men and women, and who have been holding these Lomaland ideals alive in their hearts the whole time. Some of these young people may have had their dreams about life elsewhere, their imaginings about the experiences in the world and so on, but they have nevertheless understood in the depths of their natures that the most important thing for humanity, for themselves and for all their comrades, is that the work in Lomaland should be carried out along the lines laid down by our Leader, and they have remained true to their ideals and their love of the Work.

I cannot depict exactly what I am aiming at, but anyone who has tried to understand the problems of the lives of the young, and who has seen them growing up as the years have passed by, will realize that it needs a good deal of self-conquest, of real spiritual will-power, of unselfishness, to carry out

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practically the highest Râja-Yoga ideals. And I feel that this is a great thing, a truly spiritual work, for which the comrades belonging to this Society and living out in the world ought to feel a deep and sincere gratitude.

Lomaland has become to me, in later years, a sort of connecting-link between two worlds, and as you probably know, I am again on my way over the Pacific towards the East. Well, I never could have found that way really, I believe, if I had not been staying for certain periods in Lomaland. The distance, geographically speaking, from Europe (from Sweden) to China is a pretty big one, and I would hardly have dared to undertake it, if I had not had, half way, this resting-place, so to speak. And then of course nothing could better prepare one for a deeper insight into Eastern things — Chinese things — than just this acquaintance with the spirit of Lomaland and the philosophy of our Teachers. You are certainly all aware of the fact that Point Loma, spiritually as well as geographically, is forming a link between the West and the East; and to me it has become such a link in a very real and direct way. It seems to me also that this is another proof of the fact that the import of this institution, the life, the philosophy, the spirit of Lomaland are true expressions of the ancient wisdom of humanity; because, as far as our present knowledge goes, there have never been deeper and purer spiritual revelations given to humanity than those which are still to some extent cherished by the Eastern peoples, particularly by those who have kept the inner ideals of Buddhism comparatively pure.

The philosophy given out by the ancient teachers of Buddhism and the life inspired by them have hardly been excelled by the message or inspiring force of any later religious teachers — at least, it seems so to me at the present moment. And now as the Theosophical teachings and their practical application in this institution more and more open the gate for one who is interested in the ancient wisdom of the East, and in its profound religious ideas — all this to me is one more confirmation of the fact that the life and spirit of Point Loma are the real thing, the most important practical revelation of ancient spiritual wisdom which has reached humanity for very long years.

GUESTS AND VISITORS IN LOMALAND

AMONG interested visitors to the International Headquarters at Point Loma the last few days are Herbert Kaufmann of New York City, the head of the 'Herbert Kaufmann Newspaper Syndicate' of New York and literary adviser to *Munsey's* and also to *Pearson's* of London; Professor Walter E. Clark, President of the University of Nevada, who is much interested in the Râja-Yoga system of education; Captain and Mrs. Augur of the 17th Cavalry, Schofield Barracks, Hawaii; Dr. J. T. Johnson and son and Judge Robert R. Henderson of Cumberland, Maryland; Judge and Mrs. C. P. McKinney of Tennessee; the Charles I. Loeb of Chicago; and Mrs. N. A. Fawcett, wife of the noted archaeologist and explorer, Col. Fawcett, who was in his youth a pupil of H. P. Blavatsky in London. Col. Fawcett is now in Brazil, in the

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unknown interior and entirely cut off from communication with the world of civilization at present.

Mrs. Fawcett was accompanied on her Lomaland visit by her daughter and two sons. An interesting connexion with Lomaland was made by the discovery that both Col. Fawcett and Professor E. E. Fawcett his brother, now in Switzerland, had attended the same English school with H. Percy Leonard, of the Point Loma Literary Staff; and also that Col. Fawcett had had an intimate friendship with the only brother of R. W. Machell of Point Loma, Col. Percy Machell, who was killed in France during the late war.

Los Angeles visitors, of whom there are a constantly increasing number, include for the last day or two Dr. and Mrs. Root of Edgecliffe Drive, and Mr. and Mrs. F. Weber Benton. Mr. Benton, a veteran publisher, is well known in San Diego where several of his publications have been brought out.

— *San Diego Union*, August 4, 1921

THE customary quota of visitors to the International Theosophical Headquarters at Point Loma during the last few days includes an unusual number of school principals and teachers from public and private schools, most of whom naturally came to inquire into the Râja-Yoga system of education. Among them were Principal Edwin J. Berringer of Stockton High School, for ten years Professor of History at the University of California but now re-entering public school work as offering a larger field; Miss Vera Cobb Cass of Berkeley and Stockton; Mrs. Johanna Kirby of Manhattan Beach who was for some years principal of a private school for children, and Adelaide Gescheidt, the New York voice-teacher.

Among visitors from abroad who expressed special interest in Mme. Katherine Tingley's educational work we find the Rev. J. M. Leendertz of Wieringen, Holland; Mrs. Agnes Burrell Nation of Rome, Italy; Professor Sakaino President of Tokio University, Tokio, Japan, and the Rev. Takudo Kuruma, M. A., who is Secretary of the Young Men's Buddhist Association of Tokio and Abbot of the Banruiji, Asakusa, Tokio.

Among those registering from the States, including our own, are Mayor and Mrs. Pearson of Burlingame, Calif.; Lieut-Col. Lewis Foerster of Fort Sam Houston, Texas; Dr. John W. Phillips of Mobile, Ala., formerly of the University of London; Mr. and Mrs. Edgar Allan Poe of Baltimore, Md., who will spend the coming four or five months at Coronado; the A. G. Bartletts, Sr. and Jr., of Berkeley; Mr. and Mrs. Abraham Felt of Philadelphia, and Dr. R. J. P. Harmon of West Lebanon, Pa.; Dr. F. Eleanor Callister of Buffalo, N. Y.; Mr. and Mrs. Walter Outcalt of Cincinnati, Ohio, who will be in Coronado for some weeks, and Mrs. Woodrow-Baltz of Phoenix, Ariz., a friend of Ex-Governor Hunt of Arizona, who has been so substantially interested for years in Lomaland activities.

Interested visitors from Los Angeles and vicinity include Dr. and Mrs. McMahan of Hollywood; Mrs. Irene S. Peters of Pasadena; and from Los

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Angeles Joseph S. Mertz; Mrs. and Mrs. Thurmond Stafford, and Mr. and Mrs. Allan Falconer.— *San Diego Union*, August 20, 1921

Mr. and Mrs. Lars Eek of the Theosophical University at Point Loma are entertaining old Swedish friends of Mr. Eek, now officers in the Swedish army: Lieut. Albrecht Berg von Linde of the Royal Fortifications at Stockholm, and Lieut. Unger-Söderberg of Halmstad. They are making a trip around the world and after spending some time in Southern California will go on to China, thence to Australia, Egypt, and then northward home. Lieut. von Linde was Mr. Eek's classmate for some years in the famous Lundsberg School in Sweden where the Crown-Prince and the sons of the nobility are educated.

Mr. and Mrs. Eek were assisted in entertaining by Mme. Anna Reuter-svärd, Mr. Eek's mother, who is still a Lomaland guest, and by Professor and Mrs. Sirén.— *San Diego Union*, September 1, 1921

OBITUARY NOTICES

MEMORIAL services for Mrs. Morris Lischner were held on June 6th in San Diego. There was a large attendance, including the members of the family, Morris Lischner, Dr. and Mrs. Hyman Lischner, and the Misses Rebecca, Pauline, and Leah Lischner, relatives and friends.

The services were conducted by Rabbi Trattner and representatives of the International Theosophical Headquarters at Point Loma. Prof. W. A. Raboch presided at the organ. Songs were rendered by Miss Dorothy Copeland and Mr. George Davenport.

After the reading of the Jewish service and the address by Rabbi Trattner, Dr. Gertrude Van Pelt, representing the Theosophists, paid tribute to Mrs. Lischner, speaking of her devotion as a mother to her family; she also spoke of the Theosophical conception of death, and expressed sympathy with the family in their bereavement. Quotations were read from the writings of the three Theosophical leaders and from several of the ancient scriptures.

The ceremonies closed in accordance with the Theosophical memorial services. At the crematory only the immediate members of the family were present.

MEMORIAL services were held on July 11th in Lomaland for William A. Stevens, who died at his home at the International Theosophical Headquarters July 9, of valvular heart disease. Services were conducted later at Greenwood crematorium by J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, assisted by members of the Lomaland student body.

Mr. Stevens, who was sixty-nine years old, had been an active member of the Theosophical Society for more than thirty-five years, having joined in the life-time of H. P. Blavatsky. He was well known to many members for his loyal support of the second leader, W. Q. Judge, and has resided for the last

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fifteen years at the International Headquarters founded by Katherine Tingley.

While in Buffalo, N. Y., where he lived before coming to California, he was President of the Buffalo Lodge of the Universal Brotherhood and Theosophical Society, and active in the establishment of the Theosophical Welfare Home there and the Lotus Home for friendless children. Until failing health compelled his retirement from active work he was superintendent of transportation at the Lomaland institution and business manager of the Aryan Theosophical Press. He is an old member of the Masonic fraternity.

Mr. Stevens is survived by a widow, Mrs. Agnes Mann Stevens, and by a brother and other relatives in the east.

PROFESSOR WILLIAM ARTHUR DUNN of the International Theosophical Headquarters at Point Loma passed away on August 10th, after an illness of some months, at the age of fifty-five years.

Professor Dunn was born in London, Eng. When but thirteen years old he became organist at Christ Church Cathedral, in Hamilton, Canada, to which place his parents had removed, holding the position until his nineteenth year, when he returned to London to pursue his musical studies in the Royal Academy of Music there. He was an accomplished pianist and teacher, and an organist of rare ability, qualified particularly in voice-training, and his life has been mainly devoted to conducting and choral work. For a number of years before coming to Point Loma he was organist and choir-master at Croydon, England, under the well-known divine, John Page Hopps.

He came to Point Loma in 1902 to take up active work as a member of the teaching staff of the Râja-Yoga School, to which he had sent his two sons two years before. In January, 1906, he married Miss Ethelind Wood, the head-teacher of the School, and since that time has resided in Point Loma, actively identified up to within a few months of his death, with the musical and literary work of the Theosophical Organization. He was appointed Director of the Isis Conservatory of Music at Point Loma by its Foundress, Mme. Katherine Tingley, and held a directorship in the Râja-Yoga Academy and College from their foundation. He was a member of the Point Loma Literary Staff and a frequent contributor to THE THEOSOPHICAL PATH. He was also one of the University Extension lecturers of the School of Antiquity. He had charge of the choral work among the students and children at Point Loma under Mme. Tingley's direction since 1904, and was for nearly fifteen years conductor of the Point Loma Orchestra.

As a young man he became interested in Theosophy, and was a pupil of H. P. Blavatsky in London for some time before her death. The unsectarian Sunday Schools known as 'Lotus Groups' which were organized by Mme. Blavatsky's successor, William Q. Judge, enlisted his active interest, and for years he was accustomed to attend on Sundays from six to eight of these groups in different parts of the city. In all of them he was general director of the musical work and organizer of choral work for children.

— *San Diego Union*, August 12, 1921

The Universal Brotherhood and Theosophical Society

Founded in 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 Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly



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.

“He that shall rail against his absent friends,
Or hears them scandalized and not defends;
Tells tales and brings his friend in disesteem;
That man’s a knave — be sure beware of him.”

— *A citation used by H. P. Blavatsky more
than once in her earlier writings*

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WILLIAM QUAN JUDGE

**CO-FOUNDER WITH H. P. BLAVATSKY OF THE THEOSOPHICAL
SOCIETY IN 1875, AND HER SUCCESSOR AS SECOND LEADER
OF THE THEOSOPHICAL MOVEMENT THROUGHOUT
THE WORLD**

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXI, NO. 5

NOVEMBER 1921

"And how does a brother become thoughtful?"

"He acts, . . . in full presence of mind whatever he may do, in going out and coming in, in looking and watching, in bending his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent.

"Thus let a brother . . . be mindful and thoughtful; this is our instruction to you."

— From the *Mahā Parinibbāna-Sūta*, verse 15. Translated by Rhys Davids

AN OUTLINE OF THEOSOPHY AND ITS TEACHINGS

MAGISTER ARTIUM

III

EDUCATION (*continued*)

IN our last instalment we were showing how genuine Theosophy is eminently practical, and were speaking of education. True education cares for the whole nature of the future man or woman; and the ancient Greek division of the field of education into three main parts will serve our purpose very well. According to this system, education was divided into athletics, letters, and 'music' (*γυμναστική, γράμματα, μουσική*), of which the first is recognised in our calisthenics and games, the second in our ordinary curriculum of intellectual studies, while the third is but vaguely and scantily provided for. This third branch is inadequately translated by the word 'music,' for it comprehended more than what we understand by that term; and its real meaning is best indicated by its purpose, which was to produce harmony, balance, and rhythm in the character. If the first two divisions apply to the body and intellect respectively, the third may be taken as applying to the soul. The result of its neglect is seen in any system which provides for physical and intellectual culture exclusively: there is a lack of moderation and balance in the character, a tendency to run to extremes, a vogue for materialistic theories and pursuits. One might perhaps render the Greek 'music' by the modern word 'esthetics,' culture of the tastes and fine appreciations, refinement of the character; but these matters, instead

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of being an integral part of life and education, are apt to be regarded as extras, exotics, and side-dishes, and even to become the subject of derogatory 'humor' in its clumsy attempts to flatter commonplace self-esteem.

We introduce this topic to show that the Theosophical ideal of education is distinguishable from ordinary ideals in its greater attention to this third branch of education. For the establishment of harmony and balance in the character is its primary aim. Actual music — instrumental, vocal, and theoretic — forms a very large part in the curriculum; the love of beauty is instilled naturally by the beautiful surroundings, both natural and made by art; which is far superior to artificial courses of nature-study. But beauty and harmony find their consummate field for expression in the character, where they become the objects of loving endeavor rather than the objects of sensory gratification; and the pupils of the Râja-Yoga education gain their instruction in 'music' through the actual acquirement of a balance and poise in their lives and characters, such as serves to render them markedly different from those who have not had the same advantages.

OTHER PURSUITS

CONTINUING the subject of the various ways wherein Theosophy proves its practicality, we prefer to condense the numerous subheadings that might be enumerated into a few general remarks. There are very many activities carried on at the International Theosophical Headquarters, and in all of them the Theosophical spirit manifests in a remarkable degree. This is rendered possible by the absence of those urgent necessities and pressures which in most cases mar the enjoyment that ought naturally to be expected from the pursuit of any avocation; and thus the workers are enabled to reap the satisfaction of the amateur, who cherishes his work as an art and pursues it from love rather than necessity. Agriculture in its several branches, the mechanical and constructive arts, the fine arts, the domestic occupations, the callings literary and clerical, the care of children — these and others too many to specify, are pursued with the love of an artist for his art, and with the ever-present thought that the Master-Art of life itself is being venerated in their faithful performance.

These few remarks, cursory as they may be, will suffice to show that Theosophy, in the real meaning of the word, is concerned with the ennoblement of human life, and not with the pursuit of strange crazes that diverge from life and lead us into unprofitable and even dangerous byways.

ARCHAEOLOGY

THEOSOPHY teaches about the great cycles of time, one of which is marked by the passage of the ecliptic points through the constellations, making a period of some 26,000 years, divided into twelve parts according

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to the signs of the zodiac. One such cyclic point is said to be due about now, 1898 being the exact date given; and we can see that a great and rapid change is indeed coming over men's ideas and over events.

The results of archaeology are every day tending more to confirm Theosophical teachings; but the narrow limitations which scholars place upon their minds tend to frustrate those results. Nevertheless younger men are replacing the older ones, and bringing to archaeology a liberal and aspiring spirit. The question of man's past and of his evolution is seen to be not a mere scientific problem in the narrow sense but a human problem. The attempt to cram the data of discovery into ready-made theories as to human history is seen to be impracticable; and the wiser plan of enlarging the scope of the theories to fit the facts is now being adopted. All cults have been supposed to have arisen from the fears and superstitions of alleged 'primitive' people; but it is now more widely recognised that such a theory cannot possibly be made to accommodate the facts; and so we fall back upon the only rational explanation — that given by Theosophy — that not only the human race but even human civilization and high culture are much more ancient than had been allowed.

The Hindû astronomical treatise known as the *Sûrya-Siddhânta* gives the length of an Age as 4,320,000 years, and gives the numbers of revolutions of all the planets and the moon during this period; the figures being in agreement with those given by modern astronomy. This Age is divided into ten parts, of which the first four constitute a Golden Age, the second three a Silver Age, the third two a Bronze Age, and the last an Iron Age, called in their system the *Kali-Yuga* or Black Age. It is thus seen that this alone lasts 432,000 years. H. P. Blavatsky, in *The Secret Doctrine*, quotes figures which divide human history into seven Root-Races, each Root-Race into seven sub-races, and each sub-race into seven family-races. To each family-race is assigned a period of about 30,000 years; and it is stated that we are at present in the European family-race of the fifth sub-race of the fifth Root-Race. The Maya system of chronology gives a great cycle of over three million years. These figures, great as they seem by comparison with those made familiar to us in our usual notions of human history, are really nothing extraordinary when measured by the scale used by geologists and astronomers. It merely means that the ancient science allowed for human history the same large periods of evolution that geologists allow for the lower kingdoms of nature, or that astronomers allow for the supposed evolution of solar systems. This is merely putting man in his rightful place in nature, instead of reducing him to a mere fraction of time at the very end of chronology. It signifies also that, as humanity as a whole is at present in the lower part of a dark cycle, there have been races of men before

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us which have attained to greater knowledge than is ours at present.

All these teachings, startling as they seem to some, are destined to be confirmed by the work of archaeologists.

THE SECRET DOCTRINE

UNDER this name H. P. Blavatsky speaks of knowledge, always in existence, often in obscurity but never lost, handed down through the ages, preserved by guardians, accessible to the courageous and devoted student, and constituting the grand key to all mysteries. It is also spoken of under the names Wisdom-Religion, Arcane Science, and others.

The interpretation of myth and symbol has occupied the attention of many scholars, whose results have been varying and partial; but the interpretation put forth by H. P. Blavatsky in her works, *The Secret Doctrine* and *Isis Unveiled*, and miscellaneous writings, achieves a unique success in proving that there is a single and uniform system beneath all the world's religions, myths, and allegories. Many scholars have been fatally handicapped from the start by being tied down by the assumption that humanity has recently evolved from barbarism; hence their efforts are directed towards proving that all religions and cults are derivations of certain superstitions which they attribute to their supposed primitive man. Thus it is supposed that primitive man, astonished by the succession of the seasons and the phenomena of nature, would construct elaborate myths like that of Hercules in order to embody and explain these wonders; instead of accepting all without inquiry, as primitive people usually do in most ages. It becomes difficult on such a hypothesis to explain the symbology of the zodiac, so universal and uniform; but, when we begin to see that this marvelous system was not invented in order to describe the weather conditions of the different months, but for the purpose of summing up the teachings of the Mysteries, we are on a track that will lead to certain information. Hercules is the human soul, and his twelve labors are the trials which that soul surmounts in its journey through the halls of experience to the goal of knowledge and victory; this is what the ancient scribes were depicting in their sign-language; this it was that was deemed worthy of preservation in all ages, and worthy of re-enaction in every land where the Mysteries were celebrated.

The universal sign-language which has been preserved in symbols and mythologies, is, when rightly interpreted, found to demonstrate the reality of this Secret Doctrine of the Ages. People may say: If the men of old had the knowledge, what has become of the records? H. P. Blavatsky has shown us where they are to be found. She has unraveled enough of the skein to start us on our quest. She has pointed out the way of life that leads to further knowledge. She has not attempted to dump valuable

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information in the mass for idle people to pick up; but she has afforded the earnest student all the help he can need. The records of the Secret Doctrine are accessible.

THE WORLD'S CALL FOR LIGHT

WITH a world at present hungering and searching for the real clue to life's enigmas, it is well to know that there is this priceless resource as an alternative to the broken staff of modern speculation. We have our science — true; but one reads that this science is about to make it possible to send a manless car, steered by wireless power, with a ton of explosives into the midst of any body of fellow-men whom we may choose to regard as our enemy. It may be handy to be able to put down social troubles with poison-gas, but we seem in a fair way to blot out civilization by the aid of this science of ours. And if there is any other kind of force besides the brute forces of physics and chemistry, any man that discovers it is ready to blurt out the secret to the world at large, for the benefit of every scoundrel; whether it is a mere harmless power that enables us to speak to the soul of our dead dog, or a psychic bomb that we secretly throw at the man we hate.

With the world in such chaos, owing to ignorance, it is indeed necessary that we should be aware of the true Science, and should realize that the men of old understood what man is, and what life is for, and that there is a soul, and how the powers of this soul can be known.

Many thoughtful people are wondering what is stable in our civilization, or if there is anything stable at all. The old standbys seem all alike untrustworthy. We can but go back to those enduring values that are not subject to the destructive influence of change. This is why Theosophy was brought again to the world at this juncture — to be ready when it is sorely needed. It is becoming every day more apparent that we shall before long reach such a pass that we shall not know what to do or where to turn; and Theosophy will be found the only thing in sight that can afford help. For it will be seen that Theosophy, as carried out under its Leader and the members of the Universal Brotherhood and Theosophical Society, can actually produce order and stability amid the general confusion. An examination of the teachings of Theosophy will show both why it can succeed and why other resources fail; will show that Theosophy is the one masterkey that will open every lock.

THE MENACE OF DEGENERATION

ONE great evil with which civilization is threatened is physical degeneration. Doctors are struggling in vain to stem the tide of diseases, because they overlook the chief causes, which are subtil and secret vices

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and errors, attacking the young, and evading detection, or evading adequate treatment when detected. Mysterious declines and early deaths, from consumption and strange nervous diseases, are due to causes of whose very existence physicians are often unaware. Sometimes we hear of remedies for this state of things, which are worse than the disease; and what one hears of 'sex hygiene' shows that people have not a glimmering of how to handle such matters. They are occupied with trying to eradicate the evil after it has become rooted; but it ought never to have been allowed to reach that stage.


How then does Theosophy and its Râja-Yoga education deal with this question? By instilling into children at the earliest age the principle and the practice of self-control. Ordinary methods accustom the child to conform outwardly to a standard of good behavior, and the parents are satisfied to avoid looking beyond this veil; thus the bad nature gets hustled out of sight, but nevertheless grows in secret indulgence, until it becomes strong enough to produce future trouble. This is not true self-control; this is the enforcement of an arbitrary standard. True self-control comes from an appeal to the child's own higher nature, which thus becomes the governing force; and to his intuition, which thereby becomes the judge. It is the slight personal habits of selfishness, temper, indolence, etc., so often slurred over, or indulged because they take winsome forms — it is these that later grow into overmastering propensities. These, checked early, cannot grow; and thus the child is delivered from a great enemy.

Restlessness, fretfulness, bad manners, careless physical habits, are conspicuously absent from children trained in the Râja-Yoga method; which proves that their little bodies are free from the discomforts that harass indulged and spoilt children. Such details, if trivial in themselves, are an index to the general state of the child's character.

The subtil diseases and vices alluded to are the outcome of an ill-balanced nature; and in a nature that has been brought up in a well-balanced condition, they never arise, and therefore do not have to be eradicated. Only those experienced in Râja-Yoga training know to how great an extent illnesses and ailments are really faults of temper, the discomfited lower nature thus transforming itself into obstinacies and perversities, and resisting the good by illness when it cannot do so in any other way. Thus degeneration is prevented by not permitting the forces that degenerate to grow; and this kind of training will accomplish infinitely more in rooting out destructive diseases than all the treatments and nostrums in the world, which go not to the root of the evil.

UNIVERSAL GIVE AND TAKE

E. A. NERESHEIMER

 EDUCED to a plain working consideration, there are but three fundamental constituents of the vast cosmic organism, namely Consciousness, Force, Matter; or God, Idea, Substance; otherwise designated, Spirit, Soul, Body. The three are essentially one, and inseparable. Everything in existence partakes of all three, in infinitely varying proportions.

The law of life is change. In the great aggregate sum, Mind, Matter, Force, remain the same in original quantity, *i. e.*, nothing is ever created or destroyed, added to or taken away from.

The principle of reciprocity is the basis of the conservation of energy and substance. On this principle life is sustained; its absence is destruction — death. It operates alike in the physical, mental, moral, and spiritual worlds.

When the balance is disturbed, as it must be by action of any kind, a counter-acting tendency at once sets in; tending to readjustment. Matter and force represent the two incessantly active opposite powers, giving rise to the ceaseless round of combination and separation. Between action and inertia is the mysterious power of evolution, causing changes to proceed in an ascending scale, in obedience to an immutable, stupendous, intelligent plan. It calls forth life out of inert matter; gives the impulse to harmonious combinations of elements, and provides means and appropriate vehicles for the development of all forms of existence, whether object, plant, creature, or man.

Though all things change continually, intelligence is and remains the active, and substance the passive principle. The more evolved a unit, the finer the vehicle for its expression and progress. Nothing is entirely inanimate or unconscious, nor are quality and action ever absent from substance. The three fundamental constituents, 'Consciousness, Force, Matter,' being indestructible, form a veritable universal brotherhood throughout the infinite transformations which take place in time and space in an eternal round of Give and Take.

However, nothing is seen to continue for long uninterruptedly in any one line of growth without the occurrence of periodical setbacks. A rock may lie dormant in the heart of a mountain for ages, but the time will come when, like the former surface-layers, it will become exposed to unfamiliar elements, and in crumbling away, often give up its substance for vegetable support. Plants have shorter cycles. They germinate,

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expand, mature, become food or fuel, or serve other purposes, or die; to reappear in other forms; but not an atom is ever lost.

Although we have not the power to observe conclusively the future fate of the centralized energy or soul of an individual atom, whether of the rock or of the plant, yet we are justified in assuming that, in the universal economy, where no link in the chain is missing, the atom has also ample means and opportunity for preserving more than a semblance of its inherent identity on its pilgrimage through the crucibles of evolution.

Ancient wisdom avers that potentially every atom is destined to become man.

As an entity, the cycle of an atom may be short, but it is certain that other centers of consciousness need such short-cycled atoms for the building up of their constitution and development. These again become likewise units of yet other, more advanced organisms. So all — atoms, plants, creatures, and men — serve their turn in the service of graduated degrees of superior centers of consciousness.

When we come to consider man, the subject that obscures his place and purpose in the scheme of nature, though still shrouded in mystery, becomes more clear, as he exercises his faculties by his own initiative. By reason of his intelligence he is privileged to question the Gods, asking "Who are we; what are we here for?" The Gods at first remain silent, except for the mandate: "Know thyself!" Meanwhile, he finds some of his limitations by reason of his contact with natural periodically recurring phenomena, occasioned by the law of conservation; this law that with stern insistence on Give and Take enforces itself upon his experience in greater or smaller magnitudes. The results that ensue from these eventualities are sometimes obvious, but their inner workings are not so readily perceived. We have a graphic example in the disturbed conditions of our present time. A successful minority had outdistanced the masses in obtaining control of natural resources, property, industry, and commerce, from which rivalry among divers nations ensued. It was hoped to secure supremacy by means of war; meanwhile the whole social order was disrupted. The issue is a moral more than a physical one, inasmuch as the cause was unmoral — selfish — and the masses were willing, and indeed hoped, to share in the benefits of the spoils. No reconstruction will be possible by the same unmoral methods, or by any similar makeshifts. Nature will not tolerate transgression on any of her planes or domains, without proper reaction and compensation.

Other widely-differing successions of natural phenomena pass before us continuously, whose periodical significance is not fully appreciated. Regular atmospheric reconciliations; soil-exhaustion and replenishment; encroachment of tide-water, covering new tracts of land correspondingly

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receding in other parts; appearance and disappearance of continents; extreme drouths alternating with abundant rainfall, resulting in perfect averages; migrations of races of men, fishes, birds, in proportionate distribution over the earth; maintenance of the equilibrium of the sexes; prosperity and depressions; births and deaths; wars following on periods of peace and equipoise; these, and untold other recurrences, unquestionably demonstrate that there is an intelligent and constant control of the assets of nature.

Not only are the affairs of the Cosmos governed by reciprocal change and interchange, but so are also all the functions, large and small, of the human and other kingdoms subject to the same alternations of ups and downs, progress and retardation.

All sentient life is possessed of a quality that urges each unit towards self-expression. Individuals are prone to think that most of their acts are perfectly independent. However, upon examination it must be confessed that here we encounter many influences whose power continuously and almost unconsciously to ourselves modifies our ability to such an extent that complete independence is precluded. These influences color most of our ideas, beginning in early life, and they have a large part in forming our character. Very few yet even realize the existence of these influences, or succeed in controlling them. One of these is the psychology of the times in which we live; second, hereditary bias and predisposition from family, caste, early training, associates, environment, nation, and race. Other lines of influence come from currents of thought and of feeling, of the circle in which we move, also from the waves of prevailing thought and feeling in the rest of the world; and, lastly, from the trend of our own individual past ages and ages ago. All these have added their quota in making the mold of mind that characterizes our present personality — *that little self*, bubbling over with insatiable pressure for self-expression. It admits of nothing similar to itself, and the whole world-panorama appears to be moving round and round it for its own especial benefit.

Thus it comes to pass that an abnormally self-centered person is not likely to be much concerned in the universal pre-eminence of reciprocity, though it affects objects, creatures, men, and planets alike. The spirit of acquisition without giving in return, is yet too fascinating for him. Truth to tell, there is much to take — *but not for self!* All property is universal property. Individuals are only borrowers, and each and all must eventually refund that which they take for themselves, measure for measure. Nothing comes from nothing. The principle of Give and Take holds the Universe together. The more we take, professing ownership thereof, the more responsibility do we have. Says an ancient scripture:

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"Nourish the Gods, that the Gods may nourish you. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. He who doth not cause the wheel thus already set in motion to continue revolving, liveth in vain. The Gods, nourished by sacrifice, give you wished-for enjoyment. He who enjoys their gifts without giving them, is even as a thief."

The founders of the Theosophical Movement, and their appointed successors, have laid great stress upon the power of the mind and on the necessity of its uniform development with the physical, moral, and spiritual faculties. They have given us many valuable hints as to certain processes concerning the interblending of natural forces, which often produce peculiar and unsuspected effects. One of these teachings is that the thought-energy generated by man, which is vitalized by powerful qualities and colored by motives, good, bad, and indifferent, does not cease its action upon issuing forth from the mind, but must express itself in some form or activity. When projected it seeks, by affinity, that kind of matrix in which it can inhere, and through which it can unite with such nature-forces as are congenial to it. Its power remains more or less centralized, according to the quality and intensity of the force that impels it; whereupon it is transmuted into substance, forms, or entities, suitable for its expression. What seems to be dispersion is not the end of a thought; its properties are in reality but transformed into other conditions. Is it so strange then that the boundaries of our earth should be filled with innumerable configurations of elements, shapes, and forms of life, whose origin we cannot at once account for? May not this residuum of thoughts in a measure account for many of the bacteria, noxious germs, insects, poisonous plants, strange entities, new diseases, epidemics and the like, that encompass our pathway? Perchance the good thoughts as well as the bad ones come home to roost in some form, in the unerring sequence of mutual Give and Take, resulting from 'harvests of former sowing.'

Cause and effect are the handmaids of reciprocity and of the law of conservation of energy.

As far as nature is concerned, the process is colorless, and entirely devoid either of favor or wrath. It is man alone, the Eternal Pilgrim, in his unripe youthful exuberance, who challenges the Law by reason of his great gift of self-consciousness. He calmly juggles with nature's forces, thinking perhaps that all will somehow come right in the tomorrow. By degrees, as he goes along, he finds out through hard knocks that there are limits. How merciful and fair it is then that there are laws, *real inviolable laws*, through whose instrumentality we are urged on to our goal, and from whose decree there is no escape. Mother Nature is patient, very patient. Not only one chance or two does she give, but chances galore. Shall there be an end? The time must inevitably come, at some

SONNET SEQUENCE: IN TIME OF STRESS

period of the present great life-cycle, when the evolutionary wave, in its upward course, will pass by-and-beyond the reach of those who cannot keep up with the procession. Man is a spark of Divinity, which implies his potential perfectibility, to be realized sooner or later by self-devised efforts, without nature's aid. The precious gift of self-consciousness makes him fully responsible for his thoughts and acts. Individual immortality therefore is not a certainty *per se*; it must be won by each for himself. He has received, now in his turn he must give!

According to the teachings of Theosophy, man has been protected by the powers of nature since the earliest period of the primal evolution of the human kingdom. Then came an immensely long period during which, through his endowment of mind, he developed self-consciousness and free-will. Since then, becoming gradually acquainted with his resources and limits, he lingered long, treading the while a path of least resistance and of compromise. At the present time, as a race, man is still young in wisdom and very unmindful of consequences, despite repeated thrusts and forcible reminders of his transgressions. Perchance he still indulges in a childlike reliance on some possible favor, or extraneous intervention in his behalf. He does not appear to be aware of the important fact that, by reason of his divine heritage, he is actually superior to nature. Nature is not obliged to move onward, as man is. She is the eternal dual power of the Deity in manifestation. A perfectly balanced sovereignty of force and matter in space and time, representing the deity, (consciousness) in subjective and objective expression. Of the Deity, man the ego is a spark. The whole world-panorama exists for him, and all those other sparks who have either passed through, or are yet on their way towards, the man-stage. From thence onward to the conditional goal, Perfection and Immortality.

SONNET SEQUENCE: IN TIME OF STRESS

KENNETH MORRIS

I

NO Gods move in the dark? — What then are they,
The august and somber Ministrants of Pain
That bring such potent medicine 'gainst the bane
Of pride and self and sloth, lust and decay?
When Thou thyself art gone down in dismay,
Lightless, obliterate, not to rise again —
Then may they say, *Godhood hath been in vain,*
And night hath wholly overwhelmed the day.

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Then may they say, *There are no Gods, no Stars;*
All things are chaos and an evil dream!
But now, Thou art, the Soul; and they blaspheme;
Thou art, and takest hold upon these wars,
And we behold night with the battle-cars
Of God's great host of Seraphim agleam.

II

Dear wounded heart of Man! Poor stricken god
That with such anguish mourn'st thy fallen state!
Hast deemed the tides of ill would ne'er abate?
That thou must tread the paths thy forebears trod,
Endlessly Fury-hounded, driven by the rod
Of adverse, bitter, unappeasable Fate?
Dear heart! and art content to mourn and wait,
And call on drowsy deities that nod,

And are half numbed to stone, and help have naught
To give, nor help at any time have given?
— By thine own strength thy bondage must be riven;
By thine own life-blood thy salvation bought;
And with the hands that erst thy bondage wrought
Thou shalt fling wide the embattled Gates of Heaven!

III

Fairer than any vision bard hath dreamed,
Or any glorious deed or victory won
In Lyonesse, Moytura, Marathon,
Or where of old time Joan the Maiden gleamed
Athwart the hordes of ruin, and redeemed
The highest-hearted people 'neath the sun,
When, as it seemed, their course was wholly run,
And naught might stay their utter doom it seemed —

Shall bloom God's victory now — shall dawn the day
Upon this present darkness. None can tell
In what resplendent bournes of peace shall dwell
Man, fashioned of what purer flame and clay,
When but this last dire night is driven away,
And firm and final bonds imposed on hell!

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WAS JESUS DIVINE?

H. T. EDGE, M. A.

ACCORDING to a London telegram (August 13) two dignitaries of the Church of England have startled the religious world by declaring in the most emphatic and open manner, not only that Jesus was not divine in any special sense different from other men, but also that he himself never said he was. He may have tacitly acquiesced in the people's calling him the Messiah, but he claimed no such prerogative himself; and any statements in John's gospel which do not accord with Jesus' character as portrayed by the three other evangelists must not be relied upon. Jesus was divine only in the sense that all men are divine.

It was also stated in the telegram that this utterance was destined to arouse storms in all the pulpits and that it strikes at the very foundations of the Church of England and of the religion championed by that body. It does indeed; for if that institution is not founded on the divinity of Christ, on what is it founded, and what remains after that tenet is taken away?

One clergyman, preaching on this utterance, says that it sounds the death-knell of the Christian and Catholic churches; that, if Christ was not literally divine, he was the greatest impostor in history; and that, if he was not the son of God, the whole gospel is meaningless and unintelligible. He also flatly denies the allegation that Christ never said he was divine, and states that Christ's whole life and teaching are full of the affirmation of his own divinity. With such latitude of interpretation, we may well suspect that the wish is father to the thought.

Why are not these dignitaries expelled from the Church, as might happen in the United States or in a Nonconformist body? Easily asked; but, as a practical question, who is to expel them? Who is to expel whom? Why should I expel you rather than you me? The Dean of St. Paul's has underdug the foundations so deeply that he has reached a wide-stretching stratum large enough to support a great many other structures besides Christianity or any of its churches.

To expel anyone for heresy, it would be necessary first to define the doctrines of the body from which he was to be expelled. That would mean a conference, whereunto would foregather divines high and divines low, clergymen broad and clergymen narrow, Anglicans and Evangelicals, and sundry unclassified elements including even forms of spiritism and communism. (We see too that another clergyman of this church has

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hoisted, and had torn down, the red flag in his church; and that his bishop has been appealed to.)

The result of such a conference can be foreseen: it would make for diversity rather than unity. To expel this dean, it would be necessary to affirm that the church is founded on the divinity of Christ; and this dogma would have to be defined in a way that would cause endless controversy and menace the livings of many others.

Contemporary utterances on religious questions voice a poignant desire to find that Christianity is after all the last word of truth and the salvation of mankind; but this can only be found by making Christianity so broad that it ceases to be what it has hitherto been thought to be.

England has to consider the religious interests of a vast number of different peoples, Buddhists, Mohammedans, etc., etc.— which suggests a reason and perhaps a way of broadening the basis of religion so as to comprise all these varieties. And now, if the divinity of Jesus is to be set aside, there is the opportunity for basing religion on the essential divinity of man. Why not, instead of lowering Jesus to our level, raise ourselves to his? Base religion on the essential divinity of all men and the paramount divinity of a few exalted Sages and Teachers, such as Jesus the Christ and Gautama the Buddha?

Future delving into the origins of Christianity will certainly confirm the idea that its essence long predated the founding of the formal system, and that it is indeed a derivative of the ancient and universal Wisdom-Religion.


The center of the conflict rages around the question whether Jesus was a unique manifestation of divinity, and Christianity therefore a unique religion; or whether Jesus is on a par with other men or other great Teachers, and Christianity therefore in a class with other creeds.

So far as one can interpret the history of Christianity at present, one sees that some Teacher must have proclaimed the eternal truth that man is an incarnation of divinity, enforced it by the example of his own life, and urged his disciples to copy him. He had an intimate circle of special pupils and a larger public auditory; and correspondingly he had teachings esoteric and exoteric. After his mission was ended and he had withdrawn, his teachings were gradually made into a formal religion. This process went through many stages, and there were many warring sects; and eventually the religion became a state affair. Such is the general history of creeds.

But now we want to get back to the fundamentals of religion. And to do this we must recognise that the essentials of religion are ancient and universal; that great Teachers are many; and that the divine origin of all men is the cardinal tenet of true religious teachings.

EGYPTIAN NOTES

C. J. RYAN

HE central figure in the three-figure picture accompanying this article represents Queen Aahmes-Nefertari, one of the most brilliant of the long and wonderful list of Egyptian queens. Her mother, Queen Aa-hetep I, the powerful and distinguished consort of the warrior-king Sequenen-Ra III who perished while fighting for the freedom of his country, lived during the troubled times of the revolution against the Hyksos, the usurping Shepherd-Kings, and closed her long and eventful life amid the restored glories of Egypt under the legitimate monarchy. She is known to have been exercising her royal prerogatives at the age of eighty-eight and probably lived to one hundred years of age.

Nefertari, her daughter, was destined to be even more celebrated than her mother. She, and her husband-and-brother Aahmes, were the first sovereigns of the famous XVIIIth Dynasty, often called the Golden Age of Egypt. The rulers of this dynasty were such brilliant and powerful personalities and have left such enduring monuments of their greatness that even after more than thirty centuries they stand out with more clearness and force than hundreds of monarchs from whom we are only removed by perhaps a few centuries. It is not likely, however, that the XVIIIth Dynasty actually approached in glory the early times of the builders of the Great Pyramid, when there can be little doubt that a far higher and more spiritual civilization existed in the Valley of the Nile. The magnificence and overwhelming grandeur of Karnak is undeniable, but nothing has been found in the remains of the XVIIIth Dynasty to equal in perfection of workmanship and scientific knowledge the construction of the Great Pyramid, and the funerary statues of some of the early dynasties are executed with a skill and naturalness unapproached in later periods when the formal conventions which are so well known had become almost universal.

Nefertari's husband-and-brother Aahmes was the victorious sovereign who conquered and drove out the Shepherd-Kings, and her youth was passed during that critical time. It seems strange to us that the laws permitted the marriage of brother and sister in the royal family, and we may possibly regard this as one of the signs of decline from the noble simplicity of the earlier dynasties, for it is generally believed that the custom was not practised before the XVIIIth Dynasty.

During the XVIIIth Dynasty woman became more prominent in

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public affairs than hitherto, and the titles of the Egyptian queens give an idea of their importance which is confirmed by the history of their reigns. "Great Royal Wife," "Lady of Both Lands," "She who is always obeyed," and sometimes, "Divine Wife," the priestess-title, are significant. The highest offices in the sacerdotal orders were held by royal princesses as well as by princes. Queen Nefertari was called "Royal Daughter; Royal Sister; Great Royal Wife; Divine Wife of Amen; Divine Mother; Mistress of the Two Lands; Great Ruler, joined to the Beautiful White Crown." The emblem of Upper Egypt was the White Crown, and it was the head-dress of Osiris as Lord of the Underworld.

With Aahmes as the joint heir to the throne, Nefertari ruled Egypt for twenty-five years, during the reconstruction period, and after his death she continued to reign associated with her eldest son Amen-hetep I. Early in his career she died, long outlived by her mother, the aged Queen Aa-Hetep I.

Nefertari's eminence and popularity were so great that after her death she was rendered divine honors for at least six hundred years. In an inscription at Karnak, King Her-Hor of the XXIst Dynasty is represented as worshipping her beside the gods Amen, Mut, and Khonsu.

Janet R. Buttles, in *Queens of Egypt*, says:

"The actual state in which these ancient princesses lived was one of extraordinary luxury, as evidenced by the vast number of their personal belongings which have come down to us. Their palaces were adorned with gold and painted with elaborate designs; their beds were long, graceful couches of braided palm-fiber and inlaid wood; their chairs, decorated with electrum, were low and deep-seated, or plated with hammered gold, and shaped in curiously Empire-like forms. A golden chair of the Queen Sat-amen was found with a cushion of pink linen stuffed with pigeon's feathers. A chariot of rose-tinted leather overlaid with gold; stands and work-boxes of gold and sky-blue enamel; vases, jars, and pots, of bronze, alabaster, gold, and blue or green glaze; articles of various sorts for toilet use, kohl tubes, mirrors and combs, pots for holding cosmetics and perfumes; lily-like cups of turquoise-blue faience; scarab-seals, amulets, and rings, splendid jewelry of gold and precious stones; all of these, and many more of a like nature, have come to the light of day from the tombs of a long buried world. . . . The gown was of white or colored lines, simple and clinging, open at the throat and ending above the ankles; or was made of a transparent stuff, a full skirt falling in many fine pleats from waist to feet; the same material, crossed over the breast and confined at the waist by a girdle tied in front, the ends reaching to the embroidered hem of the skirt. Long flowing sleeves, sandals, and a broad necklace and bracelets of gold and colored stones, completed a costume, which, as seen in the pictures of Queen Nefertari, was both graceful and elegant."

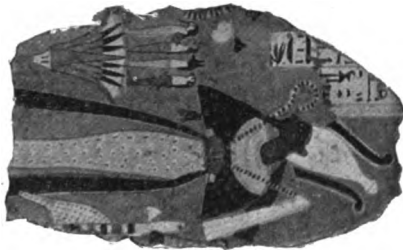
It is noteworthy that the pictures of Nefertari after her decease show her with a black or blue complexion, and it was formerly thought this indicated negro blood. This idea was proved incorrect by the discovery of her mummified body, which was found to be "the body of a middle-aged woman of average height, belonging to the white race." (Maspero) The dark color shown in the paintings is an emblematic convention indicating that she had become one of the goddesses of the dead. Osiris,



KING AHMES



QUEEN NEFERT-ARI-AHMES



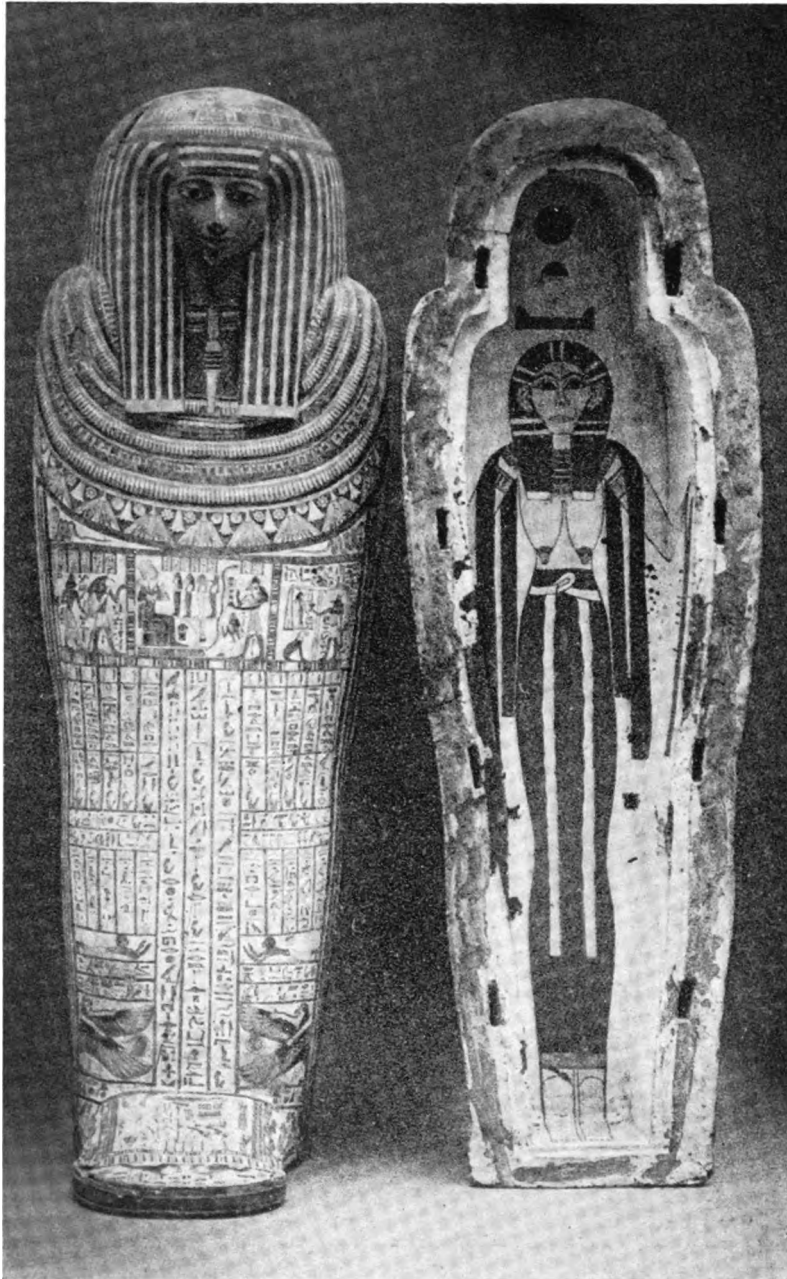
OSIRIS

FRAGMENTS OF WALL-PAINTING FROM AN EGYPTIAN TOMB



Lomaland Photo & Engraving Dept.

SHRINE OF PA-SUTEN-SA, A SCRIBE OF THE XIITH DYNASTY
Showing Osiris and the Hawk of Seker (B. C. 2300).



Lomaland Photo_ & Engraving Dept.

MUMMY-CASE OF PEN-SENSEN-HERU, XXVIth DYNASTY

Showing the Judgment of the Dead.



Lomeland Photo & Engraving Dept.

LION FROM THE PERIOD OF KING TUT-ANKH-AMEN, XVIIIth DYNASTY

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the Ruler of the Underworld, the After-Life, is frequently painted black; also Hathor and Isis, goddesses of the dead.

The mummy of Queen Nefertari was one of the marvelous collection that constituted the great 'find' of royal mummies when the bodies of a large number of the greatest Pharaohs and their families were discovered in a secret chamber deep beneath the surface of the hills near Thebes. In 1881, when the gorgeous coffins containing the mummies were transported in a kind of royal progress down the Nile to the Bulak Museum near Cairo, the inhabitants of many villages on the banks were so much moved by the solemnity of the occasion that they followed the government vessel, the women uttering loud cries and with disheveled hair, while the men fired guns as they do at funerals. This remarkable scene is described by those who saw it as being profoundly affecting and impressive, a kind of revival or reincarnation on a small scale of the stately ceremonies that took place on the banks of the Nile thousands of years ago when a great king was carried across the river to his secret burying-place in the heart of the hills.

Unfortunately for the peace of mind of later sovereigns, barbarous tomb-robbers frequently succeeded in finding the concealed tombs, even though they were sometimes cut into the living rock for six hundred feet or more and masked with the most ingenious devices to throw the rapacious plunderers off the scent. The extraordinary collection of royal mummies, among which was that of Queen Nefertari, had been removed not long after their burials from the original tombs, which were considered unsafe after the numerous plunderings had been detected, to a specially secret crypt in which they were placed without order and probably very hastily. The new hiding-place was so successfully concealed that it defied the ancient tomb-robbers and all the mummies remained intact until our own time. In 1875 it was discovered by some peasants, but before much of value had been stolen, the priceless contents fell into the hands of the legitimate government archaeologists. The venerated mummies must have been taken from their own rock-cut tombs with infinite precautions to prevent the robbers hearing of it and crowded together without much ceremony in their new and cramped resting-place, for in some cases more than one mummy was found in a single coffin. Queen Nefertari's coffin was a very large and magnificent one and the mummy of Rameses III was found within it in addition to that of the deified queen.

It would be profoundly interesting if we could read an authentic account of the early life of Queen Nefertari, for she must have passed through many exciting adventures and trying periods of suspense during the revolutionary uprising which ended with the expulsion of the usurping Shepherd-Kings and the restoration of Egyptian freedom. But no details

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are yet known and we can only glean from the high respect in which she was held and from the fact that she retained her authority after her famous husband's death, that she must have been an unusually strong and able woman.

The black face of the deified Nefertari signified, as mentioned, her presence and dominion among the gods in the land of shades. Osiris, when depicted as chief of the Cycle of the Gods of the Dead, has also a dark face, as shown in the accompanying illustration. It is sometimes green, as in the famous Judgment-Scene in the papyrus of Ani. In the funerary texts he is always swathed in the bandages of a mummy and is called the "lord of the lofty white crown." In his hands he carried the flail or winnowing fan of dominion (the deified Nefertari has it also) and the crook of the Good Shepherd. These attributes can be well seen in the picture of the shrine of Pa-suten-sa, a scribe who lived about B. C. 2300. The bird above the shrine is the hawk of Seker, the Closer of the Day, an important god of the dead.

Seker became part of one of the Egyptian Trinities, associated with Ptah the Creator, and Osiris the god of the resurrection. Through the identification of themselves with the Divine, especially with Osiris, men were believed to obtain life in the world to come. This was the cardinal feature of the Egyptian religion; the *Book of the Dead* (properly called "The Chapters of Coming Forth by Day") is filled with this great teaching which is the basic Theosophical principle found in all ages. The story of Osiris — the Divine Man, the Savior, the Higher Self in man, through whom all who were purified would gain immortality — is immensely old; no trace has been found of its origin, though some think it was brought to Egypt from the East by the so-called 'Blacksmiths.' It is found in the earliest dynastic times and was then known to be of great age.

Two features stand out beyond all others in the Egyptian religion, teachings which were impressed upon every one, high and low. The first is that the only way to immortality is by union with the Divine, or in other words, by breaking through the illusion of personality and recognising the Christos within. Throughout the *Book of the Dead* the candidate for life and light takes refuge in the great truth that *he is Osiris* and that no harm can happen to his real Self. Hundreds of passages occur of the following nature: "O ye who open the way and lay open the paths to perfected souls in the Temple of Osiris, open ye the way and lay open the paths to the soul of Osiris, the scribe and steward of all the divine offerings, Ani, who is victorious with you."* "I am he whose name

*There is a significant resemblance here to the well-known reincarnation text in the Bible "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."— *Rev.*, iii, 12.

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is hidden, and whose habitation is holy for millions of years. I am the god Tem." "Get thee back, thou crocodile-fiend, . . . I, even I, am Osiris . . . I was born with him and I renew my youth along with him." "Get thee back, O Crocodile. . . . I am Osiris . . . I am Sept . . . I am Tem . . . I am Râ, who is his own protector, and nothing shall ever cast me to the ground." The purified man, who is called Osiris, etc., declares over and over again that no harm can come to him because he knows he is divine, and partakes of the nature of the Deity.

The second feature which commands attention is that it is not mere ritual, the offering of sacrifices, the lip-service of prayer, that are essential to immortal life; the candidate for divinity must be actively employed in good works or he can make no progress in spiritual knowledge. The answers to the questions in the "Negative Confession" in the *Book of the Dead* make this very clear. Here are a few:

"Hail, thou disposer of speech. . . . I have not stirred up strife. . . . I have not sought for distinctions. . . . I have not increased my wealth, except with such things as are mine own possessions. . . . I have not acted with deceit. . . . I have not judged hastily. . . . I have not multiplied my speech overmuch. . . . I have not acted with violence. . . . I have never pried into matters (to make mischief). . . . I have made no man to weep. . . . I have not made light the bushel. . . . I have not uttered falsehood. . . . I have not committed any sin against purity.

And in the Address to the Gods of the Underworld:

"I live upon right and truth, and I feed upon right and truth. . . . I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the (shipwrecked) mariner. . . . I am clean of mouth and clean of hands; therefore let it be said unto me by those who shall behold me, 'Come in peace: come in peace.'"

Many similar quotations from other Egyptian writings of all ages could be given, and we can say with truth that the moral teachings of ancient Egypt are so high that no subsequent code has improved on them. Chabas the French Egyptologist says:

"Not one of the Christian virtues is forgotten in the Egyptian code; piety, charity, gentleness, self-command in word and deed, chastity, the protection of the weak, benevolence towards the needy, deference towards superiors, respect for property in its minutest details."

So the ancient Egyptians lived for thousands of years in the light of the two great Theosophical principles — the divinity of man and universal brotherhood. And the enormous duration of the Egyptian civilization, the fact that it escaped the rapid degradation and decline of such races as the Greeks and Romans, surely point conclusively to the profound spiritual knowledge possessed and *applied in practical life* by the Egyptian people as a whole. Professor Elliot Smith, in a recent address before the Royal Society of Medicine, London, mentions a fact which throws a flood of light upon at least one of the reasons for the mental, spiritual, and

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physical vigor of the ancient Egyptians for so many thousands of years:

"At the time he began his investigations in Egypt certain French observers had expressed the view that the appearances seen in bones from some pre-dynastic bodies were due to syphilis. His own examination of the specimens, however, showed that the damage to the bones had been inflicted by beetles after death. Altogether, with his collaborators, he had examined some 40,000 bodies in every part of the Nile Valley, belonging to every period of Egyptian history; in no single case was evidence of syphilis detected. . . . In the early Christian period one example of leprosy and one of gout had been found among aliens from Syria, but none of either disease at earlier dates.— *Literary Digest*, June 11, 1921, quoting from *The British Medical Journal*

Osiris as the Divine Man, is thus referred to by Madame Blavatsky in *The Theosophical Glossary*:

"The four chief aspects of Osiris were — Osiris-Ptah (Light), the spiritual aspect; Osiris-Horus (Mind), the intellectual *mānasic* aspect; Osiris-Lunus, the 'Lunar' or psychic, astral aspect; Osiris-Typhon, Daemonic, or physical, material, and therefore passionate turbulent aspect. In these four aspects he symbolizes the dual Ego — the divine and the human, the cosmico-spiritual and the terrestrial.

"Of the many supreme gods, this Egyptian conception is the most suggestive and the grandest, as it embraces the whole range of physical and metaphysical thought. As a solar deity he had twelve minor gods under him — the twelve signs of the Zodiac. Though his name is the 'Ineffable,' his forty-two attributes bore each one of his names, and his seven dual aspects completed the forty-nine, or 7×7 ; the former symbolized by the fourteen members of his body, or twice seven. Thus the god is blended in man, and the man is deified into a god. . . . As to his human development, he is, as the author of *Egyptian Belief* [Bonwick] has it . . . 'One of the Saviors or Deliverers of Humanity. . . . As such he is born in the world. He came as a benefactor, to relieve man of trouble. . . . In his efforts to do good he encounters evil . . . and he is temporarily overcome. He is killed. But he did not rest in the grave. At the end of three days, or forty, he rose again and ascended to Heaven.' And Mariette Bey, speaking of the Sixth Dynasty, tells us that 'the name of Osiris . . . commences to be more used. The formula of *Justified* is met with': and adds that 'it proves that this name (of the *Justified* or *Makheru*) was not given to the dead only.' But it also proves that the legend of Christ was found ready in almost all its details thousands of years before the Christian era, and that the Church fathers had no greater difficulty than to apply it to a new personage."

In the Orphic Mysteries, of ancient Greece, the same teaching is found as to the necessity of realizing the inner divinity before real advancement can be made. With the dead, the Orphics deposited engraved metal plates containing instructions for the descent into Hades. These instructions closely resemble those of the *Book of the Dead*. They speak of certain springs that must be avoided and others that may be drunk. The candidate for light faces the guardians of the well of memory and demands water on the ground that he is himself of their own nature. He says: "I am the Child of the Earth and the Starry Sky, *but I know that my origin is divine*. Pure, and issued from what is pure, I come towards thee, Queen of Hades, and towards you, Eucles, Euboleus, and towards you all, immortal gods, *because I boast of belonging to your race*." According to Diodorus Siculus the whole mythology of the Greek Hades was adopted from Egypt and the Mysteries of Osiris are the same as those of the Orphics.

THE HIGHER AND LOWER SELF

Plutarch says that Osiris was a universal God worshiped by all mankind under one name or another. The poet Ausonius says:

“Ogygia [Greece] calls me Bakchos;
Egypt thinks me Osiris;
The Mysians name me Phanax;
The Hindûs consider me Dionysos;
The Roman Mysteries consider me Liber;
The Arabian race, Adonis.”— *Epigram*, xxx

THE HIGHER AND LOWER SELF

A Speculation

A. J. MORGANSTERN: A recent inquirer into Theosophy.



ALL who have observed human nature, either that of others, or introspectively their own, realize, I believe, the constant struggle for dominancy between the forces which the individual consciousness recognises as good or evil, right or wrong.

This has been described as warfare between the higher and lower self, or the physical and spiritual.

It seems, however, that a metaphysical definition may be more scientifically expressed, and a concept of this apparent struggle, more clear to the thinking mind, be described.

There are forces in nature — nature's laws — immutable in their operations, and not only working all of the time, but operating always exactly alike upon all things in the universe. The laws governing life operate similarly upon all life, and are respectively appreciated by that life according to its physical fineness of perception, or its degree of spiritual evolution, or both.

In the instance of human development, vibratory forces are effective according to the varying degrees of responding vibrations. An illustration of what I mean by responding vibrations is found in what we commonly call the wireless telegraph. An electric wave or note is sent into the ether as the result of the click of a transmitting key; this wave, so far as we know, passes unheeded until it comes in contact with some mechanism attuned to receive it, and then the sound is reproduced through the medium of a receiving instrument.

Regard now, if you will, millions of human entities, each the result of some one or more of these natural forces; each responsive, in some degree, to such vibrations. To precisely the extent of its development, whether physical or spiritual, does the human entity have capacity to respond.

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Those of inferior development, whether that inferiority be physical or spiritual, or a combination of the two, never heed any passing vibrations save only such as they have capacity to receive; while those of superior development remain untouched by the vibratory influences below their own developed power of perception, conception and receptivity.

Whether one speaks of the purely physical or of the spiritual part of man, regarding them as identified, but separable entities, this same relativity to the whole of matter or of spirit applies, and only the degree of development separates one body from the other, one soul from another soul, but as each develops there is always an evolutionary tendency upward, and the apparent conflict is the result of a desire to respond to vibrations representing in nature the higher development, and this seemingly manifests a struggle or conflict between two elements in one's self.

If thought be a vibratory force, then clean or noble thought is manifestly the result of increased vibration and as the aspiration of the individual entity reaches out in response to a natural law it awakens to the ability to conceive, and ultimately, to respond to these higher forces.

For purpose of mathematical illustration, let the lower or animal desires be represented by a number of vibrations not to exceed, say, five hundred in a given space of time; and higher or spiritual impulses by numbers of vibrations in the same space of time ever growing and increasing, as the thought of the aspiring entity grows more cleanly and more noble. Now divide your millions of humanity into as many distinct classes as there are entities, and each class will be found to respond to the precise number of vibrations to which its own development is attuned.

The tendency of the life-principle being to expand and develop, we find, in consequence, a constant effort on the part of each living entity to fit itself to receive the impressions of gradually increasing vibrations.

It is a fitting of one's self to be heedless of lower emotions or vibrations, and to be receptive to the higher. And when ultimately an entity has evolved to the point of ability to heed the highest form of vibratory force, it will, so far as this is cognisable by those of us in this universe, be at one with the source, and have reached that degree of perfection so as to have become, within the limits of our immediate concept, all-knowing and all-seeing, as the source is all-knowing and all-seeing.

Development is a fitting of one's self to be heedless of lower emotions or vibrations, and to be receptive to the higher. And when ultimately an entity has evolved to the point of ability to heed the highest form of vibratory force, it will, so far as this is cognisable by those of us in this universe, be at one with the source, and have reached that degree of perfection so as to have become, within the limits of our immediate concept, all-knowing and all-seeing, as the source is all-knowing and all-seeing.

WHEN THE APE DEVELOPED A THUMB

H. TRAVERS, M. A.

WE observe that a doctor, in the course of some advice on a pathological question, makes quite seriously and dogmatically certain statements about the origin and evolution of mankind, which will surely seem to most people as of a highly fanciful description. He avers that all civilization has hung upon a particular event that once took place in the history of an alleged animal creature that was the common ancestor of the higher apes and of mankind. That event was the discovery by that animal of the power to pick objects up between his thumb and first finger. He 'developed' an opposable thumb. He was thus, the doctor supposes, enabled to turn the object over and examine it on all sides. It was this new power that started his brain developing; and from that point the doctor skips all the rest and jumps at once to civilization as the ultimate result so far. And this is assumed, as a basis for argument on the pathological question; just as one might explain eclipses to some uninformed person by instructing him as to the revolutions of the sun and moon.

The idea, as far as one can gather it, seems to be that the thumb developed accidentally or casually, until the animal happened by chance to pick an object up and study it in the way described; and that then this new muscular power acted on his brain, and a train of development ensued which culminated after long ages in all the manifold powers, mental and physical, of modern man.

The idea which some scientists are endeavoring to establish would seem to be this: that, given atoms or some other kind of element or unit, and a certain fixed law which determines their actions, then the entire universe and all creatures will build themselves up mentally and physically without further interference. A monistic philosophy, in fact. Pascal says of Descartes that "he would have liked, throughout his philosophy, to be able to do without God, but he could not help making God give just a flick to set the world in motion; after that, he didn't know what to do with God." And so these people need some God to create their atom and to endow it with its properties; but after that, God can retire and leave his atoms to do the rest.

Let us try to see what happens when elements, moving according to a fixed law, are left to themselves. In the human body the result is a cancer or some such monstrous growth. A certain part of the body evades the controlling influences and starts growing by itself, and keeps on pro-

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ducing cells until a vast excrescence is formed. It is clear that, if the growth of the body is determined by a certain form, that form was not impressed upon those cells; all they could do unaided was to produce other cells like themselves. But in the body there is some higher law that modifies the action of the cells and causes them to observe certain limits.

To make his theory satisfactory, the doctor would have to suppose that his primal atoms contain implicitly the entire potency of subsequent evolution. If the mind is to be developed from the atom, the atom must contain the whole mind wrapped up in some latent form or seed. Otherwise it would be necessary to call in the interference of some external power to check and direct the evolution.

Granted that there ever was such a creature as is supposed, the common ancestor of the apes and ourselves, then his development would seem to have been the unfolding of a plan conceived beforehand in its entirety. It seems inevitable that the mind was there before, behind the scenes, directing the movements of the animal and causing him to take the steps he did take. In fact, the reason rebels from the idea that intelligence is an ultimate product, never in contemplation at the beginning, but produced undesignedly and unexpectedly as a result of the workings of atoms impressed with certain powers and properties. Yet this seems to be what some people are trying to prove.

So far as our present remarks have gone, the question of the truth or untruth of the Darwinian hypothesis has not seemed to matter. And indeed, if we should grant every detail of that hypothesis, the wonder of evolution would remain as great as ever, and would stand in need of other hypotheses to supplement it. For in truth it explains nothing of that which is most vital and interesting to us. The most it can do is (granting its accuracy) to indicate a series of results, to show us the road we have come. But we have ever before us the awful mystery of our own mind and of the great intelligence of Nature, which we see operating around us in such countless forms. All this makes the Darwinian hypothesis seem of trifling importance.

If the Darwinian hypothesis is made use of in an attempt to prove that man and all Nature can be fully explained on a materialistic basis, without the aid of any spiritual power, such attempt is hopelessly doomed to failure. It is only by shutting himself into an artificial world of ratiocination that a man can satisfy himself with such ideas; and meanwhile he goes on living in the real world a quite independent life.

It can never be shown that the peculiar quality of self-consciousness which sharply distinguishes man from the animals can be evolved from the animal consciousness; for that element is either present or absent. No spark of it is ever seen in the most intelligent animal; nor is any man,

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however low in the scale ever without it. It is a separate faculty, which, at some time or another, must have come into (descended into) the nascent man, thus bringing into existence an entirely new order of life.

This kind of science deals liberally in conjecture, on a very small basis of ascertained fact. Its foregone conclusions bulk largely in its reasoning. In fact the method pursued by these theorists is the polar opposite of the method which they are assigning to nature: for with them the plan comes first, and the details are fitted in afterwards; while they are imagining a kind of evolution in which there is no plan at all, but merely a series of accidents.

Evolution can never proceed by accidents; the plan always precedes its fulfilment. And a plan exists in a mind. The familiar analogy of the architect and the house is quite pertinent here. The theorist of evolution is like a man who sees the building going on, but knows nothing of the architect and his plan; and he tries to prove that the ultimate form of the house is determined by the shape of the bricks and one or two rules as to how they shall be joined to each other.

The peculiar self-conscious mind of man is a thing that has existed from before the physical evolution of man began; and the physical evolution of man is merely the visible fulfilment of a plan already preconceived. Man is made a physical being in the image of a grand type. In a way this is true of the evolution of all creatures; for before the physical organism can grow, the invisible plan must have pre-existed. Behind the germ in the seed it lurks and determines the form of the future tree. But in man this is true in a special sense; for man is not merely a continuation of that line of evolution which leads up to the animals. In the scale of organic beings there are continuous and discrete degrees, just as there are in the geological strata; and thus we have to divide this scale into kingdoms — the mineral, vegetable, animal, etc.

Physical and visible evolution is only one kind; there are other kinds of evolution going on all the time. Many theorists are making the mistake of trying to represent their little bit of knowledge as the whole thing. We do not wish to deny science any truths it may have discovered; we only wish to add a great deal more. A thing which is true in one sense may be false in another; for, though it may be true, it is perhaps not the whole truth; and, if accepted as the whole truth, it becomes thereby an error.

The ideas of man, and after that his conduct, are very greatly ruled by impressions and habits, as advertisers know. All this insistence on the purely physical side of man's evolution is creating the impression that man has no other side, or that any other side is of comparatively slight importance.


The primitive instincts which man possesses in common with the lower

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kingdoms would never suffice to lead him onward in the scale of evolution, but would speedily lead him downward. It is always some higher power working in him and counteracting the instincts, that leads him on. He may burst the fetters of religious dogmatism, only to deliver himself into the bonds of a scientific dogmatism; but eventually the light of truth will triumph in him, and the Soul assert its real nature and power.

THE EVOLUTION OF INFANT PRODIGIES

LYDIA ROSS, M. D.

 HE modern scientists naturally would be about the last of the intellectual group to believe it possible that "a little child shall lead *them*." However, now that many unaccountable feats of various 'infant prodigies' are being recorded in the daily press and in current reviews, their presence in our midst may well lead to some revision of accepted theories of human make-up. As the prodigy-problem stands, there is a noteworthy and uniform lameness in the proposed explanations of these marked exceptions to the rules confidently laid down by psychologists.

The explanations offered fall far short of explaining the ability of untrained children to do easily and well certain kinds of creative and imaginative work which are classified scientifically as the normal product of study and experience. Here the child is not only 'father of the man' as he will be, but, along one or another line, he is already master of his seniors.

The fact is, these unusual youngsters reverse, off-hand, the established order of popular guess-work about evolution. Without waiting to evolve wisdom from knowledge put into them in due form, they upset the classic relation of pupil and teacher by a spontaneous output of genius from some unclassified source. Thus they make a situation of 'relativity' which even Einstein must admit is scientifically as unprovided for as, socially, were the reversed relations of deposed European rulers and their former subjects.

Everyone knows about the Polish boy, Samuel Rzeszewski, who has defeated European and American groups of the world's chess-champions. Here the facts quite overtop the theories concerning them, just as the lofty giraffe at the circus calmly overlooked the nonplussed farmer's decision that there "ain't no such critter." In spite of the theory that there is no rule for evolving off-hand a superchess-player out of a mere child, Sammy remains "the whole show," according to the reporter.

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Doubtless the expert players who met the lad in these tournaments — like the commenting editors and reporters — did not realize how their defeat reflected discredit upon the stock theories of human evolution. In considering these theories, one may omit the passing Darwinian hypothesis, which Mme. Blavatsky shows in *The Secret Doctrine* to be unproved because unprovable. The accepted teachings, broadly stated, make out man to be the functional product of his own body with its hereditary traits, plus the stimulation of his environment. Science, finding that the new-born has neither language nor logic, though already equipped with active muscles, lungs, liver, etc., proceeds to classify the coming mental and moral creature as merely the composite functional expression of his organs. Thus summed up, and given a time limit of one lifetime only, the experience of earthly existence amounts to nothing more than a brief metaphysical organ-recital, so to speak. Even without insisting upon an ape as ancestor, this makes immortal man the offspring of his own animal body, handed on to him by his forebears, and evolving human traits by reacting to the 'kinetic drive' of his muscles and to the stimuli of his surroundings.

Of course, these stock evolutionary arguments are properly long-spun, abstruse, and involved; and they offer about as satisfying and clear an idea of human destiny as the old theology did. Not that modern evolutionists argue in theologic terms; far from it. Science eschews old-fashioned beliefs; and yet there is a strong suspicion of an old camouflaged creed under the teachings on evolution. Any one who has had a course in the pious fables about being a born sinner, with a personal devil to blame if you live up to it, and ready-made spiritual evolution for the asking, may find a familiar ring in the re-vamped theories of being the negative product of an animal body and of outside things generally. Both teachings are closely akin, in belittling the incarnating soul with a debased beginning that means nothing much, and journeying on a destiny that is doubtful, if not finally disastrous.

What practical bearing have the foregoing schemes upon the outstanding problem of the prodigies? Upon the other hand, what is there in these unusual cases not wholly accounted for by the ancient truths of Karma and Reincarnation? Here, the incarnating soul, involved in the organic matter of a childish body and brain, may be well matured along certain lines of earthly experience in past lives. In that case, the deathless soul, always more vividly conscious than the new personality's brain-mind, brings over this acquired power to express some special phase of its innate knowledge, which appears as genius. Wholly in keeping with this idea is the unexplained fact that the prodigies display their special gifts *before* the mind has had time or training enough to work out such a result. Moreover, the brain-mind acquires knowledge by its normal function of

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reasoning; whereas the swift awareness of the soul's intuition marks

“that which in thee shall live forever, that which in thee *knows*, for it is knowledge.”

The real self, crucified in the flesh by the limitations of matter, enjoys a more liberated sense of selfhood in the free expression of artistic, scientific, or other ability. The spiritual creature, having become involved in the illusive mazes of matter to gain self-consciousness thereby, evolves by gradually working its way out of material limitations. Thus it slowly regains its original state, plus new material powers. Just as the civilizee is more wholly human than the savage, so the prodigy or the adult genius is more perfectly human in his special line of development than are his fellows, or, indeed, than he himself is in his weaknesses. There is nothing abnormal, uncanny, or repellant about the feats of the prodigies. These performers evidently feel the unusual naturalness and freedom with which they impress the onlookers. While still unspoiled with adulation, they often display a certain poised absorption in their work. For the time being, they seem to live in a mature inner reality, which is in contrast to a personal childish impulse to ‘show off’ some cleverness.

The soul could express itself equally well in every line if, in other lives it had evolved an all-round perfection of expression. The practical possibility of this rounded-out individual character is seen in cases like Saint-Germain and other historical characters, besides the many World-Saviors who typify perfected humanity. Unfortunately, we hear far more about the ancestral ape than we do about human perfectibility. Somehow the popular theories leave the tangible facts at loose ends. The hypothetical missing link receives far more attention than the relation of things very much in evidence. Science sees no link between the evolution of the prodigies and that of the world's Great Teachers, since it leaves reincarnation out of the evolutionary reckoning. Nor does it recognise the ever-present fact of duality in discussing the so-called ‘insanity of genius.’ The only satisfactory explanation of this stock phrase relates the badly-balanced genius to his erratic development in past lives.

The embodied soul, slowly evolving out of blind matter into its original divine consciousness, does not proceed by leaps and bounds. Each one must ‘work out’ his own salvation, in a continuous process which takes up the thread of earth-life just where it was laid down. The real evolutionary impulse is the soul-urge to fulfill the law of its own being; and each must reap what he sows, life after life. That prodigies do not always fulfil, as adults, the promise of their early years, is not surprising, since the fact of duality is not recognised in education. The unsullied child-nature is often a more translucent shrine for emitting spiritual light than the denser body and brain of sophisticated maturity. Indeed, the helpless

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new-born brings with it a rare atmosphere of potent and indefinable charm that appeals to many besides the devoted mothers.

However, the very clever child, like any other, unless trained in self-discipline, is subject to the ambitions and self-indulgent impulses of the lower nature. With selfish motive behind action, the individual does not rise to the finer and higher levels of impersonal thought and work. Thus, in time, the lower nature, perhaps through subtly refined methods, crowds the soul aside and limits its free expression. This is where the animal side of dual human nature shows its real relation to the monkey-type, which grows more surly, irritable, and stupid with age. It is significant that in our materialistic civilization, unlovely and uninteresting old age is so common that its naturalness is taken for granted. Here the long-ignored soul, benumbed with inactivity, can only wait for its release by death. Little is left active but the self-absorbed lower nature and its personal wants. Instead of this, the human years should ripen with increased poise, serenity, and wisdom, as the physical nature gradually releases its hold on the real man. Senility does not normally end a lifetime spent in cultivating the finer forces of nature and human nature. The prodigies would not degenerate if their education helped them to evolve the real self who is involved in organized matter.

If the Theosophic view of the soul as the evolutionary force is unfamiliar, at least it leaves none of the facts unexplained. It reads new meaning into the current reports of the masterful infants before the public. A recent *Delineator* has an illustrated page of 'Musical Prodigies.' The types vary, as do the nationalities; but all the childish faces have a look of poised earnestness and a conscious certainty, as if something within knew very well what it was about. The text says, in part:

"The child-wonder, making harmony with the facility of an angel, has been a romantic tradition since the night when young Mozart's astonished parents found him seated at the piano. He became a great artist and composer; so too did Liszt and Schumann and our own Josef Hofmann. They were prodigies destined to be great artists; they were not merely precocious. Musical New York had last year a season of baby débutants. Time alone will tell whether the talent now so amazing will grow into a mature genius or fade the way of a mere precocity. . . .

"Sammy Kramar, seven years old, a violinist of promise. The violin has been his only interest since he was three, and he has mastered concertos and what not with an audacious certainty. . . . Jerome Rappaport has a fine and serious brow for one so young. He made his début at eight, and although his feet couldn't touch the floor, his fingers conquered Chopin and Debussy. He began to play the piano when three and a half, and when he was four his serious studies commenced. Lately he astonished that great artist Rachmaninoff with his technique. He plays from memory. . . . The Hilger sisters, Crete, Marie, and Elsa, lately arrived from Czechoslovakia. Their instruments differ, but they get along harmoniously on the concert stage. They are good alike as soloists and in ensemble playing. Whereas before they booked Prague and The Hague, they now tour New York, Albany, and points west. . . . Mildred and Eugenia Wellerson . . . are twins . . . they dazzle the concert stage with their performances on the 'cello and the violin. . . . Ervin Nyredghazi is really the child champion.

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He . . . began to play by ear at the age of three. At five he made his début at Fiume — a stormy beginning. At six, Ervin composed a serenade for the 'cello. As a small boy, he played all over Europe, and last winter, at the age of seventeen, he came to New York, where, with the New York Symphony Society, he played Tchaikowsky's Second Concerto. The audience recalled him eight times."

Note the comment upon Sammy Kramar's "audacious certainty" in handling the violin — evidently an acquirement harking back of his juvenile seven years in his present body. His certainty marks the soul's memory of well-learned lessons in past lives, as does that of Jerome Rappaport, who "plays from memory."

Another review discusses the young artist, Pamela Bianco, an Italian-English girl, who began drawing at five years old, and is famous in two continents at fourteen. Her father says she is self-taught, having had no teacher in drawing or painting. She is a normal girl, almost indifferent to the honors heaped upon her, and besides helping her mother in domestic tasks, has many practical interests. The reviewer adds:

"Painting is unlike music in that it has no such positive basis as the physical laws of harmony. Infant musicians of talent have been common, their art is abstract, and their powers are related to what some psychologists still call the subconscious. To some extent this is also true of decorative art, and the designs and color-schemes produced by young children, as by primitive races of people, are often beautiful. At a time when the primitive appeal is popularized by various forms of 'new art' it might be possible to discover youthful prodigies where they wouldn't be seen in more conventional days."

The Springfield Republican says:

"Young Miss Bianco's paintings, however, are said especially to please because of their imaginative quality. Perhaps quality of fancy would be more descriptive. If so she might be classed with the child author, Opal Whiteley, whose quaint musings have an undoubted charm, if their literary quality is not so obvious. In her company would also be the very youthful poets whose mature work, after experience with life and the necessity imposed upon maturity of conscious intellectual effort, does not realize what had seemed to be early promise. But it is a pleasing company, and not of the sort — pleasing as that may be also — which at the age of seven conquers the masters of chess and lectures on the fourth dimension."

If, as the review says, painting, unlike music, has no such positive basis as the physical laws of harmony, what is the meaning of current scientific reports of sound being translated into form? And as different colors are based upon the varying rates of vibration of the rays of light, why not expect a basic relation between harmony of color and harmony of sound? The recognised harmony and discord in both must have some corresponding relation. Then, in saying that the art of infant musicians is abstract, and their powers related to the subconscious, do not the feats of all the prodigies give individual expression to abstract phases of the overshadowing truth in the universal mind? Any performance of that impersonal quality which eludes mere technical definition, reclaims, in

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degree, its heritage of power and knowledge from what Emerson calls the Oversoul. Again, any enlarged and liberated expression of the 'sub-conscious' realm, argues for an imminent sphere of consciousness in human make-up other than the physical or the intellectual.

By the way, the various bizarre forms of so-called 'new art' do not mark the work of the prodigies, most of whom are wholesomely childish in general make-up. The distorted and discordant phases of cubistic and futurist work, which seem to give sound and form to the unbalance and restless confusion of modern civilization, are not common either with the prodigies or the uncivilized.

The beauty of the designs and color-schemes "produced by young children, as by primitive races of people," has more than a passing interest. In both cases there is an inner memory of past achievement. Both point to Karma and Reincarnation. As *The Secret Doctrine* explains at length, the arts and sciences as well as spiritual knowledge, were taught to infant humanity by divine Teachers and Instructors; "and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars." That some of the primitive peoples are the degenerate descendants of the early races who are still suffering from the karmic reaction of misusing their great knowledge, is hinted at in their traditions. Moreover, many of them also have an undeniable knowledge of the use of nature-forces, or 'black magic,' which modern science can neither explain nor duplicate. Just now the travelers and authors who are focusing public attention upon the cannibals and other South-Sea Islanders, are revealing much between the lines to one who reads the text Theosophically. Space here does not permit a linking up of the facts of the case with Mme. Blavatsky's teaching that researches and discoveries in archaeology and ethnology will corroborate *The Secret Doctrine's* racial history of the incarnating soul.

It is a far cry from living cannibals and child-prodigies to the Golden Age at the dawn of earthly existence. Yet the unthinkable millions of years are linked together, even as a simple 'tale that is told' of Reincarnation and Karma of the soul that *knows*. Carlyle says truly:

"The great antique heart, how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. . . . A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else — it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

SOME NOTES ON GREEK PHILOSOPHY

F. C.

IT is impossible in this short paper to deal adequately with the question of Greek philosophy, and I shall therefore confine my remarks to an attempt to trace the more exoteric phase of the development of the philosophies. To discuss the esoteric would lead us into the realms of mystery and mythology.

A philosopher, according to Pythagoras, is a 'lover of wisdom,' therefore we shall expect to find in our discussion of Greek philosophy, that those whose names stand out are either exponents of or seekers after Wisdom. The Greek philosophers aimed at attaining to truth, that is, to the possession and understanding of divine truths whereby man becomes one with his divine nature.

It is interesting to note that a modern authority, Professor Farnell, points out that the religious spirit of the Hellene is free from sentimentality and servility and "has no extravagant proneness to ecstasy." He goes on to say that, "his," *i. e.*, the Hellene's, "religious enthusiasm tended to express itself in measured movement, orderly music and song. The gulf between him and the divinity did not appear to him so vast, the divine nature so ineffable, so far away as to crush him by his own unworthiness." Greek worship was therefore pure and solemn, expressed in forms that were for the most part at once beautiful and elevating.

Thales of Miletus in Ionia was the earliest of a group of philosophers known as the Cosmologists. He, with Anaximander and Anaximenes, speculated as to the first material substance or principle. "Thales," says Cicero, "assures us that water is the principle of all things, and that God is that Mind which shaped and created all things from water." In this connexion, H. P. Blavatsky tells us that water represents the duality between the macrocosmos and the microcosmos, and the unifying spirit, the evolution of a little world from the universal cosmos.

Anaximander claimed that "the heavens and all the worlds they contain have originated from no element but from the Infinite. He tells us that all things rise and pass away as is ordained; for they make reparation and satisfaction to one another for their injustice according to the appointed time"; and Anaximenes retaining the idea of infinite substance as the essence of all life, identifies the universal element as air, and holds that "animals developed out of frogs that came to land, and man out of the animals." In other words he taught evolution.

He was the last of the Milesian philosophers, for the Persian invasion extinguished free inquiry among the Ionians, and we must turn to their

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new homes in the western Mediterranean for the next great thinkers. The first and perhaps the greatest of these is Pythagoras. We are so familiar with much of his teaching that we need make only a passing reference to it. He combined mysticism and science, and aimed at an application of wisdom to the moral and intellectual lives of individuals and the State. Many references are made by H. P. Blavatsky to his mystical teachings on music, mathematics, reincarnation, the infinite laws, etc. One important aspect of his teachings had a great influence on Greek life and thought, and that was his system of opposites — the limited and unlimited, the one and the many, light and darkness, good and evil, etc.

Heracleitus of Ephesus carried the teaching one step further. For him the primal substance, fire, preserved its identity through all transformations. The opposites were but aspects of the one, the dual aspect being the law and life of things, the springs as it were which make the world go round. One notable remark of his: "A man may learn and learn, and yet remain a fool," emphasizes the necessity of seeking wisdom rather than head-learning. The philosophers named are the chief ones of the seventh and sixth centuries B. C.

During the seventh century Greece passed through a very difficult and complicated political crisis — great unrest was felt. A new factor entered human life — metal as a means of interchange was discovered; further complications of the relations between man and man sprang into existence, and the terrible expedient of debt-slavery came into being. Just at the darkest hour, the Delphic oracle began to speak. It proclaimed the great teaching of self-control, and that in order to exercise true self-control knowledge is necessary, therefore — "Man, know thyself." Such was the real message of the oracle, and because wise, patient statesmanship was the need of the age, we find the Oracle proclaiming what the Greeks knew as *σωφροσύνη* — moderation, gentleness, control. On being asked "How can I be moderate when men rage furiously around me?" the answer came: "By gentleness, by controlling your temper, by thinking good of men and not evil, by cultivating thoughts and habits of mind which *save*, instead of those which excite and corrode." Some of the problems with which *we* are faced might well be solved by the application of the Oracle's wisdom.

For several generations the Delphic Oracle was the greatest spiritual and temporal power in the Greek world, and by its detailed directions it helped many of the diseased states to recover health and strength.

During the fifth century — the greatest of the Athenian age — unscrupulous priests controlled the Oracle. Its work was done; a new phase of thought was developing. Empedocles introduced a new force

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into nature under the name of Love — which in many ways is allied to what we call universal gravitation. He taught that at some time love will become victorious and dominant, reconstructing a perfect sphere out of the disruption caused by strife.

Anaxagoras and Diogenes of Apollonia conceived the present order of things to be an evolution from primordial chaos. A differentiation was brought about by *Nous*, "which," says Anaxagoras, "is the thinnest of all things, and the purest, infinite, mixed with nothing, alone itself by itself, having all knowledge about everything."

Philosophy at Athens has a particular interest, introducing as it does the great figures of Socrates and Plato. Socrates, whose aim was the regeneration of the state and the community, is, as Shelley has it, the Jesus Christ of Greece. He accepted no fees for his teachings, he founded no school, but he left profound philosophy which his pupil Plato developed and recorded. He endeavored to prove that it is reasonable to sacrifice what seems to be one's own good for the good of the whole community. His object was not to impart a positive system, but to create in man the desire for wisdom and the knowledge of right. "A man who knows what is right, must always do right, a man who does not know what is right cannot do right." He therefore showed man how to reach wisdom and truth by reason; he neither denounced nor dogmatized, but appealed to his hearer's reason.

There is no conflict between good and expediency in Socrates; he not only reasoned but practised "that we must not take any account of death, or of any other evil which may be the consequence of staying here, but only of doing wrong." His whole conduct rested on the seeming paradox that "Virtue is Knowledge." It is difficult to render the Greek word — *ἀρετή*. Virtue is one translation, but Socrates probably meant the excellence and perfection of man. He is emphasizing the eternal truth of man's essential Oneness with the Divine, and the utter impossibility of wrong action — man having attained knowledge of that truth.

Plato, Aristotle, and the Neo-Platonists cannot be dealt with in this paper, but I should like to conclude with an extract from one of Plato's *Symposia*. The speaker is supposed to be Alcibiades, a young, brilliant, but uncontrolled well-born Athenian. He is speaking of Socrates:

"For he cares not for mere beauty, but despises more than any one can imagine all external possessions whether of beauty, or wealth, or glory, or any other thing for which the multitude felicitates the possessor. But I know not if any one of you has ever seen the divine images which are within. I have seen them and they are so divine, so wonderful, that everything that Socrates commands surely ought to be obeyed even like the voice of a god."

SLEEPING AND WAKING

EMILY LEMKE-NERESHEIMER

DOES it not seem strange that almost one half of man's life should be spent in sleep, and that he should know and think so little of that portion of his existence? When a man speaks of life, he invariably alludes to his waking hours, and when he lies down at night, to lose himself in oblivion, he is to all intents and purposes — and truly as far as his consciousness is concerned — for a time dead. Yet, wonder of wonders, with the morning light he awakes again to a perception of himself, surrounded by his own peculiar circumstances and experiences, good and ill.

But where was he during the hours of oblivion, when the body, the outer man, was at rest, and he was undisturbed by chaotic dreams or fleeting visions? Where then was his individual consciousness? For truly all life is consciousness. Every atom is endowed with it. There is no such thing as inert matter in the economy of Nature; though man and only man is endowed with self-consciousness, by means of which he may realize his divinity and claim his birthright of wisdom and power. Alone through his own efforts can he gain this knowledge, and claim his prerogative to enlarge his vision and turn his eyes in whatever direction he wills.

Nothing exists for him but just that which he cognises at the moment, whether in the waking or in the sleeping state. That which he actually experiences is the only reality that exists for him for the time being. All else, as far as he is concerned, is non-existent, latent if you will, dormant in a subconscious or superconscious state.

Our dreams are as real to us while they last as our waking experiences. Often, upon waking from a deep sleep, we seek for our identity which had been lost; we positively have to find ourselves, and to recall to mind what and where we are. We ourselves comprise the thinker who is trying to find himself, and the self he is thinking about.

After waking, this thinker can so lose himself in the personal self, in which his thoughts are centered, that the consciousness of his real identity disappears. He drifts along through his waking hours with the tide of the world's illusive thought and feeling, as in a day-dream, and this drifting characterizes his night-visions also.

Only in our waking hours, however, can our thoughts be purposeful, consciously directed by the will and expressed on the plane of causes. There, and only there, are we in full possession of all our physical senses, organs, and faculties, the instruments with which physical nature can be

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controlled through knowledge gained by the experience of this material plane.

During the hours of sleep our thoughts undergo a process of partial digestion. Upon waking we often bring back with us the solution of unsolved problems and of questions that have been in our minds during the day. How can this be accounted for? Does it not seem that we must have faculties other than those of the brain-mind, which faculties, in spite of our apparent unconsciousness during sleep, enable us to contact states of being in which the soul becomes aware of truth by direct perception rather than by the more laborious and lengthy processes of logic and of reasoning?

Experience and self-analysis will also teach us that the more we refine our physical make-up, and strengthen our spiritual faculties, the more possible do we make it for the spiritual and immaterial, which reaches us from the highest principle during sleep, to impress the mind of the outer man when the brain-mind and other senses and organs are at rest.

In our waking hours we can mostly determine what the nature of our dreams shall be. It is then that we create the visions of our sleep. This is different from that deep sleep during which the spiritual senses, more or less latent during the day, can function unimpeded upon higher planes.

The dream-state is a mere condition of transition between the waking state and deep sleep, and the more we lift our thoughts in aspiration during our waking hours, the more our dreams become tinged with their peace and joy. On the other hand, when we become immersed in things material our dreams become infused with the thoughts, emotions, and desires connected with the material world.

It is difficult to know what the state of dreamless sleep may be, when the soul is free from the personal life. During the day our consciousness and will may seem more purposeful, more real, because both are objective to us through the instrumentality of the brain-mind and physical senses; but we are only aware of what consciousness and will are in the state of deep sleep by their reflexion upon our dreams and our waking thoughts. As Mary Stewart Cutting has said,

"I go into the Land
Where what is unreal is real.
Where that which can not be seen is visible,
And that which is afar knocks at the heart,
Where that is heard for which there are no words:
It calls into being, from the impassable rock,
The white-flashing, life-giving waters of courage."

In a commentary to the Vedânta-Sûtras, the sage Śankarâchârya says:

"As one dreaming is not affected by the illusory visions of his dreams, because they do not accompany the waking state and the state of dreamless sleep, so the one permanent witness

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of the three states is not touched by the mutually exclusive three states. For it is a mere illusion that the Highest Self appears in those three states, not more substantial than that of a snake for which a rope is mistaken in the twilight."

As we see, Śankarâchârya calls the three states of waking, dreaming, and dreamless sleep "mutually exclusive states." That is to say, only one can prevail at a time. A little observation will, however, soon reveal to us that the various states of consciousness act and interact upon one another, and all three depend for their existence upon the Highest Self,—the one "Permanent Witness" of all.

Hence waking, dreaming, and deep sleep are states of transitory illusive consciousness, of which the Real Self is the unchanging Cogniser. The more permanently the soul, the thinker, is able to maintain this knowledge of his identity with the Real Self, the more he will be able to establish a continuity of consciousness through them all.

The short cycles of our days and nights reflect the greater cycles that proceed in ordered succession in the life of the macrocosm. "As above, so below," from the greatest to the least, the same immutable laws rule the Universe. The effects of all causes must finally find expression upon the material plane. The pendulum moves to and fro, from the seen to the unseen, from spiritual to material; its swing cannot be arrested.

An analogy has been drawn by our Theosophical Teachers between the states of sleeping and waking, and those of birth and death, in individuals, nations, races, worlds, and universes, whose creation, subsistence, and reabsorption is called the Day and Night of Brâhmâ. On the physical plane, consciousness is conditioned and bounded by the limitations of material existence. The embodied ego is hemmed in on all sides by physical conditions and perceptions which cause it to lose its clear vision of truth. All actions, emotions, and thoughts, when centered in the personality, are but a passing phantasmagoria — *Mâyâ*, truly, "the stuff that dreams are made of." Hence this ever-changing consciousness that constitutes what we call life has been likened to the bonds of slumber from which the soul awakens to life eternal, after having passed through the "valley of the shadow of death." Theosophical writings have much to tell us of the consciousness of the ego when liberated from the slumber of earth-life. They tell us that it passes through a condition analagous to the dream-state, and then enters what to our embodied consciousness appears as deep sleep, but which in truth is an awakening to real life. This may be seen by the following quotation from an ancient scripture:

"When the individual soul, which is held in the bonds of slumber by the beginningless *Mâyâ*, awakes, then it knows the eternal, sleepless, dreamless non-duality."

As to the condition of the reincarnating ego upon its return to earth-

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life, after the period of rest corresponding to sleep, we read further:

“Whatever these creatures are here, whether a lion, or a wolf, or a worm, or a midge, or a gnat, that they become again,”

by which we may see that, whatever the level of consciousness is that the entity has reached when passing into brief slumber, or the longer sleep called death, to that will it again awaken, until it finally, in man, becomes aware of its power by self-devised efforts to become a conscious purposeful worker, and the creator of its destiny. As he grows more permanently capable of maintaining unbroken the knowledge of himself as the cogniser of the personal consciousness, man will become more fully cognisant of all planes of being, watching as it were from above his descent into embodied existence, and his passage through the states of dreaming, deep sleep, or other conditions of such transient and impermanent nature. He will judge and view all in the full light of perfect knowledge, and from the standpoint of what is described as the “eternal, sleepless, dreamless non-duality.”

MORE LIGHT

R. MACHELL

MORE light! The cry is often uttered in the silence; and it expresses the yearning of the soul for a more fitting means of self-expression than is afforded by this clumsy body with its unilluminated mind. The soul incarnate is imprisoned in the darkness of the human mind and cries for more light. The mind hears the cry and adopts it as its own, clamoring for knowledge which it cannot use and for instruction which is generally already within reach unrecognised.

The mind is a hypocrite and tyrannizes over the imprisoned soul which has not yet been liberated by the lighting of the true heart-fire. For in man are many fires, and many kinds of light, not all of which are truly luminous. The mind is a deceiver and tries to serve two masters: the spiritual man and the animal man. Sometimes it succeeds in making the animal man believe it is the spiritual self, the source of all light. In that case it does not want more light, for it knows that when the sun rises the tallow-candle ceases to give light and is despised as a poor substitute.

When the soul cries for more light, it is spiritual light that is demanded and this the mind cannot give unless it becomes like a mirror, still and unmoving to reflect the sunlight of the divine Self in its passive surface.

But the mind is more restless than the wind. Who can control it?

MORE LIGHT

Who can make smooth its ruffled face and hold it subservient to a master-will?

The sun shines all the time; and the lake reflects the light broken into innumerable images of ever-changing form, while the wind makes merry with the water's futile efforts to remain unmoved. And the ripples may be lashed to fury of wild waves and the lake may lose all resemblance to a mirror while the storm lasts. The sun shines on above the clouds and man thinks he wants more light. The mind is like a lake that stirs at every breath of passion; its images are broken and confused when the winds of desire and anger sweep through the heart. Then too the fires of passion flare up and their light is reflected in the mind in similar chaotic forms, and seems to be the source and origin of the fiery breath itself.

. But the desert-wind that blows across the lake comes from another source. And who shall say where the wind has its origin? The air is everywhere, and heat and cold are everywhere, and the winds rise and rage or flutter lightly over the still lake without the water knowing whence they come; certain it is the lake did not produce the wind that stirred its surface; nor does the mind produce the passionate breath that whips it into waves.

The mind of man is quite ambitious, claiming responsibility for thoughts that are no more its own than are the ripples on the lake. And yet it has been said the mind must be controlled. How can the water be stilled when the wind blows? Oil may be used effectively for a limited area, truly, but while the storm lasts the water will be disturbed. The source of the disturbance is the wind. That must be controlled, or the disturbance must be accepted.

The navigator studies the tendency of the wind and its effects and regulates his sailing accordingly, accepting wind and storm as part of the business. So too the wise man is not wrecked by a fit of anger, even if the breath of passion does disturb his mind. He does not think the sun has died or is burnt out because the clouds shut out its light. He puts his lantern in a sheltered place and 'sits tight' till the storm is past. Some storms he may avoid entirely by knowledge of the paths they follow; and if he should be caught by an unexpected hurricane he will adapt himself to the peculiar condition and learn a new lesson from the experience.

Ascetics have sought so to control the mind that it may be a perfect mirror in whose surface will be reflected the image of the divine; others have sought to disassociate themselves from the mind with its storms and its uncertain calms, seeking union or identification with the spiritual self, the 'true sun.' The Taoists seemed to see the chief impediment to the attainment of illumination as the *desire* for this great achievement and the efforts made for its accomplishment. Tao could not be reached by

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effort — and why? Simply because Tao is impersonal, and the desire for more light is personal. So the fiercer the desire for light the greater the darkness.

“Suddenly I was aware of the heart of Tao

But if I had only striven and searched and prayed,
And had not gone forth where my fancy led me, how
Should I so have suddenly come on the heart of Tao
There where the brook comes down in a white cascade?”

Another poet saw the failure of human effort to accomplish its aim as a paradox of destiny when he wrote:

“He that cries for liberty
Faster binds the tyrant’s power,
And the tyrant’s cruel glee
Forces on the freer hour.”

The hindrance to the light is not in the source of light but in the veils that inclose the beholder, and which he persists in attributing to the Lord of Light who turns away his face or veils it from his worshipers.

But the mystics understood that the attainment of illumination meant the complete forgetting of the personal self in the universality of the divine. “Man, know thyself!” said the ancient oracle.

So the worshiper puts barriers of thought between himself and the divine, insisting on his imagined separateness, when he prays: “Unveil the face of the true Sun, now hidden by a veil (or vase) of golden light; that we may know the truth and do our whole duty as we journey towards thy sacred seat!” This self-abasement was seen as an offense against the indwelling divinity, who calls eternally upon man to recognise the divine presence in his own heart, by the author of *Hertha*:

“But what thing dost thou now,
Looking godward to cry,
I am I, thou art thou,
I am low, thou art high!

I am that which thou seekest to find him; find thou but thyself, thou art I.”

The sun is shining out there and it will not shine brighter for your prayers, nor will you see the light while you stay shut up in the prison-house of personality, no matter how diligently you seek. Forget your self for one moment and you too may “suddenly come on the heart of Tao.”

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“THUCYDIDES observes, that degeneracy from a righteous to a wicked course incurs double punishment: for offenses are least pardonable in those who know the difference between right and wrong.”— *Grotius*

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C. J. RYAN

IT is difficult, perhaps impossible, to picture to oneself the actual distance indicated by the term 'light-year,' yet we must form some hazy conception of it before we can begin to comprehend the scale on which the Solar system and the universe of stars, clusters, and nebulae is built, or before we can intelligently understand some of the most fascinating topics in modern astronomy. Perhaps the best way is to try to form an idea of the enormous size of the Sun (867,000 miles in diameter, 1,305,700 times the volume of the Earth) and then to consider how far off it must be to look so small. As a ray of light takes only a little more than eight minutes to travel the ninety-three millions of miles from the sun to us, what must be the journey's length that requires one year! But one year on the wings of light would not carry a message to the nearest star; Alpha Centauri, a bright double star in the southern hemisphere, is about four light-years away, and is probably the closest to us of all. Yet that star is a near neighbor in comparison with the majority, even in *our* universe of stars.

The vast abyss of (seemingly) empty space between our family of Sun and planets and the distant stars is appalling to think of, and yet our safety, nay, our very existence, depends upon our comparative isolation on the physical plane. If the other systems were in the habit of coming within a few millions of miles of us at times, the exquisitely balanced arrangements by which our system of planets and satellites keeps going would be utterly disorganized, the evolution of the human race and the races on other planets would be halted or thrown out of gear, and chaos would come again.

Although the problems of the planets are not being neglected, modern research is largely occupied with the stupendous and awe-inspiring questions concerning the geography of the heavens and the nature of the constituent parts — the numerous classes of stars, the light and dark nebulae of several kinds, and the Star-Clusters. Modern instruments of great power, and that still more wonderful weapon, the reasoning faculty of brilliant intellects applied to the new discoveries, are bringing us to new and greatly enlarged conceptions of the wonders of the universe, and classifications are being made which promise to give the data for a truer and wider knowledge of the laws governing the visible universe. Perhaps, when the physical laws are more clearly known, attention will be given to the spiritual and intelligent forces behind them! Till then science is only dealing with externals and not with essentials. But when it once

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finds that human consciousness is the key to real knowledge, and that we cannot separate the thing seen from the seer, a higher and infinitely grander vision will open out and we shall look upon our present conceptions of the universe as primitive and limited.

An attempt to reduce everything to the simplest properties of matter and force, to leave out the 'human' element — without which 'Nature' would not have anything in common with us and so could not be comprehended — is what materialistic science is making today, but it will come to a dead wall in that direction some day, and then it will turn to the ancient wisdom for enlightenment and knowledge of a wiser path. Students of Theosophy who read and meditate on Patanjali's *Yoga Aphorisms* understand the direction this takes. For the present, however, we may very well watch with interest, and profit by, the new discoveries and theories about the external phenomena of astronomy and the geography of the visible universe.

Since 1914, Dr. Harlow Shapley of the Mount Wilson Observatory, California, has been making a special study of the stars in the globular clusters of stars which are scattered throughout the heavens in great numbers, and also of their bearing upon the size and structure of the Milky Way. His conclusions, recently summarized in a pamphlet, 'Star-Clusters and the Structure of the Universe,' are highly interesting and have aroused admiration throughout the astronomical world as the result of brilliant reasoning founded on careful original research. He declares that the nearest of the Star-Clusters is 23,000 light-years away and the more distant at least 220,000! He abandons the hypothesis that the Milky Way is a comparatively narrow ring or even an irregular spiral encircling our system, but concludes that it is a stratum of stars extending to an immense distance in the plane of the Galaxy, in form a sort of flattened disk, about 4000 light-years in thickness and 300,000 light-years in diameter. This theory will have to be carefully considered in the light of the new and wonderfully ingenious methods of measuring celestial distances recently devised, but the general consensus of astronomical opinion is in favor of the Milky Way being a great Spiral Nebula similar to the thousands of such strange objects found in the regions more remote from the Milky Way.

Whatever the shape of the Milky Way may really be, there is now no doubt that it is enormously larger than was believed until recently. Professor Charlier of Sweden, who is also making special researches into the structure of the Milky Way, declares that his work is already so advanced that he expects to be able to demonstrate soon that the Sun is at one end of the Milky Way instead of in the center as has been hitherto supposed, and that the Galaxy is elliptical in shape with the major axis

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directed towards the constellation Sagittarius. Dr. Lundmark of Upsala, whose researches support Dr. Shapley's measurements of the Star-Clusters mentioned above, has attempted to ascertain the distance of the Spiral Nebulae which are crowded most densely near the 'poles' of the Milky Way, farthest removed from its 'equator.' According to his results, the average distance of the Spiral Nebulae is the appalling one of *twenty million light-years!* We have traveled a long way in our imagination from the paltry eight minutes light-journey from the Sun! These measures seem to make the mind reel with their suggestion of the immensity of the visible universe, but what reason is there to repudiate them as impossible? Stretch your mental vision to the utmost you can, and then — ? Can you imagine a boundary beyond which is nothing? What is nothing? Is it not more reasonable to accept the infinitude of the universe, though our minds cannot grasp the image, than artificially to create an imaginary wall, saying that it is the end of everything? Although Professor Einstein is reported as suggesting the possibility of a finite universe upon the basis of a transcendental geometry, it is doubtful if even his marvelous intellect can explain or understand the possibility of a limit beyond which nothing, not even 'space' exists. A curved or 'warped' space re-entering upon itself is a hard thing to conceive. Perhaps we have not agreed in our definition of space!

One of the most curious problems frequently discussed is why the night sky is not one blazing sheet of light. If we are surrounded by innumerable universes of stars extending in every direction beyond our stellar universe, why is not the sky entirely hidden by their blaze, just as the trees in a dense forest blot out the distant landscape? As a matter of fact, the sky at night is more dark than light; the stars are mostly relieved against a dark background. Are the number of stars limited (in our system at least) and is there an end?

A curious observation has been made concerning the nearer stars. Assuming that there is a general average in the size of the stars (though there are enormous differences between individuals), if they were distributed evenly in space their brightness would diminish in a certain regular proportion (on the average) as their distance increased. We may imagine them surrounding the Earth in concentric 'shells.' Examination shows that the number of stars in each shell, as it is more removed from us, is less than it would be if the distribution of the stars were regular.

It seems highly improbable that our little system is the center of such an artificial arrangement of stars, so two suggestions are offered which may explain this apparent thinning out and also the fact that the whole sky is not blazing with stellar light. The first is that the ether of space is not perfectly transparent and that some of the light from the farther

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stars is absorbed. We all know that the terrestrial atmosphere cuts off rays from the violet end of the spectrum but leaves the red end relatively unaffected. Every sunset shows this. If the ether behaves in a similar manner we should expect to find the more distant stars slightly yellower or redder than the nearer ones. The evidence is not conclusive, but further investigations are being made.

The other suggestion is probably well founded, and reasonable so far as it goes. We know that there are dark bodies in the sky, non-luminous stars and intensely black nebulae. These, if numerous enough, would act as a screen and obscure or blot out the more distant objects. For a long time the dark nebulae were supposed to be 'holes in the sky,' rifts in the masses of stars composing the Milky Way or in the bright nebulae, but now it is generally agreed that they are diffused collections of intensely dark, opaque matter, cosmic dust or vapor. They can be seen in some places relieved against a faint glow which does not appear to be substantial but inherent in the ether of space.

Among the ingenious methods invented recently to find the distances of Star-Clusters so far removed as to be impossible to measure by the parallax method, one of the most remarkable is that which employs the variable stars of the Cepheid class as measuring-rods. The Cepheids — called after δ (*delta*) in the constellation Cepheus — are a certain class of variable stars whose distance is approximately known. Study of their periods of change in brightness (which are very short, about thirty days being the maximum) has proved that there is a definite connexion between the 'luminous intensity' of their surfaces and their variability, and that all the Cepheids of a certain periodicity, say twenty-four hours, shine with the same intensity when at the same distance from us. A similar relationship between intensity and period of variation is found in Cepheids of other periods. This most unexpected and remarkable fact has opened a new chapter in astronomy. Cepheid stars are found in some of the Star-Clusters. In the wonderful Smaller Magellanic Cloud — a patch of nebulous light in the southern hemisphere composed of myriads of stars, nebulae and clusters, whose distance, though undoubtedly very great, has been hitherto unknown — twenty-five Cepheids have been found. They are, of course, far fainter than the bright Cepheids whose distance is known, and are only visible in large telescopes. Assuming, which seems justifiable, that the Magellanic Cepheid variables resemble the measured ones elsewhere in their relationship between actual luminosity and variability, we have a direct means of finding their distance, for we know that a certain variability means a certain brightness of surface. Their enormous distance reduces the actual amount of light we receive from them just as happens when we look at a row of street-lamps which apparently grow

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smaller and therefore fainter as they recede, but the actual luminosity per square inch, so to speak, is unchanged by distance in star and lamp. By comparing the amount of light received from the excessively faint Cepheids in the Smaller Magellanic Cloud and in the globular Star-Clusters in which they are also found, with that from the bright nearer ones, a fair idea of the distance of many of these singular objects is gained.

A slightly modified method is used to measure those Clusters and Nebulae in which no Cepheids are found. The result, so far, is that the globular Clusters form a system whose greatest diameter is at least 300,000 light-years, and that they are symmetrically located within the Milky Way. One of the most amazing facts connected with them is that, with only a few exceptions, they are rushing towards us at the enormous speed of 96 miles per second on the average! What can this mean? In regard to the mysterious Spiral Nebulae, supposed by many to be external 'island universes,' the latest researches, based on evidence somewhat similar to that derived from the Cepheids, have led to the conclusion that the Spirals are at an average distance as mentioned above of twenty-million light-years from us. The splendid and well-known Spiral Nebula in Andromeda is probably 600,000 light-years away; quite a near neighbor compared with some! There is no doubt that the class of objects to which it belongs are fleeing from the region in space, the great Milky Way region, in which we reside, at tremendous speed. Recent measurements of the rate of recession of two Spiral Nebulae made by Dr. Slipher at the Lowell Observatory give the extraordinary and unprecedented result of 1200 miles a second for one, and only a little less for the other! What are we to make of the puzzling and quite unexpected fact that the globular Star-Clusters are rushing quickly towards the stars of the Milky Way, while the Spiral Nebulae are going at perhaps still more furious speed away from them? Is there a dual circulation proceeding in these bodies, or some unknown law of attraction and repulsion in operation?

There is one thing in connexion with the appalling speeds of the heavenly bodies which must not be overlooked or we shall lose our sense of proportion. The spaces between one star or nebula and another are so overwhelmingly great and the magnitudes of the heavenly bodies so vast that in proportion to both these factors the velocities are not extravagant. If we could look back a thousand — twenty thousand — years or more, only the practised eye of an astronomer could detect any change in the positions of even the speediest of the stars. The Sun is supposed to be traveling towards the constellation Hercules at about twelve miles a second. That sounds fast, but it really means that it takes twenty minutes for the Sun to travel its own diameter in space. Suppose a baseball took twenty minutes to move from the pitcher's hand a distance

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equal to no more than its own diameter, we would not say that was a very speedy game! Yet if a model of the Solar System were made with the Sun reduced to the size of a baseball it would easily be seen that the movement of such a system at the rate of about three inches in twenty minutes would be anything but an extravagant speed, particularly in view of the distance of the stars, which in the same proportion would be thousands of miles away.

The distance of the Star-Clusters, the Spiral Nebulae, and most of the stars are being ascertained by various ingenious methods of deduction from probabilities; we cannot measure them in the direct way (by parallax, which may be called the surveying method) by which we find the distances of the Moon, the planets, and the nearest stars. But the probabilities are very great, for different methods agree fairly well, and there seems no reason why these great distances which seem so appalling at first sight should not be correct; surely there must be something out in those infinitudes! The recent announcement from Mount Wilson, California, that the brilliant ruddy star Betelgeuze, (alpha Orionis) has been measured and found to be of the enormous diameter of about 260,000,000 miles — say 27,000,000 times the volume of our Sun — which has attracted the attention of even the 'man in the street,' has been made possible by reasoning from indirect factors. No one has ever seen the disk of the great star; even in the great 100-inch Hooker telescope at Mount Wilson it seems a mere speck, dazzlingly bright, but without perceptible dimensions. Yet, by the ingenious application of the Interferometer — an instrument invented by Professor Michelson of Chicago — to the great Hooker telescope, the rays of light coming from opposite sides of the disk of the star have been manipulated in such a way as to show the angle which they make. The principle of interference of light-waves is the basis of Professor Michelson's method, but it is too technical a matter to enter into here. (An excellent description, without mathematical complications, is given by Professor H. N. Russell in the *Scientific American Monthly* for February, 1921.) Betelgeuze, although so enormous, is so far away that a disk one inch across would exactly cover it if removed to a distance of seventy miles from the observer!

Betelgeuze is not so brilliant as Sirius but it is very much farther away, and was rightly believed to be immensely larger and therefore possibly measurable. Canopus, the second-brightest star in the sky, is removed from us by so great a distance that some astronomers believe it to be the largest stellar body visible to us, far larger than Betelgeuze; but it is so far away that there is very little hope of measuring its diameter. The great Interferometer that succeeded in making the disk of Betelgeuze measurable by indirect means, would be useless for even a very much

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larger globe at the distance of Canopus. But Professor Michelson may overcome the obstacles by some new device or improvement. To measure the size of Canopus would be an overwhelming triumph of skill and intellect which can only be fully appreciated by those who know the extreme difficulty of the problem.

Dr. Pease, of Mount Wilson Observatory, is continuing the measurements of suitable stars with the Interferometer. The splendid yellow star Arcturus, perhaps the brightest star in the northern hemisphere, has been successfully demonstrated to be about nineteen millions of miles in diameter — more than twenty times the diameter and nearly four thousand times the volume of our Sun. Immense as this is, it is nothing in comparison with the amazing proportions of Betelgeuze.

When many of the stars are measured, if the system can be applied on a large scale, we may learn something definite about a 'Central Sun.' Is there a central sun, or are there suns central to various portions of the universe? For some time the idea was prevalent that Alcyone, the brightest star in the Pleiades, was the central body in the Milky Way, controlling our solar system as well as the rest of the stars. This has been generally abandoned, but it is still considered that Alcyone may be the governing body for a large number of stars in its apparent neighborhood, a central star or sun for them. Most of the members of this family of stars have similar spectra, a significant fact, and are moving in the same direction in space. Canopus has also been suggested as a central sun, and one large enough to control many others as large as our Sun. The question is treated by Madame Blavatsky in *The Secret Doctrine* in a general way, and she speaks favorably of Maedler's theory that Alcyone is a central sun, but speaks of others also in rather obscure terms. She refers to the Pleiades (in which Alcyone is found) as

"the focus from which, and into which, the *divine breath*, MOTION, works incessantly during the Manvantara."— *The Secret Doctrine*, II, p. 551.

In referring to the distances of the Star-Clusters and the Spiral Nebulae we have to reckon them in light-years in order to be able to visualize their relative positions at all. These periods of time, amounting in some cases to millions of light-years, have opened out new possibilities of ascertaining the age of the Sun and the stars by very ingenious processes of reasoning. The results, so far, have been immensely to increase the scientific conception of the duration of stellar life, an important point for students of Theosophy to note.

Several lines of discovery are tending towards the demonstration that the Sun and the Earth are enormously old, and especially, that the Sun has not greatly or perhaps appreciably changed for vast geological ages in

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its power of emitting the life-forces which keep the solar system intact and conditions on Earth fit for the support of living beings. Instead of there being any evidence that the Sun was any 'hotter' (more energetic) hundreds of millions of years ago, the testimony of the rocks shows that there were *severe glacial periods* at very early geological periods, similar to the more recent series that we generally call *the glacial period*. Now if the Sun has been much the same as it is today for such enormous periods (some say a billion years at least) there seems no valid reason to suppose it will lose its energies in a few million years, and the idea of a rapidly-cooling Sun and a freezing Earth is taking its place in the limbo of exploded theories. Yet it is but a few years ago that the Sun as merely a cooling mass was the accepted theory of science, and even now the popularizers of science have not all discovered that the leaders have moved on and now admit that the method by which the Sun keeps alive its energies is an unsolved problem. In the late nineteenth century it could be written by a high Theosophical authority in *The Theosophist*:

"Is the Sun merely a cooling mass? Such is the accepted theory of modern science: it is not what the 'Adepts' teach. The former says — 'the sun derives no important accession of heat from without'; the latter answer — 'the sun needs it not.' He is quite as self-dependent as he is self-luminous; and for the manifestation of his heat requires no help, no foreign accession of vital energy; for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the sun 'a cooling mass,' our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles and the planetary chains to achieve their rounds. There would remain no hope for evolving humanity; except perhaps in what passes for science in the astronomical textbooks of Missionary Schools — namely, that 'the sun has an orbital journey of a hundred millions of years before him, and the system yet but *seven thousand years* old!' (Prize Book, *Astronomy for General Readers*.) . . . The 'Adepts' who are thus forced to demolish before they can construct, deny most emphatically . . . that his luminosity has already begun to weaken and his power . . . may be exhausted within a given and conceivable time. . . ."

A most ingenious reason has lately been offered in favor of the enormous duration of the Sun's life derived from the recent extensive researches into the condition of individual stars in the distant Star-Clusters.

Assuming that the distances of the globular Star-Clusters range between about 20,000 and 200,000 light-years, which is now considered reasonable from various lines of testimony, that means that we see the most distant of those stars as they were 200,000 years ago and others as recently as 20,000 years ago. Considering the great number of these Clusters it is highly probable that many of them, if not all, are of about the same age; some will be at the farthest limit of visibility, others closer, but there is no reason to suppose the nearer ones are any younger on the average than the more distant. Now the spectroscope shows that there is a close resemblance in the stage of development of the stars



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STAR CLUSTER M-13 HERCULES

Many thousand suns are in this group.



Lomaland Photo & Engraving Dept.

SPIRAL NEBULA M-51 CANUM VENATICORUM



Lomaland Photo & Engraving Dept.

GREAT NEBULA IN ANDROMEDA



Lomaland Photo & Engraving Dept.

THE MOON, 10 DAYS, 15 HOURS OLD (LICK OBSERVATORY)

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composing the globular Clusters in general. Assuming then, which is legitimate, that at least some of the farthest and also of the nearest are about the same age, it follows that the total life of those stars must be enormously long in order that those we see as they were 200,000 years ago are no further advanced than those (equally old) only 20,000 years away.


This argument is based, of course, on the modern theory that the stars, including our Sun, are passing through certain regular stages of youth, maturity, and old age. If the life-periods of stars were short we should naturally expect to see some of the nearer Clusters in their old age and some of the distant ones in the freshness of youth, but such a difference is not found. The argument, while ingenious and probable, is not final, but there are others, derived from the geometrical arrangement of the stars in the Clusters which help to confirm it; and the trend of astronomical opinion is now strongly in favor of allowing almost any required duration for the active life of the larger stars, including that of our Sun.

Modern conceptions of time, space, and size, are approaching those of the ancient Oriental philosophers which seemed absurd and profane to our recent ancestors who were psychologized by the childish interpretations of the Hebrew scriptures; but intelligent persons, whose eyes have been opened by the logic of serious research, need no longer shudder at the enormous distances in space or hesitate at the possibility of giant Suns like Betelgeuze and Canopus or of external 'Island Universes' as important as ours, or even be appalled at the contemplation of the enormous periods of time required to bring the Cosmos to its present state. Students of Theosophy who have pondered in awe and wonder over the marvelous outline of the development of the world given in Madame Blavatsky's *Secret Doctrine*, will appreciate the enlargement of outlook that the latest researches are offering the world, if only on the material plane.

NEW ENGLAND AUTUMN

F. M. P.

Resplendent Autumn: harvest-time of all the year,
When nature gives her riches to store for winter's cheer.

S it not pitiful that the majority of people go through life yearning for beauty and gladness when nature has these in profusion, appealing to be recognised and accepted? We go about with eyes downcast and see little but the dun earth and gloomy thoughts, when by looking up and out on nature and life we should behold the 'glory of the Lord' — the divine love, expressing itself in the sky and sea, over the earth in the valleys, hills, and mountains,

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in the fields and woods. With raised eyes observing our surroundings we should awaken to life around us and live in a new world of wondrous beauty and charm. A new light would come into our lives with joy welling up out of our hearts to bless ourselves and life.

A New England autumn can do these beneficent things for the up-looking — the time of the year when the bright hopes of spring and the fervid promises of summer have grown and ripened into fruition, like the splendors of sunset after the dazzle and heat of the day.

Let us look up and behold the glory of autumn as we walk through any range of New England in October. October — nature's supreme flowering month, after man's culture has ceased and the plums have turned damask, and apples are all shades of red, russet, and yellow; even the weeds breaking out into scarlet, crimson, and pink, while in the woods — the wild — wonders of art are going on.

October has a life resplendent, all its own,
In which each object seen: the earth, each growth, each stone,
Gives its own vibrant tone, as 't were a voiceless praise
For nature's silent chanting through the autumn days.

While man compliments himself for the improvements he effects in nature's works, it is in the wild — that part of nature which is still in the keeping of its Creators, untouched by the hand of man — that we find strength and daintiness, dignity and beauty, harmony in diversity, action and repose in perfection. It is here that we can learn true values, and to combine and absorb these to become the basis of character and action.

This done, then the divinity in us will come forth to take our own wild natures in hand and raise them into a higher and more useful being in serving our needs. Then nature will be revealed to us by its true use, not destructively but for building up and beautifying the common life. By so utilizing nature we shall improve ourselves and become true helpers to the Creators, for we shall have brought our divine or godlike natures into service in our everyday lives.

Not having attained to this our true destiny, we may well turn to the wild for help, like John in the wilderness, living simply with nature near to the divine, and in sympathetic harmony with original works.

Before setting out to do this a word of preparation may be in place. As a hunter trains his sight to pick his game from amongst the foliage, so must the hunter for beauty. Its form, color, and character are first seen in his mind, the reflexion of a taste seeking satisfaction — even as our affections discern sympathetic objects before they are met. We discover what we have already selected. Without sympathy there can be no more

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than superficial sight, and that not keen. Seeking companionship in nature we must have this sympathy and the rare wide vision — the sight of the broad and open mind — else we shall see but points and splotches of color, and be blind to the scope and perspective of the sweeping picture. We shall notice the chickadee and miss the martial flight of an army of big birds in movement southward.

See grace and beauty from the roadside rise
To gladden those who walk with open eyes!

With this comprehensive vision we shall see rich and profuse bloom over the landscape; the foliage like ripened fruit taking on sunlighted tints and deep tones. Against the russet masses of the woods here and there hardy field-trees standing out alone, resplendent in their isolation; an oak like a warrior in armor, a sovereign elm crowned, and a queen maple robed,— giving even their shadows a glowing substance.

There are vistas perhaps equaled nowhere else on earth outside of New England. And it may be these charms which attract the city-weary to the Berkshire Hills, in order to build quiet homes on the abandoned farms of that 'Switzerland of America.' No poet has awakened to sing its autumn praise. But had there been such, his picture would glow and flame beside Thompson's dull, dun *Autumn* of England:

"But see the faded, many-colored woods,
Shade deepening every shade, the country round
Imbrown; a crowded umbrage, dusk and dun,
Of every hue, from wan declining green to sooty dark."

Autumn, rich and glowing. Spring buddings were but hopes, and the summer flowerings only promises. Autumn has brought fruition in harvests and in bloom of richest coloring. Fruits and leaves require little nourishment from the earth, but absorb from the sun, and burst into bloom with all its prismatic colors aided by a breath of frost to give these depth and burnishing.

The New England autumn dawns in late September and has its twilight in November. October is the flamy sunset, the month of glory, when the call of the skies is answered by the earth with its panoply of yellow-browns shaded with pools of purple grasses, shocks of dun-yellow grain, fruited orchards, and the outstanding trees and woods in their brilliant leaf-bloom. A wealth of color covers hills, up the mountains and down the valleys.

The scene is a silent revel. Every color in the skies, earth, and ocean and from their secret places is in display: yellow, crimson, vermilion,

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umber, burning and smothered gold, gleaming and dull bronze, set out by verdant and russet greens.

This is the autumn panoply of New England to which the sun and frost give the rich glory and splendor of a flamy sunset. Looking up from the dull earth we have beheld the 'Glory of the Lord' — the Supreme Love!

ARMY OF LIGHT

E. J. DADD


BRIGHT in our hearts glows the light of the morning,
Dawn of the World-Soul waking from slumber;
Laughter within us and laughter around us,
Hearts that are free from old forms that encumber:
Fearless and confident, knowing our power;
Light of the World-Soul urging us forward,
Upward, and onward with eagerness glowing,
Giving us weapons and urging us warward —
War, not with men, but with gloom and inertia;
Power of the World-Soul breaking asunder
Bondage of shadows and chains of indulgence,
Filling her children with joy and with wonder:
Balanced and poised with the knowledge of ages
Sprung from the World-Soul's wisdom that frees us;
Truth and the beautiful, linked with all goodness,
Born in the silence and borne on the breezes;
Pledged to Humanity, willing its future —
Heart of the World-Soul giving us vision,
Light like a fountain springing within us,
Solving all problems with swift intuition —
Hail we the Mighty One, Leader and Teacher,
Voice of the World-Soul speaking to guide us,
Leading to service and leading to victory!
Hail to the Golden Age! nought shall divide us.

*International Theosophical Headquarters,
Point Loma, California*

THE MAINSPRINGS OF ACTION FROM A THEOSOPHICAL STANDPOINT

FREDERIC MCALPIN

(Student, Theosophical University)

 HE principal purpose of the Universal Brotherhood and Theosophical Society is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of Humanity. To teach brotherhood, is to teach the art of doing good to our fellow-men, and to do this rightly, we must have pure, unselfish motives. This is the mainspring of right action, and the phase of this question that I have chosen this morning is: Doing good for the sake of good.

In treating this subject I shall not try to persuade you by argument and logic that doing good for the sake of good alone is the one and only method of creating happiness. Argument, if we wish to impart knowledge, is a very poor instrument, and argument for argument's sake could, with the jugglery of words to which our language lends itself, be continued for eternity. To use cold logic in speaking of those qualities and forces in us (the heart and soul) that are above the brain-mind, would be like writing a book on bacteriology using the terminology of a carpenter; it is entirely unsuited for the purpose. I shall simply endeavor to show how the teachings of Theosophy help us to live that kind of life which enables us to do the most good in the right way, and so bring to humanity that equilibrium and peace for which it is craving.

Good, taken as a factor beneficial to humanity is intangible, and therefore cannot be measured as a standard. This depends upon the circumstances under which it is done. The means used to do good are often tangible, but the real urge for the kindly act and the comfort and gratitude of the recipient both spring from the heart. It is through the heart only that real good can be done in the world. This heart-touch is the one important essential that is so often overlooked in efforts for good. So much that passes for service and unselfishness has behind it only brain-mind motives and personal ambitions. The heart-touch is not a new idea at all. Think of the old craftsmen who loved their work for its own sake; the old violin-makers for instance; they lived in their work, put their hearts into it, and were only satisfied when they had produced practically perfect instruments that would carry the spirit they had put into them out into the world in clear, pure music.

The dollar-and-cent question is today fast strangling this love of the work for the good of it, this taking pride in work because it is well done

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and has motives direct from the heart. As a result of this the quality in these things is becoming poorer and poorer. The instant a man sets himself to work for good, throwing himself wholeheartedly into his task, loving it, and making his motives pure and impersonal, that instant all doubt, worry, sorrow, desire, and such like disappear and his whole being is illumined by the bright light of unselfish endeavor and service.

We are often reminded by speakers in these meetings of the importance of little things. The same applies to our subject today. How much good can be done and has been done through little things; a flower, a noble thought, a considerate action, all performed with the motive of increasing the happiness and comfort of those about us. Mme. H. P. Blavatsky, the first Leader of the Theosophical Movement, has written: "For every flower of love and charity you plant in your neighbor's garden, a loathsome weed will disappear from your own." And also, "Sow kindly acts and thou shalt reap their fruition." It is to be deplored that there are some who sow the acts in the main hope of reaping the fruition, but they are in error. Nature's laws do not work that way, and the spirit of justice, though blind-folded, senses the deeper part in men's hearts, and grieves that the true heart-feeling is shut out by personality. To do real good we must do away with personality. Live in the larger, grander life, free ourselves from the bonds of petty desires, idiosyncracies, and momentary pleasures, and work for the benefit of humanity! This of course, cannot be done in an instant, but why not have it for our ideal? Is it not something grand to strive for?

It is only through personality that reward is looked for. Doing good for a reward is certainly an unwise and extremely undesirable course of action if one really wishes that good to be done. The only real reward that comes unsought to those who do their full duty is that joy which comes through the knowledge of having done a real service with the purest of motives.

So many opportunities to do good are lost nowadays. We should grasp every one of these opportunities if we would be doing our full duty toward humanity, and we surely have learned by now, that each opportunity comes but once. Have we not all at some time or other lost golden opportunities for doing good, and now from the vantage-point of experience we surely see how valuable these were and how others might have been benefited by our grasping them? Another great strong force that can be used in doing good is the power of example.

Mme. Katherine Tingley has said: "No man can make another good. One who endeavors to live righteously can point the way, but the effort must be made by the one who expects to conquer." How true this is! Now, in order to make this effort, man should know more of himself;

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study himself so as to know his shortcomings and weaknesses and in endeavoring to conquer these, gain confidence in his ability to make this effort. Theosophy teaches that to know more of himself, his divine nature, man must become a forceful expression of the true, divine life, in inner thought and outer action, and strive toward the highest ideals of which he can conceive. His intellectual efforts must not overshadow his spiritual ones, but heart and mind must be in perfect accord. He then becomes a real power for good. In doing this, he should learn to depend on himself, to fight his own battles.

Is not this way infinitely better than trying to find support in the blind hope that some one outside and afar off will help you if you deserve it? Theosophy also teaches us that there is a God in each of us: a Higher Self that always aids us in our endeavors to live rightly. This Higher Self endows us with a power for good that has a much greater force than we sometimes realize, but can only aid us in proportion with the conditions we create for ourselves, and in proportion with the extent that we have cleared a way, for its action is by elimination of personality. It is those who will not become aware of this power in themselves that are preventing much good from being done in the world today. They are holding back the rest of their fellow-men from a rightful knowledge of their own divinity. They hold it back by their fear. Fear of other people's opinion, fear of honest admission, and an absolute lack of courage to make a determined effort to get away from their little personalities and live a clean, pure, and unselfish life and be an example to others in this way. If we would do good we must be living examples of effort ourselves, and be able to bear the searchlight of truth on our lives and characters, down to the smallest details; we must be absolutely unafraid, and have confidence in ourselves. Living in this way it becomes entirely natural that we should do good for the sake of good itself.

It is not out of place here to say a few words on doing good in the sense of being good, or of acting in accordance with the principles of right action. One of the greatest hindrances today to the spreading of the teachings of Brotherhood through good acts and thoughts with proper motives, is fear. We have laws for the protection of society which a great many people obey because they fear the punishment that would come with the infringement or disregarding of them. Some shrink from a small yet considerate action, because they are afraid that people will think them sentimental. This is giving way to the personality.

Then there is conscience. The great lack of balance in the world today is due in some respect to the absence of conscience. On the other hand, some of those who possess a certain amount of that conscience depend entirely upon the little they possess. This is as great an error as

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that of leaning upon blind faith, depending for aid upon an outside, unknown, personal God. We should listen to the dictates of conscience, certainly, but we should remember that this force is only a part of our makeup, that behind all, lies the Great Knower, the Higher Self that Theosophy teaches is in all of us.

The lack of conscience at the present time is due largely to the improper training of children. Some are brought up with the idea of doing right because if they do wrong they will receive punishment in some form or other. This kills the power of conscience in them — that discriminating faculty which knows right as right and prompts the doing of right for right's sake. In the Râja-Yoga School the children are taught that they have a higher and a lower nature within themselves, and that they must strive to obey and act through their higher natures, and withstand the temptations and impulses provoked by the lower. In this way they learn that they themselves have the power to control their actions and are responsible only to themselves for the results. They are taught that "Helping and sharing is what Brotherhood means," and that joy comes from doing even the smallest duty well and with unselfish motives. Think how grand it would be if all children grew up under teachings like these! The sorrow, doubt, and pessimism in the world would soon disappear under the brighter idea of the real purpose of life. Joy, real joy, would be the rule instead of as now the exception, and all could say truthfully as did Thomas Paine: "The world is my country, to do good, my religion."

THEOSOPHY FOR WOMEN IN SWEDEN

AN ADDRESS DELIVERED ON MAY 31, 1921

AGDA OHLSSON

A Râja-Yoga Student

IN thinking of the subject 'Theosophy for Women in Sweden,' the first thought that comes to my mind is this question, "What can Theosophy do for the women in Sweden?" and it is immediately followed by its natural sequence, "What can the women of Sweden do for Theosophy?" Both the questions open up wide fields of work, and work of such quality that it must necessarily benefit the doer of the work as well as those for whom it is done. Consequently we know that it must be the principles underlying the work that are the nucleus of all the light and all the blessings the workers ever can spread. Such a nucleus is indeed Theosophy, Theosophy as Mme. Bla-

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vatsky presented it to us, and as Mr. Judge and Mme. Tingley after her have presented it, explained it, lived it, and given up their lives to spread it in the world.

Those of us who have had, or are having, the blessings of the Râja-Yoga education, who have sincerely tried to catch its inner meaning, know that the principles of Râja-Yoga aim to put Theosophy into practice; or, to use Mme. Tingley's own words: "It is a spiritual effort in the highest sense"; and she adds: "For this reason we must be spiritually endowed with those qualities that make for true nobility," and I think it is in this that the secret lies. Mme. Blavatsky has said that *members* of the Theosophical Society are not '*Theosophy*'; and in the same sense we can truly say that Râja-Yoga students are not '*Râja-Yoga*'; but it rests with them how much Râja-Yoga is going to be embodied, how interpreted, and how far it may become a concrete basis for the coming race.

Studying the Swedish nature we cannot but take notice of its deep devotional side; even in the small children we find great respect for a higher order and a spiritual nature. Theosophy says, Make the homes of a higher order and then the children will honor, love, and revere them; and it seems to me that it is here that the work of the average Swedish woman is really first called out. And how can she make such homes? We know that it is only by *living* a *Theosophical* life; and she cannot do this without constantly studying and trying to understand and make use of the teachings. We have already observed that "Râja-Yoga is Theosophy put into practice"; consequently, by making true Theosophical homes the Swedish women will at the same time make little Râja-Yoga nuclei and in that manner help to prepare the way for real Râja-Yoga Schools, or, in other words, for the Wisdom-Religion.

You may ask: "Is it then only in the homes that you think the women can do the best work?" This is easily answered by recalling all the work done outside of the homes by women such as Mme. Scholander, or the late Crown-princess Margaret of Sweden who, though not a professed Theosophist, still surely was one in the real sense. Also by recalling the splendid, untiring, and unselfish work that has been done in the Lotus Groups and the girls' and boys' clubs all over the country. One of the most ardent workers in this line is Mrs. von Greyerz. And there are many, many others, all of whom know that there is unlimited work to be done.

History relates how Sweden, so to speak, 'emerged from the night of history,' how free it has always been and in many senses how very fortunate that "it has had no Moors to expel, no English to eject, no Turkish oppressors to overthrow, no Spanish tyrants to cast out"; and again, though it suffered greatly from the late war, it did not take part in it.

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Why is it that so many from Sweden have lived and worked at the Theosophical Headquarters, learning the basis of the Wisdom-Religion here at its very center? This is no fortuitous incident, but is part of an effort to prepare Sweden for a great spiritual work.

Are we the ones who are going to be so fortunate as to cap the climax of these efforts? I think that rests with each one of us.

Visingsö, the most historical and beautiful part of Sweden, which nature in its bountiful love for humankind has blessed with gifts like the gifts of the gods, might have remained as it was for ages, if our Leader, in her love for Sweden, had not discovered it and established the beginning of a great Work there before the war.

We cannot forget the memorable Peace Congress, and how it prepared the people of Sweden, as some with clearer vision acknowledged to me, when the menacing signs of the coming of the war showed themselves.

It is through unselfish love for the Cause of Theosophy and for humankind that we can expect to win, for truly, truly, as our Leader has expressed it:

“It is a glorious Work, and those who take part in it are indeed fortunate. Their responsibility is often great, and the calls made upon them often heavy. But they should know that they are working with the tide of the world’s life working with them. They can afford to keep in their own hearts an immense courage, an utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty. May every Theosophist and every lover of the race press forward into the future, determined to play his part nobly in this work for the millions yet unborn.”

THE INHERITANCE

(Continued from the September issue)

R. MACHELL



THE fire burned low; and Mark made it up again in silence: but the spell was broken. Soon Rebecca came to see if the little lady was not getting tired of sitting up; but was answered that the sun was not set yet, and the invalid begged leave to stay a little longer. She looked very fragile, but very happy, and her nurse seemed satisfied.

Mark noticed an unusual gentleness in Rebecca’s manner when speaking to her patient and in arranging her pillow. He almost thought that she was smiling, but was not quite sure of that.

The room seemed wonderfully homelike to them all; it was as if the lost thread of a past life had been picked up. But Rebecca thought that a new life had begun, with some strange influence beyond her comprehension stirring mysterious depths of feeling in her long-sleeping heart.

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The little lady stroked the hard hand of her nurse and said to Mark: "Rebecca has been so kind to me, I thought I was a child again. It was so beautiful to lie dreaming here safe, and to be cared for so lovingly. I hardly wanted to get well, except to show that I appreciated all the kindness you have shown me."

Rebecca became herself again, brusque almost to harshness, as she said: "We wanted you. The house was empty till you came."

Mark beamed delightedly. "Rebecca, you have hit it. The house was empty."

"No, no!" exclaimed the little lady. "The house was full of love and beauty, I felt it as soon as I awoke from the awful dream. . . ." She sat up for a moment with a scared look in her eyes, and Mark, alarmed, leaned forward to her soothingly and said:

"Yes, yes! a dream, that's what it was. Forget it! This is the reality. You are awake now, and safe; we will take care of you."

Rebecca was silent, but looked tenderly at the little figure in the big arm-chair. To her it was all a mystery. A new world had opened, and she had no words in which to clothe the incoherent thoughts that surged through her slow brain.

The scared look passed and the smile crept back into the little lady's face as she looked round the room and said: "I don't know just how to express my thoughts in words but if there were a piano here or even a guitar I think that I could tell you in music how happy you have made me."

Mark rose with an air of mystery saying, "Wait." He went to what looked like a sideboard or buffet or a show-case on legs, and taking off the various things that adorned its plain table-like top, opened a double-jointed lid revealing the key-board of an old piano — one of the very first, a Broadwood, made when the harpsichord was still in fashion. Mark had purchased it as a piece of furniture from a curiosity dealer in Hull and had allowed him to have it thoroughly repaired. But he had hardly dreamed that it would ever be used except as a sideboard.

Now he was triumphant as he saw the look of wonder on the face of his little foundling. She clapped her hands and laughed; but before she could speak her attention was caught by a sudden change in Rebecca's attitude. The instinct of the watch-dog was strong in the strange hard-featured woman, whose ear had caught the sound of a strange step outside on the graveled path. She turned to the door almost growling like a dog as she muttered: "Who's that now?"

Mark stepped into a bay-window and looked out, repeating her question in surprise, and some annoyance. "Who can that be? It is a stranger. What does he want, I wonder."

He was conscious of an unaccustomed note of actual inhospitality in his voice, and was ashamed of it. He hoped his new-found niece had not observed it. He looked at her and was surprised at the expression on her face. She seemed startled and alert, listening, as if she were afraid of being found,

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It was a hunted look, but not timid. Her mouth was firmly set, and her brows showed a deep line in the center of her forehead that gave her a look of fierce determination. Mark realized that she was no timid child but a woman who had known danger, a woman with a past that perhaps was not altogether dead and buried; or it might be she feared some ghost, not wholly exorcized, from that dark past.

He too had known what it means to listen for a footfall, and to fear the unknown. The past may be forgotten for a time; a new life may be visible as through an open door of hope; then in a moment the door closes, another door is opened, the door of memory, and the ghosts of the past sweep in and claim their prey.

He no longer needed to fear visitors; but there were times, not so very long ago, when it had not been so, and he could sympathize with the look of dread he saw on the drawn face. His fears were now for her, and he rose determined to take no chances, not knowing what he had to guard against.

"I'll send him away, whoever he is," he said. "We don't want visitors."

But his protégée was now herself again and protested. "O Uncle Mark! you mustn't send him away like that, perhaps he's hungry or in trouble. Don't mind me. I'll go upstairs."

"No, no!" protested Mark. "You shall not be driven away like that by any one. Now you sit down and don't you stir! I am your uncle now, and you must obey me."

She laughed softly and nestled down in the big chair contentedly. Meanwhile Mark closed the old piano and replaced the things that usually adorned it. The unwelcome visitor had put the thought of music out of his mind as something to be kept for private entertainment. Music had hitherto meant nothing in his life.

A few moments later Rebecca entered and announced in her unceremonious manner: "There's a man to see you, sir; he says he's an artist and he wants to know if he can rent a room here. I told him 'No.' But he says he wants to see the master of the house. He's a pleasant-spoken man, but he's a stranger in these parts."

Rebecca seemed to think that all strangers were suspicious characters. Mark's natural good-nature had returned and he answered pleasantly: "I'll see him in the other room."

'The other room' had been a parlor, but was now exactly what Mark called it — 'the other room,' a poorly-furnished, unused room, which Mark proposed to make more habitable some day; but in the meantime it had no more definite purpose than to serve as an emergency reception-room for an improbable visitor. Now that the improbable had happened and the visitor had come, Mark realized that the other room was not available for visitors because it was to be Maggie's sitting-room. Just when it had been assigned to her he could not say, but mentally the fact was there; and though the furniture had not yet come for it, he had it all as good as ordered in his mind and it would have been installed ere this if she had been well enough to attend

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to it. So at least he told himself as he was making up his mind to advise the visitor to go to the Boar's Head at Brainsted cross-roads, if he wanted board and lodging in the neighborhood.

The unwelcome caller introduced himself as Malcolm Forster, an artist, who wanted to make a short stay in the neighborhood of Crawley Cove in order to make sketches of the coast for illustrations of a story dealing with an imaginary smuggler's gang, which had its general headquarters somewhere near in an old farmhouse that might well enough have been Crawley Manor; but of course the names were all different.

Mark expressed some surprise at the idea of associating the old manor-house with any such disorderly proceedings as smuggling. He was not at all anxious to have old memories revived. He suggested that there were places on the coast more suited to the purpose and even tried to persuade the artist that he had mistaken Crawley Manor for another smugglers' haunt north of Winterby. But Malcolm Forster knew what he wanted and his heart was set on making Crawley Manor the scene of the story he was to illustrate.

It seemed unreasonable to object to such an innocent proposal or to throw difficulties in the way of a young artist. Mark was not anxious to draw attention to his house. He wished to bury the past history of the place and to start a new chapter. But the futility of his attempt was shown when Rebecca hospitably brought in a tray with glasses and the old brown brandy which had been the specialty of the house in the old days. Mark's sense of humor made him hesitate a moment in his hospitable intention, but the artist had tact enough to conceal his amusement at the incident which seemed to him so charmingly appropriate to the house. The gaunt figure of the grim house-keeper was just what he had pictured to himself as fitting for the ruling spirit in the lawless household of the story, and he resolved to use her for his model even if he could not get quarters in the house. So he exerted himself to be agreeable to his host, who also interested him artistically as a type of a by-gone generation, who would be useful as a model too: but he only displayed enthusiasm over the old-fashioned character of the house and begged to be allowed to come and make a few sketches, if nothing more.

He asked if it would be possible for him to get a lodging at the nearest coast-guard station, but Mark was prompt in discouraging that idea and recommended 'the Boar's Head' at Brainstead cross-roads as the nearest inn. It seemed that it was one of the coast-guard's men who had suggested Crawley Manor as a house where he might get lodging, not knowing of the visitor already there.

Mark was ashamed of his own inhospitality, and was obviously ill at ease; but Malcolm Forster apologized for his intrusion so pleasantly, that his host felt bound to press him to renew the visit, even while wishing him far enough away. Any lack of cordiality in the invitation was covered by the heartiness with which it was accepted; and they parted with the promise of an early repetition of the visit on the one hand, and on the other an assurance of welcome that was more courteous than sincere. And yet there was nothing

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in the appearance of the artist to rouse antagonism or to excite suspicion; but Mark felt that he was now the guardian of a rare treasure, and that he must think twice before accepting any stranger at his face-value. Malcolm Forster on the other hand was delighted with his find, and meant to take full advantage of the invitation as soon as he had settled the question of his lodging.

Meanwhile the manor-house had found a new mistress, who dropped into her place as naturally as if indeed she had come home to stay. It seemed to Mark as well as to Rebecca that they had been waiting for her all the time, just carrying on in a makeshift sort of way till her arrival. Jonas, who never would have taken service under a woman, was eager to please the new mistress and worshiped at the same shrine as his master. They all accepted her unquestioningly; and on her part she seemed unconscious of their reverence, like a child in its own home, who accepts all that comes to it as a natural right.

To the rest of the Micklethwaite family and to those who occasionally worked about the place, Miss Margaret was spoken of as the master's niece who had come home to stay; and it was generally understood that she had lost her parents in America, where Mark had made his fortune as partner with Captain Cayley, who had also died out there.

There were no near neighbors; the homestead stood alone. The Cayleys had all been wanderers and adventurers ending their days in foreign lands, and generally leaving a questionable reputation behind them. There was an air of mystery about the house that did not attract the residents of that thinly populated district; and the arrival of the new owner had excited little comment. It was just what might be expected. The Cayleys were all gone; and it was "a good riddance of bad rubbish" in the local opinion.

The coming of Miss Margaret excited no remark because it was some time before it was generally known, and then it passed almost unnoticed. She did not venture far beyond the farm-house and garden, where there was a sunny walk sheltered from the sea-wind by a great wall supporting some fine old fruit-trees. When the weather was too wild she sat by the fire listening to the distant roaring of the waves and the dull moaning of the trees; and then the haunted look would creep into her eyes and freeze up the fountains of her uncle's stream of conversation and scare him into sympathetic silence. He longed to break the spell for her as well as for himself; but the storms seemed to come from out the very heart of that mysterious power that men call destiny, and to be actually akin to all the tragedies of human life. When the wind howled in the trees he could not keep the door shut upon the past: it sprang to life again, or like a poisonous vapor penetrated walls and doors, and filled the room with phantoms. And, as he watched the terror in her face, he felt a deadly chill of fear creep over him that made him helpless.

Then she would suddenly awake and smile at him; and all the evil things were impotent. That smile was something he had dreamed of, but had never seen on any human face — not in this life, at least. Yet he had seen it somewhere, and remembered it; but never had he dared to hope that he would see it here on earth in living eyes.

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But Margaret was no mere dreamer. She took an active interest in every detail of the daily life in the old manor. She went to work as if she had been born a farmer's daughter, or had been reared a farmer's wife, in the days when wives were house-wives, and house-keepers, and home-makers: and the house changed its aspect inwardly and outwardly. The garden followed suit; it had been utterly neglected.

Mark caught the infection and repaired the fences, had new gates, and pruned the rose-trees. The old brick-paved paths were cleared of weeds; and any stranger passing now could see that the house was occupied again: and that was quite a change. It made some talk in Saxby village, and the news reached Winterby, where Mark was known as a recluse, if not a misanthrope: but no one cared to question Jonas very closely; he was too well known for any one to expect information from a Micklethwaite, nor did the most inveterate gossip dream of venturing on a visit to the house where Rebecca was in charge. Even the ubiquitous vicar of Winterby confined his visitations to the strict limits of his parish; and, somehow, Crawley Manor seemed to have become a sort of no-man's-land from an ecclesiastical point of view, as well as socially. The coast-guard patrol would frequently diverge from the strict path of duty to visit 'the Boar's Head' but they as diligently avoided the deserted house, which had long ceased to be a haunt of their particular enemies, the smugglers.

Under the circumstances it was natural that Crawley Manor should become a 'haunted house,' a place to be avoided after dark.

The visit of the two coast-guards that had proved so eventful had not been followed by an investigation nor by any communication of any kind from the authorities: so Mark concluded that the matter of the wreck had not been reported, and that the two men who had succumbed to the seduction of his old brown brandy had kept their own counsel, or had been removed to another district.

So far as could be known the ship had come and gone, and had left no record of her visit, and no clue to her fate. In the manor-house the incident was dropped, as if it were a dream that no one cared to talk about or to recall. It marked the opening of a new life there, but none of those reborn seemed to remember it, any more than they remembered their actual birth.

Some day, Mark thought, he surely would know more of that strange event and all that led up to it: but for the time he was content to accept the gift of the gods unquestioningly; and Miss Margaret was like a child, who has no question as to how it came to birth, nor memory of what preceded that mysteriously unknowable event. By mutual consent her advent was accepted as a homecoming after a long absence.

It was not long before the artist renewed his visit to the manor-house, this time with sketching kit. He met the owner at the entrance to the farm, and asked permission to make a few sketches of the old buildings; a courteous request, that Mark would gladly have refused, but that he could not discover any reasonable excuse for such churlishness. In his anxiety to hide his feelings

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he even pressed the artist to make himself at home, and to sketch whatever took his fancy.

Malcolm Forster was accustomed to a warm reception wherever he went, and had no hesitation in accepting the invitation as freely as he supposed it to be given. His first sketch was from a point that commanded a view of the garden, and Mark hesitated in his desire to warn Miss Margaret of the presence of a stranger. So she came out as usual, and went about her gardening without noticing the visitor. She knew her guardian was there; and nothing else mattered: she felt secure.

But Malcolm Forster had seen something altogether unexpected. What it was he hardly knew. A woman in a garden was nothing unusual; nor was the woman more beautiful than many he had painted; but she was different. She was the first of her kind that he had seen; indeed, he felt that there could hardly be another like her. His own emotion puzzled him; he had painted too many beautiful women and had been too closely associated in society with women of all kinds to be unfamiliar with the emotions appropriate to similar occasions; but this time his feelings were of a new order. The woman he had seen in the garden was more like what he called a presence, than a person. But he was too tactful to express surprise in any way; and Mark almost felt injured at his apparent indifference.

On his first visit to Crawley the artist had seen in the old house a most appropriate setting for the story he was to illustrate, and in Rebecca's harsh personality a mistress of the house in keeping with the character of the place: but here was a revelation, a miracle. The melodrama of the story was suddenly reduced to mere vulgarity by a presence that suggested music. The dainty little figure he had seen seemed like some quaint pathetic melody, that wandered hauntingly among the ruins of a stormy past through which the desolating winds of human passion had swept tragically. The stooping elms and stunted oaks had bowed so long in grudging recognition of the sea-wind's mastery, that now they looked like superannuated guardians bent by long years of unrewarded service, still faithful to their duty, shielding the sturdy manor-house whose lichen-covered walls and moss-grown roof sardonically mocked the petulance of nature.

At sight of the slender figure moving among the shrubs the artist felt a thrill of wonder such as comes when suddenly the soul of things reveals itself.

It was a new emotion to one who thought himself long since emancipated from the influence of mystical or spiritual ideas. The revelation passed, the sketch continued; and Mark watching curiously saw nothing of the miracle worked in the artist's mind by the appearance of that simple figure moving through the old neglected garden. It was as if the reality of soul had demonstrated itself unquestionably.

Malcolm Forster had not been blind to the comedy or tragedy of life that underlay the surface-aspect of the common-place: but he could go no further than to see a dramatic motif running through the chaos of the world's outer life, redeeming it from mere vulgarity and vaguely suggesting a mystery that

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lay hidden in the heart of things and that eluded his perception. At one time he believed that mystery was love and had pursued it experimentally, with the usual result. He learned that although the glory of the setting sun may be most gorgeously reflected in a swamp, the one who plunges in to seize the gold will grasp but mud, risking his life for an illusion. His quest of love had led him to a swamp in which his beautiful ideal perished miserably, leaving him baffled by the mystery.

From that time he considered himself disillusioned, and looked on women generally as objects of esthetic interest merely; for the bitterness of his first adventure in pursuit of love still lingered in his memory as a warning.

The mystical element in his artistic temperament had gradually been stifled by the growth of a purely intellectual appreciation of the dramatic value of human character and action; and his imagination had been similarly cramped by his ambition to evolve for himself a new style of decorative art appropriate to the illustration of books. In this line he had met some success, and his dramatic instinct grew keener as the mystical element waned.

He had come to Crawley bent on the purely dramatic aspect of his work, and was not looking for a key to the mystery of life; when suddenly he found it—a thing invisible, intangible, that of its own accord unlocked some door through which a new light shone, illuminating his whole consciousness, so that the soul of nature stood revealed, and he could hear the music that is life.

It was but a flash of inspiration; but, had it lasted only a moment longer, he would have learned the meaning and the purpose of existence, and have found the resolution of the discords and strange dissonances of life. But the moment of illumination passed, and left him wondering in the dark.

That day he worked mechanically and without enthusiasm. He was preparing to leave when Mark announced dinner, taking it for granted that the visitor would share their meal. The artist was nothing loth.

When it came to introducing Malcolm Forster to Miss Margaret, Mark suddenly discovered that he did not know her other name. It did not seem to matter much; indeed, it struck him as a little strange that she should have another name. The artist did not notice the omission. He found her presence there so natural, so perfectly harmonious, that it required no explanation. What struck him most was the inappropriateness of his first impression of the place. There was no sense of gloom or melodrama in the house, now that he saw it properly. Even the austere Rebecca took on a new significance that was a revelation. She seemed no longer grim and gaunt, but a protecting presence that pervaded rather than inhabited the place. She was undoubtedly a part of it, part of that musical accompaniment to the song whose melody was Miss Margaret.

Mark Anstruther himself was scarcely noticeable, so closely was he identified with the place, so perfectly did he express the reticence, the insularity, the unobtrusive independence that seemed to set Crawley Manor apart from the life and customs of the age.

(To be continued)

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THE Headquarters' grounds at the present time are a veritable fairy-scene with masses of choice, fibrous-rooted begonias in full bloom. The wonderful display, which world-wide travelers have classed as the most beautiful they have ever seen, extends from the southern entrance of Pepper Avenue up to and surrounding the main entrance of the Leader's Headquarters. The begonias are artistically arranged around all the trees on specially constructed hexagonal stands, and the color scheme directly in front of Headquarters is particularly effective — not only are the colors beautiful, but many of the begonias have made unusual growth, being from three to four feet in height. The display of between two and three hundred begonias is a floral greeting of gratitude to the Leader from the 'Brownies,' a group of junior Râja-Yoga boys. The work has been a labor of love and not only shows what expert gardeners these boys are — all the begonias having been grown by them from cuttings — but the wood-work in the display shows how well they have mastered their lessons in their manual training classes. Part of the display was placed in position for the Leader's birthday, and while Madame Tingley was absent in New England the boys completed it for her return, under the direction of Mr. Walter Forbes, who has general supervision of the Lotus Home and the moral training and disciplining of the boys therein.

A word should be added in regard to the continuous and conscientious work of our comrade, Mr. Olof Anderson, who is ever 'on deck' to see that the grounds of the Leader's Headquarters are in a condition worthy of their mistress and of the place they hold as the heart-center of the Theosophical Movement. The trees and flowers, the borders and roadways, all seem to smile and rejoice in response to Mr. Anderson's painstaking personal attention.



The following extracts from a report submitted by comrade Lars Eek will doubtless be of interest to our readers:

"Recently there have been a great many visitors from far-off countries to the grounds of the International Headquarters of the Universal Brotherhood and Theosophical Society, among them a goodly number of Swedes and Swedish-Americans, and almost invariably they have taken a most profound interest in the work carried on here, especially the educational activities. On one of the last days of August two distinguished Swedish gentlemen came to visit one of the students at Headquarters. . . . It was with unusual interest and enthusiasm that they entered upon the study of a philosophy that had provided the impetus to such a very earnest and optimistic work as that of the Leader and students at the International Headquarters. Originally having come to pay a visit of at most a day or two, they have now stayed close to the Headquarters for nearly two weeks, and in that time they have perused the great Theosophical writings of H. P. Blavatsky, and also those of William Quan Judge and Katherine Tingley; and they now express

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themselves as being thoroughly convinced that they have found a real key to the solution of life's problems. . . .

"They have said more than once that the Râja-Yoga education with its emphasis on the building of character really supplies the 'missing link,' so to speak, of modern systems of education. Both of these young gentlemen have studied a great deal, and one of them has studied at two different universities and spent many years at what is considered the foremost educational institution in Sweden. They are now having a two years' vacation, during which they intend to go around the world. . . .

"The contrast between the battle-fields of France and this fair and peaceful place seemed very great to them, and they have conceived a genuine admiration and respect for the Leader of the Universal Brotherhood and Theosophical Society. They attribute to her power of organization and prevision and to her enthusiasm the wonderful work that has been achieved in Lomaland and all over the world. And they look with profound respect also on the band of faithful workers that have carried out the Leader's suggestions in their daily lives and now are working with joy in their hearts and without worldly reward for the realization of the highest and best in life. . . .

"There is a steady stream of visitors coming all the time. People from all over the world come to see this place and inquire about the Râja-Yoga system of education, and Theosophy. Right now as a result of the war there are numerous '-isms' and queer teachings offered the people; and so many of our visitors are happily surprised when they find that the pure Theosophy as taught in the original Theosophical Society founded by H. P. Blavatsky and W. Q. Judge and now under the leadership of Madame Katherine Tingley has nothing in common with those 'great lights' of India or America or Europe who sell 'spiritual' teachings for money to a lot of gullible men and women. True Theosophy is born from true altruism in thought and act.

"The watchwords in Lomaland are: Unselfishness and Service. The alluring sensations that so-called 'theosophical' societies offer the public through psychic experiments and the acquiring of 'powers' have inspired the thinking classes of this country with disgust and apprehension, when they look into the insane asylums and find them filled with the victims of such experiments."



A similar report from Mr. Reginald Machell who is regularly on duty escorting visitors around our grounds is here appended:

"Ever since Katherine Tingley established her Headquarters at Point Loma and started the Râja-Yoga School here, the grounds, laid out by her and cultivated by the resident members, have attracted large numbers of visitors. The Greek Theater alone is an object of attraction that draws tourists from all over the world to this singularly favored spot. But, as time goes by, the interest of the crowds who pass our gates is turning more and more markedly to the Theosophical ideals, and to their practical application to the problems of life, as exemplified particularly in the Râja-Yoga School.

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"The guides are constantly called upon for more information as to the manner of life of the Theosophical students at Point Loma and the possibility of applying Theosophical principles to daily life. These inquiries lead naturally to the purchase of Theosophical literature and to frequent applications for admission to the School.

"Whereas tourists were formerly little more than sight-seers, now there is a remarkable and constantly increasing interest shown in the purpose of the Institution and its practical results. This increase of interest is proved by the steady increase in sales of our literature and in subscriptions to our magazines, THE THEOSOPHICAL PATH, the *Râja-Yoga Messenger*, and *The New Way*.

"There is also noticeable on the part of the visitors a more respectful attitude to the principles of Theosophy and to the Head of the organization who created the Râja-Yoga School and built up this Institution. This sympathetic interest is perhaps naturally more marked in the manner of the more cultured class, who are better able to appreciate and to recognise disinterested devotion to a good cause when they meet it. And it is interesting to note the increase in number of this class of visitors."



Readers of THE THEOSOPHICAL PATH will already have seen the announcement that our Teacher months ago engaged a large hall in the Music-Art Studio Building, centrally located in the City of Los Angeles, for public services and meetings of a Theosophical character. These services were most auspiciously inaugurated on Sunday, October 2nd, with two splendid public meetings, at both of which Madame Tingley addressed her audiences on the subject of Theosophy and its place in human life.

That the large hall is quite inadequate for the number interested in the work of the Universal Brotherhood and Theosophical Society in Los Angeles was evident long before the hour for the first meeting on Sunday afternoon. For long lines of early arrivals waited outside the hall, and when the doors were open, quickly filled the auditorium and left several hundred to be turned away unable to find accommodation. The same thing occurred at the evening meeting, when even a larger number sought entrance. Los Angeles, with a population of 576,673 souls, is a city of beautiful homes, the residences of cultured and progressive families from all parts of the world, for whom California, and especially San Diego and Los Angeles, are becoming a veritable Mecca.

The large audience showed by its perfect attention and ready appreciation of the words of the Theosophical Leader that it found in the services something more than had been looked for by the most expectant. The program, similar in character to those held every Sunday morning under the direction of Madame Tingley in the Isis Theater, San Diego, was conducted by her personally, assisted by other representatives from the International Headquarters at Point Loma, and students of the Râja-Yoga Academy

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and Theosophical University. Besides the address by Madame Tingley, musical numbers were supplied by a quartet of Râja-Yoga players on the harp, violin, flute, and 'cello; the performers receiving congratulations from all sides at the close of the meetings for the excellence of their work. There was also general singing, the reading of quotations and the customary devotional services which close all our Theosophical meetings. The close and sympathetic attention which served to create an atmosphere of harmony throughout the whole of each meeting, reached its culmination at the final devotional service when the entire audience seemed united in the sacredness of this sincere Theosophic effort, and to enter into the true spirit of our 'Silent Prayer.'

Among those present at the meetings on Sunday, all of whom showed the keenest interest and did their part to make them a success, were Mrs. Margaret Sterling Ellis, an old member from San Francisco who has lately returned from a sojourn at the Soboba Hot Springs at San Jacinto, California; Mr. and Mrs. Fitch, whose son, George Roberts, was an enthusiastic and much beloved student in the Râja-Yoga College for several years; Mr. and Mrs. Weldon F. Lloyd and their family, formerly for many years active workers at our Theosophical Branch in Buffalo, N. Y. All these assisted most effectively with preparations for the meeting and in lightening the labors of our Leader. Others who assisted at the meeting were Mrs. Maude Williams and family, Lieutenant Berg von Linde, and Lieutenant Unger-Söderberg, two of our newest members from Sweden, who motored all the way from San Francisco to attend. Mrs. E. M. S. Fite, from the staff of workers at the International Theosophical Headquarters, appointed by Mme. Tingley as one of the directors of the Los Angeles Headquarters, besides having taken an active part in all preparations for the meeting, was on duty at the book-table. Mr. Viggars and Mr. Pulpanek — two of our Los Angeles members — also rendered valuable assistance. Among those in the audience were some who motored down from San Francisco in order to attend the meeting and besides the large gathering of Los Angeles representatives there were many from the suburbs and surrounding towns. Resident members in Los Angeles and others who had become very much interested in the new Theosophical activities there, flocked around Madame Tingley to welcome and congratulate her after the meetings.

Besides opening this Symphony Hall for public meetings, Madame Tingley has also leased a fine large studio on the fourth floor of this building, now known as the Universal Brotherhood and Theosophical Studio. Here information can be obtained on Theosophical matters, literature is on sale, and a free Theosophical circulating library is installed. In this studio Madame Tingley meets such inquirers as are desirous of knowing more of her work, the day following the public meetings. Madame Tingley has already announced the inauguration of a Lotus Group or Theosophical Sunday School for the children, which will consist of free classes for little folk in some of the essentials of the Râja-Yoga System of training, which will be conducted by

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competent representatives from the International Theosophical Headquarters at Point Loma. Madame Tingley has laid great stress on the importance of this work, and referring to the need of it in one of her interviews she has said:

“Higher education is a vital factor in this world reconstruction. . . . The welfare of future generations actually depends upon the welfare and training of the children of today. Let me have a child from infancy until it is seven years old, and, under the Râja-Yoga System, perfectly carried out and adequately applied, I can accomplish more towards its moral and intellectual training than in twice the time after that age, because the child would have been taught its own innate divinity. . . . My one unalterable purpose is to mold the child’s entire nature so that he will be a better citizen than you or I.”

For the present Madame Tingley is dividing her time between the international activities centering at Point Loma and the Branch Headquarters in Los Angeles. In the latter city she has beautiful apartments, where she meets by invitation some of the many inquirers who evince particular interest in Theosophy or in her Râja-Yoga System of Education.

The members all over the world are already rejoicing over this new page in our work, for it is a page of great and splendid significance; the message it holds is one of promise to the discouraged and disconsolate, and already the first words written thereon are “Victory for our Sacred Cause.”



A more or less continuous stream of letters from Sweden shows the same splendid spirit of unity and devotion to Theosophy, our Organization, and its three Leaders, that was set in motion by our late beloved pioneer Swedish comrades, Dr. Gustav Zander, Madame Karin Scholander, Miss Ellen Bergman and others, who visited Mme. Blavatsky in London many years ago and subsequently met our present Leader in Berlin on her first Theosophical Crusade around the world and joined the forces of the Theosophical Society in Sweden with the original Theosophical Society, whose International Headquarters are now at Point Loma.

The members of the Stockholm Center, under the direction of Capt. Walo von Greyerz — who was appointed by our Leader President of the Theosophical Society in Sweden upon the death of Dr. Gustav Zander,— have recently established splendid new headquarters at Tegnérsgatan 29, Stockholm, in place of the old headquarters at Nybrogatan 50. Miss Anna Sonesson, for many years a devoted worker at the International Headquarters, is at present in Sweden doing her best to assist in the establishment and smooth running of the new headquarters.

Dr. Erik Bogren of Helsingborg, another of the veteran pioneer Theosophical workers in Sweden, writes enthusiastic letters to headquarters practically every week, pointing out the rare devotion of the members of the Helsingborg Center, and their splendid spirit of loyalty to Theosophy and our Leader. Similar expressions are received from time to time from Capt.

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Edward Hageus, director of the Karlskrona Branch, from Direktor E. A. Gyllenberg of Malmö, and others from surrounding towns. Warm greetings were received recently from Redaktör Torsten Karling and the members of the Gothenburg Center. How often, in connexion with the various centers of Theosophical activity throughout the world, are we reminded by our Leader of the words of Jesus: "For where two or three are gathered together in my name, there am I in the midst of them." This Madame Tingley always interprets as meaning from a Theosophical standpoint, that wherever two or three are gathered together in the service of the Supreme — manifested as the Christos-Spirit in man, then are they working in harmony with the Higher Law.

The following are extracts from a letter received within the past few weeks at the International Theosophical Headquarters, from one of the most active and enthusiastic workers at the Stockholm Center of the Universal Brotherhood and Theosophical Society:

"Harpsund, Mellösa, Sweden, August 23, 1921.

"Madame Katherine Tingley,
Point Loma, Calif., U. S. A.

"Dear, beloved Leader:

"I must thank you for the hope you have given us of seeing you here in Sweden in a few months. I really cannot fully express how much I personally am longing to meet you once again after so long a time, and how happy I will be to see you here among us with some of your young Rāja-Yogas.

"More than ever we feel the need of your help, your advice and directions and we are looking forward with the greatest interest to the new plans that you have promised to propose to us. I have the feeling that we stand at a very important point in our Theosophical work in Sweden, and that we may meet a greater understanding from the public than before the war.

"To our joy we have heard from Professor Sirén that the health of our dear Leader seems to be ever so much better than before, that you look fresher, younger, and stronger, and that you are full of energy, courage, and enthusiasm for our Theosophical work.

"Captain von Greyerz and his wife as well as some of the other members are now busy with the arranging of our new Theosophical home, which we expect to have in perfect order, when you come here, so that you may have a suitable and agreeable place to work in and to receive the people you want to see.

"And so I bid you a heartfelt welcome and ask you to be assured of my willingness and readiness to serve you and to do all I can in furthering your great mission to help suffering humanity.

"With best greetings to the members, I am, in trust and love,
Affectionately yours,
A. W."



The following is a brief extract from a letter written to the Leader on September 23, 1921, by Prof. Osvald Sirén, on board the SS. *Taiyo Maru* en route to Japan and China, commissioned by the Swedish Government to study Oriental Art and Archaeology:

"This morning, when I woke up, I had a strong impression of the blessings of Lomaland and of your presence. It was something absolutely real to me,

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not an imagination; it gave me an added feeling of trust and happiness. . . . The thought of keeping the door of intuition open is indeed back in my mind, but how to do it? Is it simply an attitude of mind, a kind of devotion to high principles, or rather the result of constant self-mastery and watchfulness? . . . With sincere greetings and expressions of devotion and gratitude from yours faithfully, OSVALD SIRÉN."

The following is an extract from a letter recently received at the International Theosophical Headquarters from Professor Edward S. Stephenson, the director of the Universal Brotherhood and Theosophical Society in Japan:

"I was very glad to hear that Dr. Yoshida paid another visit to Point Loma. You may remember that he was there about ten years ago, and on his return to Japan wrote an article on the Râja-Yoga Education in the leading educational magazine, and seemed much impressed with it. I know also that he mentioned it in his lectures: for a friend of mine told me about it. He is now professor of Ethics at the University and took the place of the late Dr. Nakajima, another friend of ours who visited Point Loma. I have no doubt that Dr. Yoshida also heard about the school from his colleague. When the professor comes back he will probably have more to say about his visit to you, and I will keep a look-out for his articles. I hope he had an opportunity to see some of the classes at work.

"Dr. Nakajima died a few years ago; but I remember clearly what he told me of his impressions, so as it may be of interest I will report what he said. He was given an opportunity to see some of the smaller children at their class-work and also to speak to them. He said he was particularly impressed by their poise and self-control, shown in the way they sat and conducted themselves — very different from other school children. He told me that he himself when a boy was taught by one of the old Chinese scholars (a Japanese deeply versed in the Tao philosophy and the works of the Chinese sages), and that his teacher (unlike the modern teachers here) was always insisting on self-discipline as a basis for education. He was taught to sit properly erect and to keep his mind and body in control: without this he said the *Sensei* would not teach him anything: no slipshod careless deportment or manner was tolerated. Dr. Nakajima told me he found nothing resembling this discipline in any western school he visited except at Point Loma. (Dr. Yoshida also said that the Râja-Yoga School was nearest to the ideal school.) He said that this alone showed him the superiority of the Râja-Yoga methods.

"The Japanese — such as these two scholars — are very discerning and they have a legacy here derived from the Sung sages and the great Eastern teachers such as people in the West are unaware of: thus giving them other standards of comparison. It is for this reason that I feel sure the Râja-Yoga education when understood here will be recognised as just what the Japanese people unconsciously are looking for: it will give them back all the best features of their old classical education with something of the utmost value added. May that time soon come!"



Through one of our devoted friends in Paris, Monsieur John L. Charpentier, standard Theosophical literature in French is now on sale with one of the leading booksellers in that city, Bibliothèque Chacornac, 11, Quai Saint-Michel, Paris, V°. All this literature has been translated by our highly respected comrade, Professor Alexander H. Fussell, assisted by Monsieur

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Charpentier. Among the standard Theosophical works now available in French may be mentioned, *La Clef de la Théosophie*, par H. P. Blavatsky, *Incidents dans l'Histoire du Mouvement Théosophique*, par J. H. Fussell, and the following *Manuels Théosophiques*:

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| 1. Théosophie Élémentaire | 8. La Doctrine des Cycles |
| 2. Les Sept Principes de l'Homme | 9. Le Psychisme, la 'Spectre'-ologie et le Plan Astral |
| 3. Karma | 10. La Lumière Astrale |
| 4. Réincarnation | 11. La Psychométrie, la Clairvoyance et la Transmission de la Pensée |
| 5. L'Homme après la Mort | 12. L'Ange et le Démon |
| 6. Kâma-loka et Dévachan | |
| 7. Les Maitres et leurs Disciples | |

The following pamphlets are also available in French:

1. But de la Fraternité Universelle et de la Société Théosophique
2. Esquisse Générale de la Théosophie, par William Q. Judge
(Tirée du Rapport Officiel du Parlement mondial des Religions, Chicago, 1893)
4. La Théosophie et ses Contrefaçons
5. Quelques Présentations perverses de la Théosophie rectifiées, par H. T. Edge, M. A.
6. Qu'est-ce que la Théosophie? par H. T. Edge, M. A.

The following *Ouvrages Recommandés aux Étudiants* are now in the Press and will be published shortly:

Madame Katherine Tingley et son Système d'Éducation Râja-Yoga, par Lilian Whiting

Madame Katherine Tingley: Théosophe et Humanitaire, par Lilian Whiting

Le Message de la Théosophie: Recueil de Pensées secourables appropriées à l'heure actuelle



Mr. Frank Bardsley, who with Mr. E. J. Dadd, directs the affairs of the Aryan Theosophical Press, reports:

"The A. T. P. maintains its characteristic hum of industry. As it hives the sweet and wholesome products of Theosophical thinking, past and present, the various publishing companies relieve it of the hoard to meet the growing demands from everywhere.

"The rush delivery of the *Mohn vs. Tingley* 'Transcript on Appeal' was followed by the equally expeditiously handled 'Appellant's Brief.' And now any hold-up incidental to the foregoing is rapidly being overtaken by the presses, whose mechanical melody is not the least harmonious tone in the Lomaland ensemble.

"The office has been almost doubled in size, and the staff reports itself 'aye, ready' for the literature in connexion with the new work being undertaken by the Leader."



Excellent reports are received weekly of the increased energy, growing unity and excellent work of the New England Center of the Universal Brotherhood and Theosophical Society at Symphony Chambers, 246 Huntington Avenue, Boston, under the capable direction of Mrs. Fannie E. Lewis, who is taking charge of the work there for the year, during the absence of Mrs. Caroline H. Hitchcock, who has for so long done effective work for Theosophy

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at the Boston Headquarters. Public meetings of the Boston Center will be resumed on October 23rd. The members' meetings are held regularly every Thursday evening. The Lotus Group work is thriving under the care of Mrs. Georgie E. Thompson and Mrs. Martha R. Franklin. Mr. Kirk W. Caldwell is helping with the boys in the Lotus work.

Boston has contributed many capable and devoted workers to the headquarters' staff. The latest arrivals from there were Mr. Edwin W. Lambert, Mrs. Eva C. Bramble, and Mr. Glenn Bramble, who returned with the Leader's party from Massachusetts in the latter part of August. About the first of November, Miss Helen F. Morton, Miss Agnes M. LeDuc, Mrs. Lena E. Collett and her son Randolph, are expecting to take up their residence at the International Theosophical Headquarters, and will of course receive a warm welcome.

In Mr. Judge's days the Boston Center played a conspicuous part in the activities of the Theosophical Movement, and the spirit of unselfish devotion to the Cause and loyalty to the Leaders then manifest has continued down to the present day. Some of the pioneer members have of course passed away, but some are still on duty there at the New England Headquarters, and are now assisted by many new comrades who have since joined the ranks. Some of the members of the Boston Center have to take quite lengthy journeys from the neighboring towns in order to attend the meetings of the Center, but this they do with a regularity that bespeaks their constancy and devotion.

The activities of the Boston Center are by no means confined to the Hub alone. Boston is the center of a densely populated area of the United States, and cities of considerable magnitude, as well as residential towns of unusual beauty, surround it. Whatever of importance happens in Boston is known and talked about in all these neighboring places, whose inhabitants are regular readers of the Boston papers. There are historic Salem, beautiful Beverly, Marblehead, Lynn, Lawrence, Haverhill and our Leader's own childhood home — Newburyport — not to mention many others.

Madame Tingley plans for next July, after she returns from her trip to Europe, to do much work in Boston and some of the above-named cities. A branch Theosophical headquarters will be established in Newburyport from July until October at least. Through this center it is expected to do much Theosophical propaganda work. The open-air theater on the Leader's childhood estate, Laurel Crest, is waiting for future dramatic work, such as was carried out there in 1920, and which proved so effective in attracting the attention of the public to Theosophy and the work of our Organization, and especially to the educational activities of the Râja-Yoga College. The influence of this work will doubtless in the future spread over the New England States — through Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island, just as it has done in the past. Much important work may be anticipated in the coming year, especially in Maine, where seeds were sown last year, from which a plentiful harvest of Theosophical fruit may reasonably be anticipated.

— RECORDER



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY MEETINGS IN ISIS THEATER

THEOSOPHICAL meetings, which have been held every Sunday in Isis Theater since their inauguration by Katherine Tingley in 1900, continue to arouse increasing interest, especially among the large tourist population which is so distinctive a feature of San Diego during the summer and winter 'tourist season.' Most successful and effective public work has been done during the past few months at these meetings by students of the Theosophical University. A notable meeting, with visiting guests from many parts of the world in attendance, was that of September 25th, at which Madame Tingley spoke for the first time after her return from a two months' trip to Massachusetts and Maine, and a report of which follows:

Madame Tingley addressed a large audience at the Isis Theater, September 25th, on 'The Message of Theosophy to the Discouraged.' Introducing her subject with a short account of Helena Petrovna Blavatsky, Foundress of the Theosophical Society, and a graphic picture of the sight of the exiled prisoners wending their way past her father's estate on to Siberia, the Theosophical Leader said:

H. P. Blavatsky:
Her Search for
Divine Wisdom

"Although she saw this as a mere child, yet from that hour there was in her life a seeking for the truth, a continued questioning. Nor did she rest until she found the answer to the questioning, the truth which she sought. She found this in the great writings of ancient days, aided by some of those who had gone further than she along the path of wisdom. Educated as she was amid the strictest conventions, living away from cities, a child in the midst of nature, I challenge any one to tell me how H. P. Blavatsky could have come forth later in the splendor of her marvelous intellect and so astonish the world, under the theory of only one life. There is no accounting for it except in the doctrine of Reincarnation. In no other way can one understand her scholarship and her work.

"The message of Theosophy is the one panacea for the world's woe. For Theosophy makes you glad, glad to know that you are where you can help and serve. It kills out pessimism and nurtures a divine optimism. It gives one that quality of charity which the Nazarene inculcated and the great

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Teachers who preceded him. It teaches that the soul is the directing power in man's make-up: the inspirer, the experiencer, the knower. It teaches that the mind is the instrument of the soul, and just as far as it can evolve aright it will be that. But piled up on the shelves in the halls of intellect is so much that is cumbersome, useless, pernicious and obscuring, that man is shut away from his possibilities. The soul, ever striving to express itself, meets this mass of materialistic thought and obscurity and it cannot do its work. The soul is ever seeking, and in no uncertain way, to express itself, to push forward toward magnificent results; and when the mind moves in unison with the soul there will be revelation after revelation.

"To accept the doctrine and then not live the life of the doctrine is a travesty. One thing that is demanded of every member of the Theosophical Society is an acceptance of man's divinity, and thus in every act, from the smallest to the greatest, there is continued effort for the purification of the nature."

'The Power of Music in Human Advancement' was the subject of an address at the Isis Theater on October 2nd, by Miss Frances Savage, a student of the Theosophical University at Point Loma.

"It is by means of music," said the speaker, "that man is enabled to express the most sublime, and yet the most delicate, shades of feeling — to give utterance to the soul-life within him, so that in moments of exaltation,

**Music, the
Expression of
Soul-life**

when the written or spoken word fails utterly to give expression to that which is pent up within, he turns to music and the soul is satisfied.

"The ancients knew what a strange and mysterious power lay in music. In some of her writings Madame Blavatsky, Foundress of the Theosophical Society, speaks of the ancient 'Druidic' temples built of huge blocks of stone, the ruins of which are still standing at Stonehenge, England, and elsewhere; and while scientists have had many a fierce controversy over the means used to lift these huge blocks into place, *she* says they were moved by means of musical sounds.

"As far back as we have any historical record there is evidence of music having been taught and also used in connexion with sacred ceremonial observances among the ancient Egyptians, the Hindûs, the Babylonians, the Assyrians, and even the pre-historic races of ancient America, which are older than any of these. To the ancient Greeks, music was of supreme importance, as bringing about a harmonious and equal development of all the faculties. They taught that 'music purified the soul.' However we may pride ourselves on our fancied superiority to these ancient races, they were far ahead of us in recognising the importance of music, not only as an indispensable factor in education, but also as a means of curing disease. In the latter connexion Madame Blavatsky says that from the remotest ages, philosophers have maintained the singular power of music over certain

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diseases, especially of the nervous class. This is significant when we realize that only a year or two ago, certain London physicians were using music as a means of curing shell-shock, and also that the use of music in this way was announced as an entirely new discovery.

“Music is one of the great refining influences in human life. There is music in the heart of every man and the heroic measures of Beethoven, the exquisite melodies of Schubert, or the pure and uplifting strains of Bach, are but an echo of the divine within. Music is one of the foundation-stones of the Râja-Yoga system of education, originated by Madame Katherine Tingley, who is Madame Blavatsky’s successor.”

SUNDAY EVENING MEETINGS IN LOMALAND

MENTION should also be made of the regular Sunday evening meetings in Lomaland, held in the large rotunda of the Râja-Yoga College, for resident members and students. The Leader is present whenever possible and often speaks, and letters received by her from different parts of the world — from inquirers, from members detailing the expansion of the work throughout the world, from prisoners who have been helped by Theosophy, from heads of prisons who pay tribute to its effectiveness in building and rebuilding character, and from workers along practically all lines of education and reform — are often shared with the students, preliminary to the devotional hour. The meeting itself is preceded by a half hour of choral work under the baton of Professor Wenzel A. Raboch, who was recently appointed Director of the Isis Conservatory of Music to succeed the late Professor Dunn.

GUESTS AND VISITORS IN LOMALAND

THE past summer has made unusual demands upon reception committees and guides at the International Theosophical Headquarters, and the proportion of visitors — who are investigating the Râja-Yoga system because themselves engaged in educational work, or who are looking into matters touching education because dissatisfied with what the world at present has to offer on this line,— has been unusually large. From the busy college president to the perplexed father and mother, not a day passes that inquiries are not received from an appreciable number who are looking to the Râja-Yoga system for a solution of their education-problems. The largest delegation entertained recently was a party of one hundred and fifty School Superintendents from all over the State, under the sponsorship of Mr. Will C. Wood, formerly of San Diego and thus well acquainted with Lomaland activities, but now the efficient State Superintendent of Public Instruction.

Among educators from abroad may be named Professor S. Yoshida of the Chair of Ethics, University of Tokio, Japan, and the Rev. S. Hara of Temple

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Sakai, Kizomizu, Kyoto. Professor Yoshida, who had heard of Madame Tingley's educational work in Japan, is studying Theosophy, in which he expresses intense interest. He is absent from his professional work on a year's leave, during which he intends to visit the leading colleges and universities of Europe and America. Rev. Mr. Hara was also familiar with the Râja-Yoga system through having met Professor Stephenson of the Imperial Naval College, who is Madame Tingley's representative in Japan. He expects to spend a year in Southern California.

LOMALAND DRAWS MANY VISITORS

THE last week has been an unusually busy one at the International Theosophical Headquarters, as a number of large delegations have been entertained, in addition to the regular daily quota of visitors from different parts of the world.

During the few days' stay in the harbor of the cruisers *Yakumo* and *Idzumo* of the Imperial Japanese Navy, no less than five large parties of cadets visited Lomaland with their officers and teachers. Among the latter were Capt. T. Kanesaka, Engineer Capt. K. Kanzaki, Eng. Comdr. D. Kodama, Lieut. Comdr. Yoshido Kanda, Eng. Lieut. Comdr. Jujiro Kudow, and Lieut. J. Seno of the *Yakumo* and Eng. Comdr. N. Ogawa of the *Idzumo*. J. F. Kuga, president of the Japanese Association of San Diego, accompanied one of the parties.

Among the naval training teachers who visited Lomaland was Prof. Hirochi Nagai of Nugata, Japan, but now with the Imperial Japanese Navy. He is a former pupil of Prof. Edw. Stephenson of the Imperial Naval College in Japan, who is an old member of the Universal Brotherhood and Theosophical Society, and Madame Tingley's representative in Japan. Prof. Nagai was already familiar with Madame Tingley's brotherhood work, as were many of the others.—*San Diego Union*, September 14, 1921

THEOSOPHICAL WORK EXTENDED

DUTIES, emergencies, and some special and unlooked-for opportunities for effective Theosophical propaganda arising out of the opening of the new Branch Headquarters at 232 South Hill St., Los Angeles, have absorbed a large part of the Leader's time and attention for some weeks. The press of both San Diego and Los Angeles have shown great interest and co-operation and the response on the part of the public has been beyond the most sanguine expectations. On October 2nd, the day following the opening — already announced in preceding issues of THE THEOSOPHICAL PATH — the Leader spoke twice, at 2:30 in the afternoon, and again in the evening, and to capacity audiences, every inch of standing-room being taken and hundreds turned away. The following Sunday, October 9th, when the Leader again spoke, both in the afternoon and evening, even greater enthusi-

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asm was aroused. The following is from the *Los Angeles Examiner*, October 10:

"Madame Katherine Tingley the Theosophical Leader, addressed large and appreciative audiences at the afternoon and evening services of the Universal Brotherhood and Theosophical Society yesterday at Symphony Hall. 'Theosophy,' she declared, 'answers the deepest needs of the human heart. True Theosophy is not a mere theory, an arm-chair philosophy and intellectual pastime, but is applicable to even the commonest affairs of every-day life. There is a compelling power in Theosophy, and it is just this that distinguishes the true teaching from its counterfeits — namely, how far does it enter into the daily life of its adherents.

'All over the world are human hearts weighed down with the burdens that take all the joy and beauty out of life, but once that Theosophy is accepted and lived there comes to one a new power, a new hope, a ray from the infinite source of life that can sustain one through all difficulties, through all misunderstandings and even persecution, that gives the power to accept another chance according to the mercy of the divine laws of life.

'It is in this idea of another chance that Reincarnation brings such a message of hope to the world, even to the most degraded and the outcast. This life is not all, it says. There is another and another and another chance, each with new opportunities for gaining strength, and of at last triumphing over all that makes life sordid and mean. Theosophy with its message of another chance, and of the divinity that is at the heart of each, and that all life is governed by divine law, can indeed answer the need of the present hour. But to profit by this answer one must find the divinity in his own nature, one must bring himself to a point at which he can challenge himself and face his weaknesses — one does not need to declare them to the world, but to find them and set them behind him and put his moral and mental house in order. With the new knowledge of life that Theosophy gives there is evoked a new strength,— new power to work along the path of self-evolution and for the reconstruction of the human race.' "

MME. TINGLEY EXPLAINS TRUE PRINCIPLES OF THEOSOPHY

INTERVIEW BY HENRY E. DOUGHERTY

BELIEVING in the divinity of man and declaring that there is no personal God, but that our God is an all-loving, all-powerful source of teaching, love, and inspiration, Mme. Katherine Tingley, Official Head of the Universal Brotherhood and Theosophical Society, arrived in Los Angeles today from San Diego to inaugurate a series of lectures setting forth the true principles and doctrines of Theosophy.

She is domiciled at the Alexandria Hotel. She was accompanied by J. Frank Knoche, her business manager, and A. J. Morganstern, attorney for the Theosophical Institute at Point Loma.

Mme. Tingley manifested the utmost enthusiasm in her work and declared emphatically that the doctrines of Theosophy as promulgated by the parent

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institution, of which she is the head, are the logical principles that will bring the world out of the religious chaos that has beset it since the end of the world war.

DUAL PERSONALITY

“Man is a dual personality,” she said.

“He is both divine and animal. But do not misunderstand me in this. While we believe in Reincarnation we do not believe man returns to earth and becomes anything below man — as some people have foolishly taught. The departed soul always returns to the body of a human being and never to that of any animal.

“I believe the state should establish an institution that would teach the general public a standard of manhood and womanhood that would build up civilization. It can be done by establishing the very highest codes of morality.

“There is so much selfishness in the world and people are living separate and apart from the common interests to such an extent that a deplorable condition is now upon us.

DISINTEGRATION OF HOME

“Man is not thoroughly acquainted with his own nature. Man does not know himself and his possibilities. How can he progress toward better things when he does not know how to do this?

“Through a medium of teaching that will make us better understand home-life and the responsibilities of home-life shall we arrive at a solution of the appalling divorce-problem. Our modern record of divorces is an alarming sign of the disintegration of home life.

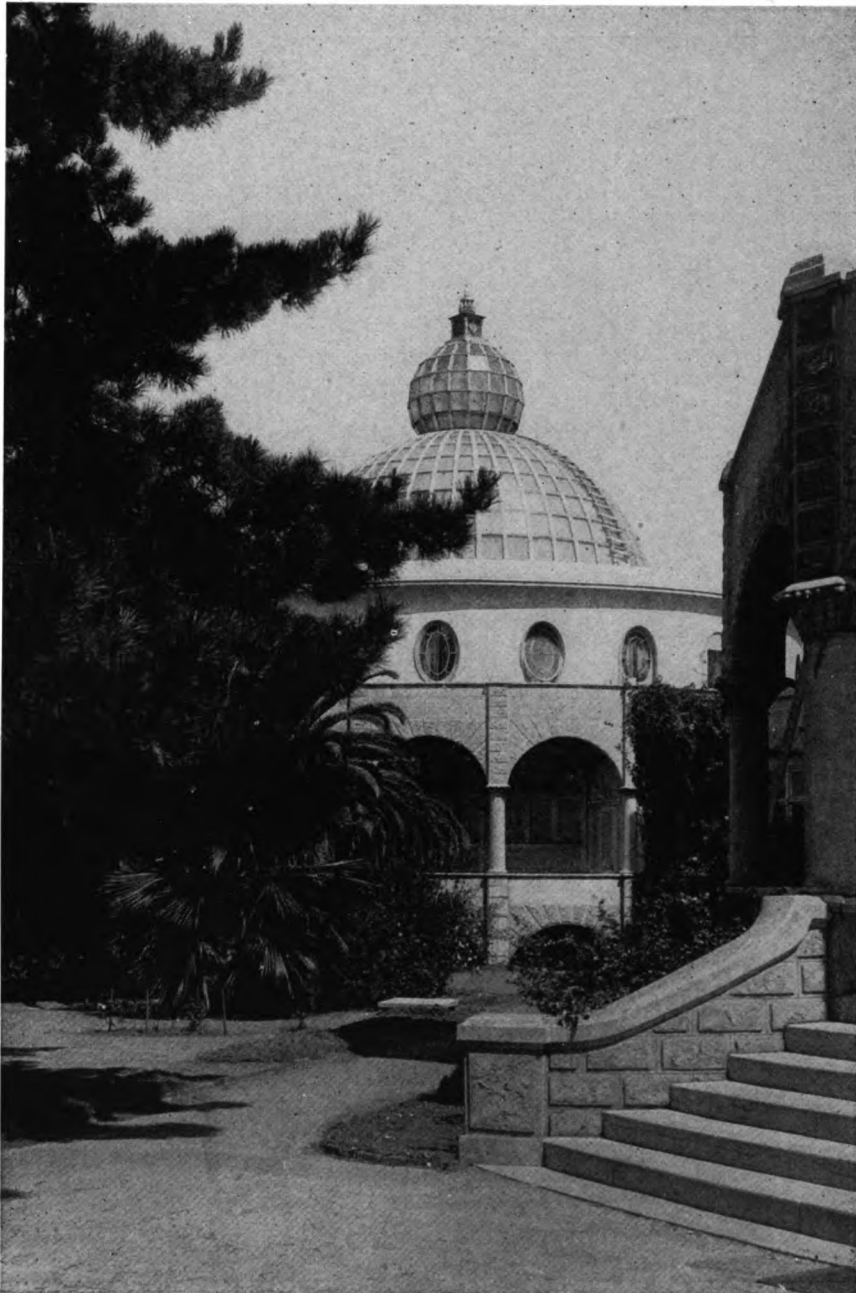
“The spirit of man is the only real, permanent part of his being, the rest of his nature being variously compounded. And since decay is incident to all composite things, nothing in man but his spirit is permanent.

“Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane there is perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of brotherhood.

EXPLAINS ALL THINGS

“Theosophy is the only system of religion and philosophy which gives satisfactory explanation of the object, use and inhabitation of other planets than this earth; the geological cataclysms of earth; the occurrence of architectural and other relics of races now lost; the differences, physical and interior, between various races of men; the existence of evil, suffering, and sorrow; the inequalities of social condition and privilege.

“Among the first objects of my life are to accentuate the sanctity of the home as the foundation of the state and true civilization; to teach the necessity for due preparation for marriage, its sacredness and divine responsibilities; to impart the secret of true parenthood and to study the laws of



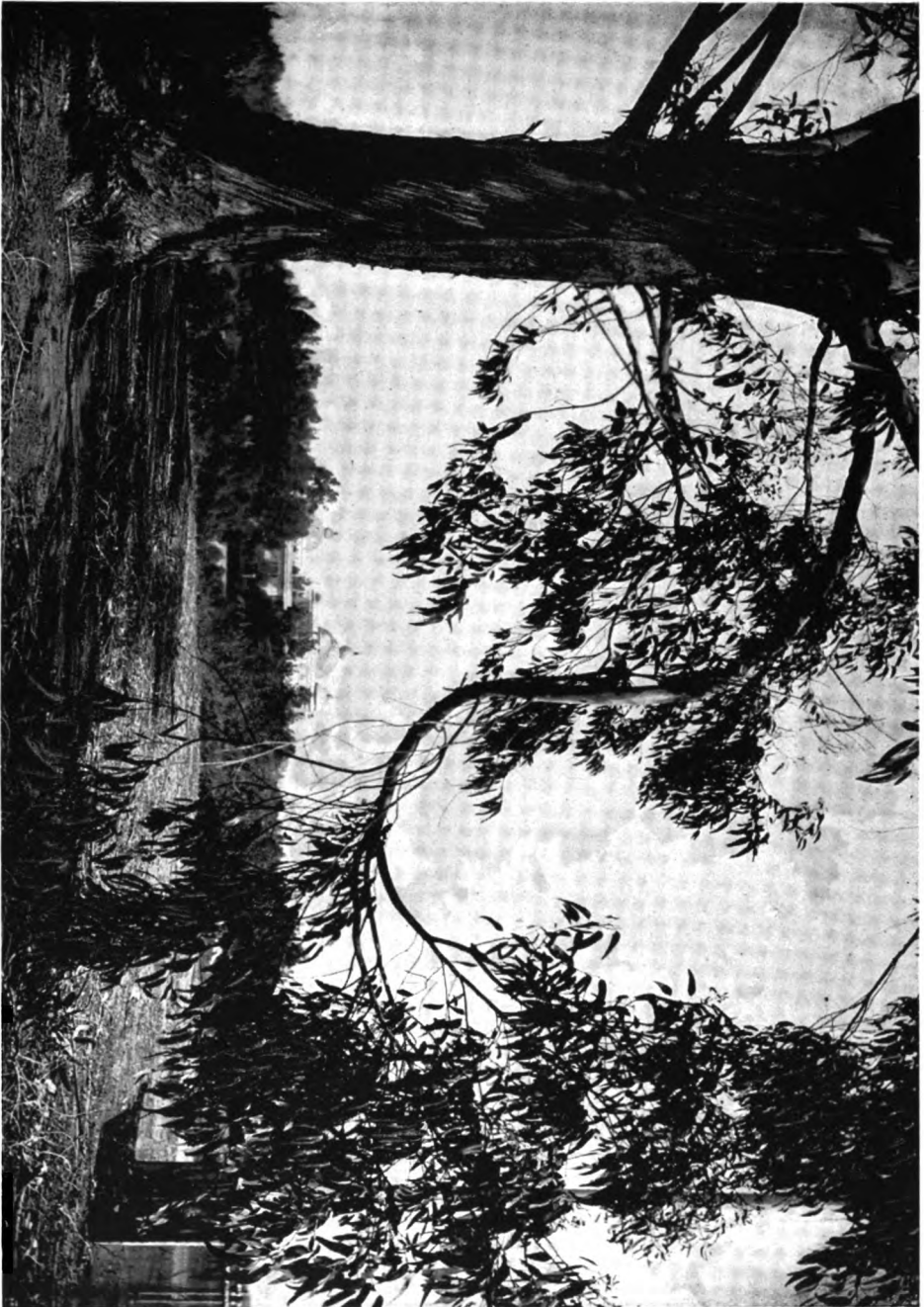
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SOUTHERN VIEW OF A PORTION OF THE
ARYAN MEMORIAL TEMPLE, INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA



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**A GLIMPSE OF THE GREEK THEATER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA**



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SCHOOL OF ANTIQUITY GROUNDS

**International Theosophical Headquarters, Point Loma, California.
The Site of the School**



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A GLIMPSE OF THE GREEK THEATER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

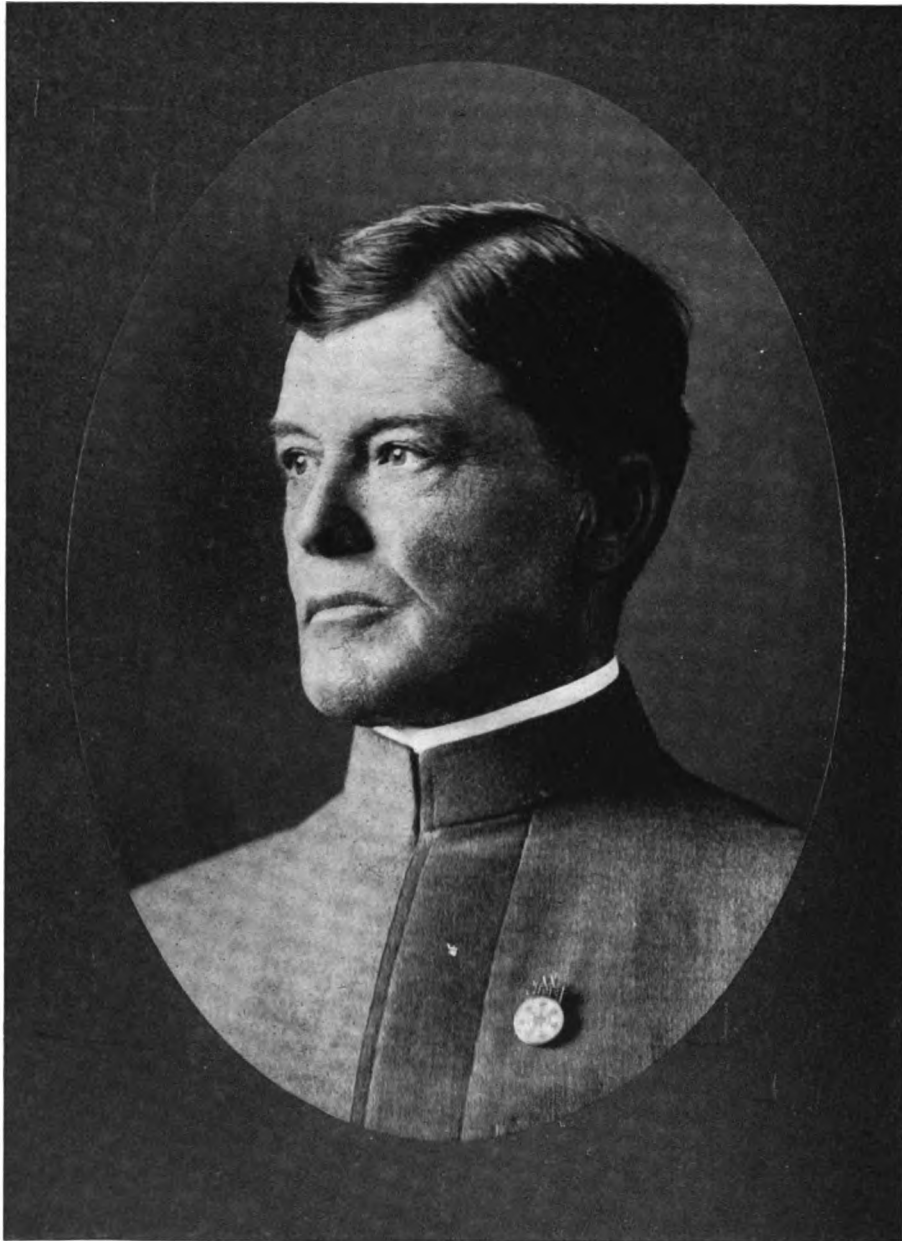


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SCHOOL OF ANTIQUITY GROUNDS

International Theosophical Headquarters, Point Loma, California.
The Site of the School

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CALIFORNIA



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IVERSON L. HARRIS

Professor of Law, Theosophical University, Point Loma, California.
Member of Cabinet, Universal Brotherhood and Theosophical Society
since its foundation by Mme. Katherine Tingley in 1898.

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heredity; to combat all forms of ignorance, vice, and crime, and to attract men and women to a recognition of their higher responsibilities toward each other and to the younger generation."

Mme. Tingley's lectures will be delivered in Symphony Hall.

— *Los Angeles Express*, September 22, 1921

IVERSON L. HARRIS: IN MEMORIAM

LAW INSTRUCTOR AT THEOSOPHICAL UNIVERSITY DIES

IVERSON L. HARRIS, PERSONAL COUNSEL FOR MME. TINGLEY,
PASSES AWAY WHILE ASLEEP

IVERSON L. HARRIS, Professor of Law at the Theosophical University, Point Loma, and Mme. Tingley's personal attorney, died suddenly at his home at the International Theosophical Headquarters yesterday, shortly after noon. During the morning Mr. Harris attended to his usual duties and was present at the devotional meeting customarily held in the Greek Theater before breakfast. He had complained of a slight indisposition during the night and although he expected to attend to business in the city, he was persuaded by his physician and family to remain at home. In the course of the morning he lay down to rest and passed away during sleep. The causes was diagnosed by Dr. Herbert Coryn and Dr. Lorin F. Wood, resident physicians at Point Loma, as *angina pectoris*.

HERE TWENTY-TWO YEARS

Mr. Harris had been a resident of Point Loma for twenty-two years, having come here from Macon, Ga., to educate his son and daughter in the Râja-Yoga School, which was about to be established by Mme. Tingley. He was born in Macon in 1860 and was the youngest student ever admitted to Mercer University, in his native city, which he entered at the age of fourteen. At sixteen he was teaching school. He practised law for some years in Georgia before removing to California. His family is famous in the legal annals of the state, his father having been a judge and his grandfather, Iverson L. Harris, one of the Justices of the Supreme Court of Georgia.

Mr. Harris was admitted to the California bar about 1900. Among the lawyers associated with him at various times in important litigation in this city have been Judge E. S. Torrance, the late Judge W. R. Andrews, Judge Edwin T. Smith of Chula Vista, E. A. Daney, Patterson Sprigg, Adam Thompson, A. J. Morganstern, and F. W. Stearns.

LEADER IN THEOSOPHY

Mr. Harris was an old member of the Masonic fraternity, and was, up to the time of his passing, a member of Mabel Lodge, No. 255, Macon, Ga. He joined the Theosophical Movement in the early nineties under William

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Q. Judge and from the beginning took a conspicuous part in defense of Theosophical principles, the promulgation of which he made his life work. He was president of the Macon branch of the Theosophical Society up to the time of his removal to California. He became a member of Mme. Tingley's cabinet in 1898 and was active in the formation of the Universal Brotherhood when it was organized by Mme. Tingley in that year.

Mr. Harris' passing was a great shock to the Theosophical Leader and to all the resident-students at Point Loma. He was universally beloved for his sterling qualities as a man, his generosity, his integrity, his broad view of life, and his unswerving devotion to principle. He was an orator of rare gifts, a ripe scholar with an unusual knowledge of philosophy, history and the classics, and a profound grasp of the underlying principles of modern jurisprudence.

Mr. Harris is survived by a widow, Mrs. Mary S. Harris, a daughter, Mrs. Frederick Nelson of Miami, Ariz., and a son, Iverson L. Harris, Jr., of Point Loma.

Private memorial services will be held this afternoon in the Temple of Peace at Point Loma.— *San Diego Union*, September 14, 1921

SPEAKERS AT MEMORIAL SERVICE PAY SPLENDID TRIBUTE TO THEIR LATE FRIEND, IVERSON L. HARRIS

THE Theosophical memorial services held in the Lomaland Temple of Peace, Wednesday afternoon, for Iverson L. Harris, Professor of Law in the Theosophical University, who died suddenly September 13th, were attended by a large representation from San Diego, including leading attorneys who had been associated with him.

After music by the Râja-Yoga students and the reading of quotations from the sacred writings of the world, Professor Osvald Sirén of Stockholm University paid a tribute to Mr. Harris on behalf of the Swedish comrades, most of whom he met during his visit to Sweden with Madame Tingley and party in 1913. Placing upon the casket a wreath of flowers in corn-color and blue, the colors of the Swedish flag, he said:

"This simple wreath is offered as a tribute of love and gratitude. May its blue and yellow flowers convey to our comrade a greeting from the far north, from the golden summer evenings at Visingsö, and from Lake Vettern's deep blue waters — more than that, a gleam from the depths of the Norseman's heart. Iverson Harris often spoke to us like one of the old Norsemen, like an elder brother who saw clearly the needs of our nation. Few men from abroad have served our country more nobly and unselfishly than he, and few have made a deeper impression upon the national mind. He knew our language, our traditions and our thought — and had learned them all out of his love and his will to help us. This simple tribute is an expression not only from his fellow-members in Sweden but from the whole of that ancient land which he loved so deeply and so well."

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ATTORNEYS PAY TRIBUTE

R. W. Machell, speaking in behalf of the Lomaland students, was followed by the reading of a poem written by the 'Welsh Bard of Lomaland,' Kenneth Morris, after which high encomiums were paid the deceased by A. J. Morganstern and E. A. Daney on behalf of the San Diego bar. Said the former:

"We are today in touch with the great mystery, without warning, without notice of any kind, like a bolt from the blue. The efforts in this life of a great and good man are terminated; a great soul has gone to his well-earned rest. There are times when nature seems to out-do itself in the building of a man; and as if to show the degree of perfection in which man may be constructed, throws into one mold potentially all the virtues. Such a man is builded upon so beautiful a plan that in his mind nothing of rancor or unkindness ever finds lodgment, and through his arteries courses naught but the milk of human kindness. Such a man was Iverson L. Harris, a devoted husband and father, a sincere and loving friend, and truly great in his chosen profession; a man to whom the bickerings of the law were as naught, but whose mind was of such fineness of caliber that only the big, underlying principles appealed to him, and the philosophy of the law rather than its technical aspects was his joyous pursuit.

"I personally have lost the sweetest, most devoted friend I ever knew. You have lost a comrade and a friend, so devoted to your cause and to each of you and to humanity at large that it doubtless seems as though the gap could never be filled; but there is no gap, and from a lesser duty well performed, your friend has passed to a greater duty which his noble soul will measure to the full. Were he near you in the flesh, he would bid you joy with him rather than grieve. So friend of mine, sleep peacefully in well-earned rest. This page of your soul's book has been written; and in the reading of it the world may measure your great love for humanity, your devotion to family, friends and cause."

TYPE OF TRUE GENTLEMAN

Said Mr. Daney:

"Among all the splendid people who live in the classical atmosphere of Lomaland, there was none towards whom I felt a greater degree of close intimacy than towards our deceased brother. Belonging to the same profession, and having had that intimate acquaintance with him that comes from frequent professional consultation, I had a rare opportunity of truly knowing him, coming in touch with him and being inspired by the noble traits of his character. He was a fine type of the true southern gentleman of the old school, with all that that term implies. He was courteous, generous, thoughtful, high-minded, scholarly, and possessed of that high sense of honor so characteristic of a real southerner. As a lawyer he was able, studious, capable, and possessed that even mental poise so essential in a good counsellor.

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He earned and maintained to the last the respect of both bench and bar. He was a lawyer in the highest and truest sense of the word, for he was truly a minister in the temple of justice. . . . In his passing the bar has lost a noble exemplar of the highest ideals and traditions of our profession. It only remains for us who are left behind to profit by the ideals which were illustrated in his life so that when the summons comes for us to join the 'immortal caravan' we can, like our brother, 'wrap the drapery of our couch about us, and lie down to pleasant dreams.' "

MME. TINGLEY SPEAKS

Following Mr. Daney, Mme. Katherine Tingley spoke, finding it at times difficult to control her emotion. After describing Mr. Harris' first contact with Theosophy through accidentally coming across a copy of *The Secret Doctrine*, by Mme. Blavatsky, and of the services later rendered by him both in the formation of the Universal Brotherhood Organization in 1898, and in the Peace Congress held by the Theosophical Leader in Sweden in 1913, she said:

"Great is the life that is consecrated to lofty purposes! Such a soul was our comrade, Iverson L. Harris. Wherever he went, as I saw him in Visingsö, Sweden, whether to the hut of a peasant or to the palace of the king, he was always the gentleman, the clean, high-minded humanitarian. From the moment he became identified with Theosophical work, he made a record that few will ever attain; but when we seek out the cause we find that it was the heart doctrine. He believed in the heart doctrine, he preached it, and he made it a living power in his life.

"I think I never saw him in so wonderful a mood as night before last, when, after some little time spent in intellectual discussion with myself and a few comrades who were present, we touched on spiritual things. I have seen him under fire and in debate, again and again, but that night there was something new. He walked out of the room at the close as though he had been crowned.

'LOVE IS IMMORTAL'

"It would be difficult for me to believe that this is not a sacred moment. It is not only my abiding belief, but my knowledge, absolutely, that the higher laws hold man in their keeping, that Karma controls these laws, and that there is about us a supreme, great, central power of love. And knowing that, I know that some time, somewhere, we shall all meet again. For love is immortal; it cannot be crushed; it cannot be killed. And so I am trying to find courage enough in my convictions to feel that it is possible for me to bear the suffering that comes to me from the absence of this great, generous soul; for he has been a father to me, a helper, a protector and a friend. And that wonderful sense of justice which he possessed and which permeated all his utterances and all his practice of the law — that is indeed a living, breath-

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ing power. And so I can truly say that, though he is dead, yet he speaketh."

After a short Masonic ceremony, Mme. Tingley conducted a second ceremony dating from ancient days and symbolizing the immortality of the soul.

CHILDREN CARRY WREATHS

The funeral cortège was headed by children carrying uplifted wreaths, and by members of Mme. Tingley's cabinet and Lomaland Masons carrying candles. An immense transparent canopy of filmy purple was held outstretched above the pall-bearers and the casket by Râja-Yoga students in double column, as the cortège passed up the main avenue to the School of Antiquity hill. Softened by a profusion of flowers in autumnal and pastel tones, the effect conveyed was one of life rather than death, and was of unusual and mystical beauty. The final ceremonies were held at sunset near the cornerstone of the Theosophical University, in the founding of which Mr. Harris had assisted Mme. Tingley twenty-five years ago, and under a tree planted at that time by his hand.

Among friends attending from San Diego were Judge E. S. Torrance and his son, E. Swift Torrance, Eugene A. Daney, Judge and Mrs. E. T. Smith of Chula Vista; Adam Thompson, A. H. Sweet, Mr. and Mrs. Morganstern, E. E. Hubbell, president of the Lawyers' institute of this city; Lewis R. Kirby, E. L. Johnson, Frank H. Heskett, Dr. Woodward, John B. Osborne, and Charles H. Forward.

The sonnet written by Kenneth Morris for the occasion is as follows:

TO IVERSON L. HARRIS: IN MEMORIAM

Whilst, in that far and wonder-starred expanse
Your bark is bound for, where Hesperides
Strewn emerald-wise o'er opal-glimmering seas
Fast by the dawn-lit peaks of old Romance
Wait you, your generous doughty soul to entrance,
You do hold parley high with Pericles
At deathless Anthesteria 'neath the trees
Of Academe, or joust at Troy, perchance —
Prouder emprise, and more than all the song
Of your loved Homer led his heroes through,
We shall be holding still your life-work's crown
In the law-courts of San Diego town,
When for the Good, the Beautiful, the True,
You played the Achilles 'gainst the hordes of Wrong.

*International Theosophical Headquarters,
Point Loma, California*

— *San Diego Union*, September 17, 1921

The Universal Brotherhood and Theosophical Society

Founded in 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 Theosophical Path

KATHERINE TINGLEY, EDITOR



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VOL. XXI NO. 6

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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the ways that lead thereto must vary with the pilgrim."



The Theosophical Path

An International Magazine

Unsectarian

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.

Now at that time a man named Pukkusa, a young Mallian, a disciple of Âlâra Kâlâma's, was passing along the high road from Kusinârâ to Pāvâ.

And Pukkusa, the young Mallian, saw the Blessed One seated at the foot of a tree. On seeing him, he went up to the place where the Blessed One was, and when he had come there he saluted the Blessed One, and took his seat respectfully on one side. And when he was seated, Pukkusa, the young Mallian, said to the Blessed One: "How wonderful a thing it is, O Lord! and how marvelous, that those who have gone forth out of the world should pass their time in a state of mind so calm!"

"Formerly, Lord, Âlâra Kâlâma was once walking along the high road; and leaving the road he sat himself down under a certain tree to rest during the heat of the day. Now, Lord, five hundred carts passed by one after the other, each close to Âlâra Kâlâma. And a certain man, who was following close behind that caravan of carts, went up to the place where Âlâra Kâlâma was, and when he was come there he spake as follows to Âlâra Kâlâma:

" 'But, Lord, did you see those five hundred carts go by?'

" 'No, indeed, sir, I saw them not.'

" 'But, Lord, did you hear the sound of them?'

" 'No, indeed, sir, I heard not their sound.'

" 'But, Lord, were you then asleep?'

" 'No, sir, I was not asleep.'

" 'But, Lord, were you then conscious?'

" 'Yes, I was conscious, sir.'

" 'So that you, Lord, though you were both conscious and awake, neither saw nor heard the sound of five hundred carts passing by, one after the other, and each close to you. Why, Lord, even your robe was sprinkled over with the dust of them!'

" 'It is even so, sir.'

"Then thought that man: 'How wonderful a thing it is, and how marvelous, that those who have gone forth out of the world should pass their time in a state of mind so calm! So much so that a man though being both conscious and awake, neither sees nor hears the sound of five hundred carts passing by, one after the other, and each close to him.'

"And after giving utterance to his deep faith in Âlâra Kâlâma, he departed thence."

From the *Mahâ Parinibbâna-Sutta*, verses 33-36. Translated by Rhys Davids

THE THEOSOPHICAL PATH

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AMOR CARITAS — BY AUGUSTUS SAINT-GAUDENS

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KATHERINE TINGLEY, EDITOR

VOL. XXI, NO. 6

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"He, then, that has no clear idea of death and does not master the fact that death everywhere consists in the dissolution of the Groups, he comes to a variety of conclusions, such as, 'A living entity dies and transmigrates into another body.'

"He that has no clear idea of rebirth and does not master the fact that the appearance of the Groups everywhere constitutes rebirth, he comes to a variety of conclusions, such as, 'A living entity is born and has attained a new body.'"

— Translated by Warren from the *Visuddhi-Magga*, a Buddhist scripture

TRIBUTE TO IVERSON L. HARRIS

**Professor of Law, Theosophical University, Point Loma, California:
Cabinet Officer, Universal Brotherhood and Theosophical Society since
its Reorganization in 1898**

ADDRESS DELIVERED BY KATHERINE TINGLEY,
LEADER AND OFFICIAL HEAD, UNIVERSAL BROTHERHOOD AND THEOSOPHICAL
SOCIETY, AT THE SACRED MEMORIAL SERVICES PRESIDED OVER BY HER
IN THE TEMPLE OF PEACE, INTERNATIONAL THEOSOPHICAL HEADQUARTERS,
POINT LOMA, CALIFORNIA, SEPTEMBER 14, 1921



COMRADES AND FRIENDS: Great is the soul that has consecrated itself to lofty purposes for the benefit of Humanity! Iverson L. Harris, our beloved Comrade of many years, was such a soul — a most unusual character.

I met him about twenty-five years ago in New York, where he came from his home in Macon, Georgia, in response to a call from me. He was then President of the Macon Branch of the Theosophical Society, and I was preparing a constitution for the reorganizing of the Society and merging it into a larger body called the Universal Brotherhood.

I shall never forget the presence of the man. He stood apart from other men in a sense. He told me that he had come out from the pain, the heartaches, and the struggles of the world through Theosophy — that Theosophy had enabled him to correct the mistakes that he had made

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in his youth through ignorance of its uplifting teachings; that up to the time he found Theosophy, he had no belief in a future life and was a materialist, though he tried to be a conscientious one.

Mr. Harris related the story of how he became interested in Theosophy. He said that on one occasion, late at night, when he and two friends were going home from a club in Macon where they had been enjoying themselves, they went down a side street, and in passing were attracted by a light in a little shop-window, where they espied a book set up on an easel with a candle on each side of it, so that those who wished to examine it might read one of the open pages. The book was *The Secret Doctrine*, by H. P. Blavatsky — an unknown name to them.

Our Comrade Harris admitted that he and his friends were in a rather hilarious state and were not occupied with thoughts of a future life or of the serious problems of this life; that they were just having a jolly time, and that only a few minutes before they saw this book, they had felt that there was nothing serious enough in life to attract them to consider the possibility of a future life. But lo and behold! there on those pages of the book in the window were enunciated certain principles that caught their eyes, speaking of man's divinity, his latent possibilities, the wonderful Theosophical teachings of the immortality of the soul, of Karma and Reincarnation — or the continuous evolution of man through many schools of experience.

As I recall Mr. Harris' story, he went into the book-store with his comrades, and they purchased the book; and instead of going home, as they had intended, they went to a hotel, engaged a room, and stayed up all night reading the illuminating pages of *The Secret Doctrine*.

Iverson Harris said that that book came to him and his companions like something from an unknown friend; it was like the breath of the Spirit, a Ministering Angel. He said that the next morning his ideas of life were changed, as were those of his comrades. One of these, who was for many years an active pioneer worker here at Point Loma, has passed away. That was Walter T. Hanson. The other friend is with us here today.

Mr. Harris further said that then and there his soul was aroused by the inspiring teachings he found in that wonderful book. He said he could absolutely watch the change going on in his make-up — that the very pulsating force of life, his very blood, was changed; everything was different. He found inspiration in Nature; all Humanity became sweet and dear and true to him. He realized that man is his brother's keeper, as Madame Blavatsky insisted. Then and there he consecrated his life to higher purposes than he had heretofore deemed himself worthy of entertaining. And thenceforward he never faltered in his support of the

TRIBUTE TO IVERSON L. HARRIS

Universal Brotherhood and Theosophical Society and its three Leaders; and he worked strenuously and continuously and enthusiastically for the benefit of Humanity.

Mr. Harris said that his two companions that night changed in their thoughts and feelings as he did. And as they were all close friends and together became members of the Theosophical Society shortly after that, and did active and telling work for Theosophy from then on, we can realize the far-reaching influence of that night's reading. It was with pride that Mr. Harris used to speak of the new life he had found: how his vision had expanded and his ideas had broadened, and how life had become to him purposeful and sacred.

When I met Mr. Harris, he was a young member of the Theosophical Society, and I too was inexperienced in connexion with Theosophical activities. At that time I had not met the majority of the members throughout the world or even in America. I can remember Mr. Harris joining with others in declaring that the action I was taking to reorganize the Theosophical Society and merge it into a larger vehicle — the Universal Brotherhood,—with full protection from further personal exploitation under the new constitution, was a daring act on my part; but they heartily indorsed it, and later worked constantly for the advancement of the new Organization.

At the historical convention of the Theosophical Society in America in Chicago in 1898, when the new constitution of the Universal Brotherhood was accepted with practically unanimous support by the delegates of the Theosophical Society, Iverson Harris came to the front as chairman of the committee on this resolution. And just at a moment when the results might have been very uncertain, he brought order and enthusiasm out of possible confusion and bickering, by calling for the previous question. A great stillness followed the reading of the resolutions, and it seemed as though all Nature were hushed when Mr. Harris stepped to the front of the platform and stood there like a hero. There was something splendid even in his presence. As chairman of the committee on resolutions he conducted himself with unusual dignity and quiet enthusiasm. The inspiration came to him at the right time to say the right thing, which is, after all, the highest form of occultism. I shall never forget the historic moment when I saw Mr. Harris raise his hands and say, "I call for the previous question." It was really the salvation of the Theosophical Society; for it prevented further disintegrating discussions by the very small coterie of opposing elements. It was like a voice from the Gods. It thrilled the members; and even a few who were not disposed to adopt the resolution at first were swept off their feet by the general enthusiasm which followed the call for the previous question, so

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that there was a bare handful of malcontents, who remained in one corner defeated in their attempts to hold back the great work for which H. P. Blavatsky and William Q. Judge had labored.

From that time on, as I recall him in his splendid manhood and spiritual trust, and at all times as I have observed him working hand in hand and heart to heart with myself and the other members to advance the cause of Theosophy, I have felt that with the consecration that he and his two companions made in Macon, Georgia, on that historical night referred to, he found himself, he found his soul through the reading of that wonderful book of H. P. Blavatsky. I know that from then on he was most conscientious in the performance of even the smallest duty. He devoted his whole life from then on to a great Cause for the Upliftment of Humanity, and he cultivated more and more the spirit of justice and gentleness that all true men should possess.

It was inspiring to listen to his word-pictures derived from the study of the law — from his viewpoint that the Higher Law gives the man who adheres to it an unusual power of interpreting the common law towards the ends of justice.

Mr. Harris was always interested in the humanitarian work undertaken by his comrades and myself. His sympathies seemed to grow with the hours and the days; and there was always a charming youthful soul-touch with him, that left one better for having met him. His enthusiasm for the Râja-Yoga System, with which he was intimately identified from its foundation in 1900, was contagious.

In 1899 when I came to Point Loma to establish the Râja-Yoga School and the International Theosophical Headquarters at Point Loma, Mr. Harris came with other workers and was one of the first to greet me on my arrival. At that time Lomaland was covered with chaparral. With scarcely a tree or a flower, an intermittent and totally inadequate water-supply, it was practically a desert. The prospect of making it the beautiful nature-garden of the world that it is today seemed far away. I was appalled by the magnitude of the work that must be done before I could convince the members of the superb possibilities of this effort for building up an international center for the benefit of the world's children. When I arrived, Mr. Harris was waiting to greet me on the top of the Hill, and when I spoke to him he said, with outstretched hands, "You see, Madame Tingley, I am here ready for the task that we, as members of the Universal Brotherhood and Theosophical Society, have undertaken for the betterment of the human race. I shall hold up your hands for all time."

There never was a moment that he faltered or turned back. He always undertook his duties with a spirit of absolute fearlessness. It seemed as though his consecration, his very devotion, and his interpreta-

TRIBUTE TO IVERSON L. HARRIS

tion of Theosophy into the practical affairs of every-day life had brought added strength to himself as well as to his family, his friends here at Point Loma, and throughout the world.

The year before the Great War, Mr. Harris, with a party of about thirty Râja-Yoga Students and older members of the Universal Brotherhood and Theosophical Society, accompanied me on a trip to Europe, during which we attended the Twentieth World-Peace Congress at The Hague and conducted public meetings in the interests of Peace and Universal Brotherhood, principally in Holland and Sweden. Our first purpose was to take part in the International Theosophical Peace Congress, which I had convoked at the beautiful Island of Visingsö in Lake Vettern, Sweden. The sessions of the Congress were held for over a week, and were attended by thousands of people from all parts of Sweden, as well as delegates from many different countries. Mr. Harris was one of the principal speakers, besides being daily active in other ways helping to make that great international convention a superb success.

His power of oratory could hardly be excelled. In Sweden he spoke as a Swede. He adapted himself to the needs of the people. He realized the nation's bondage to certain religious conditions there and he spoke with the same power that I have always seen him use in defense of his friends in his own country. He acquired a knowledge of the Swedish language in a remarkably short time, and with it a deep love for Sweden's beautiful nature-life, its mythology, its antiquities, and its culture. And wherever he went — to the hut of the humblest inhabitant of Visingsö or to the palace of the King — he was always the same royal character: he was always a gentleman, a clean-minded, honorable man. And, moreover, there was something wonderfully child-like and eternally youthful about him. His sense of humor was remarkable; and yet there was always an educative thread to be found in his many amusing anecdotes.

From the moment he identified himself with the Theosophical activities, as a member of the Universal Brotherhood and Theosophical Society, he made a record that few can equal. When we sum up his whole life, and try to get at the basis of it all, we shall find that the 'Heart-Doctrine' predominated in his life. He believed in Theosophy, and he applied it to his own daily life. He preached it and verily he lived it.

The very night preceding his passing on, he with a number of the Cabinet officers and myself spent a most unusual time together in my private office. There was no outward evidence of any illness with our Comrade. He was bright and cheerful and foremost in the conversation of the evening. After a while our discussion drifted on to spiritual questions. I have seen Comrade Harris under fire in debate. I have seen him when everyone in the room was enthusiastic to the point of exaltation

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because of his edifying and inspiring words, when he spoke as though he had forgotten his age and he was getting back to the joy and beauty of trusting boyhood. But the night before last, I watched his face intently, and I knew that he had found even a higher interpretation of some of the spiritual teachings of Theosophy than he had ever had before. There was a wonderful calmness and quiet dignity in all that he said; but his enthusiasm seemed to have no limit.

When the conversation turned to the subject of intuition — the divine potential quality of the soul of man — a new light was in his eyes. Some of my Comrades here were present with me, and they know that we all felt the refreshing vigor of his mind as he analysed the question in a new way and found the answer to his questions. His face beamed with an unusual enthusiasm, when he said, "Dear Leader, I shall never, never forget what has been said to me tonight. I am going forth hereafter fully realizing that man must never leave the door of intuition closed." I said, "You mean that it helps one to span the gap between the brain-mind and the light?" Smiling and turning as he went out of the door, he said, "Yes, yes." At that moment he seemed to have taken a new lease on life. I felt that he had received added knowledge through that special effort that he had made on the line of self-evolution. As he left the room, I felt that he had verily been crowned with a great victory. There was something strikingly beautiful and new in the expression of his face and the sound of his voice; and his wonderful smile was more wonderful than ever — indeed, divinely so. He went away, and a few minutes later, in talking to a comrade, referred to the subject of intuition saying, "Remember that man should never leave the door of intuition closed, because it is a power of the soul that carries one out into the knowledge of the Divine Law."

And as my thoughts followed him, I could conceive that in the silence of his inner nature, he was making new plans for his life and his work. I felt deep down in the very depths of my heart, that something had happened, not only for the betterment of himself, but of all with whom he would hereafter come in contact; that this experience had made him a bigger man and given him a brighter, larger vision than ever before; indeed, that he was preparing for even grander efforts for the benefit of humanity.

Returning to his home that night, he arose the next day and went to our devotional service held every morning before breakfast beneath the temple of the sky in the open-air Greek Theater. This was the morning he passed away. Up to that time he had always expressed himself jokingly with regard to his own musical abilities. He had spoken of his singing as a travesty on harmony, and he had no faith that there was any possi-

TRIBUTE TO IVERSON L. HARRIS

bility of his making music with his voice. But I am told by one of his Comrades who regularly sat beside him, that on this particular morning only a few hours before he passed away, this Comrade heard Mr. Harris singing with a full rich voice, with his face aglow — singing in full confidence with the rest of the assembled comrades — so harmoniously and so well, that this Comrade stopped singing himself, in order to listen!

After this, Comrade Harris ate breakfast, went back to his home, felt a little indisposed, consulted his physician, and lay down to rest. He slept — and entered the new life — painlessly, with not a shadow on his face. Verily, he was prepared for the glorious revelations that came to him in that sacred moment of rebirth.

Now in speaking of the word 'rest,' the old orthodox idea is not acceptable to Theosophists. We believe that real rest, helpful rest, is a certain quality of activity. It seems to live and work in the harmony of things. It makes us very happy to think that a soul that has bound itself so generously to the needs of humanity and made such heroic efforts to conquer the weaknesses of his own nature, must have won unusual enlightenment along the path of self-evolution in this life, and that now he has stepped into the new, the grander and more sublime life.

I, who know of his wonderful intellectual activity and devotion to truth and love of justice, his splendid unselfish life and his love for humanity, I can see that the so-called rest is activity to him — soul-activity, soul-enlightenment. Indeed, it seems to me that this hour, just this very moment, here in the presence of his Comrades, he has brought to them a power of encouragement and uplift which will ultimately reach all humanity.

Remember we cannot see all the forces that surround human life. We know well there are more stars in the heavens than we have ever seen; there are undiscovered secrets of Nature everywhere. So it should not be difficult for us to believe that at this sacred moment the man Iverson Harris, who consecrated his life so gloriously and unselfishly to work for Humanity, has not only carried with him a benediction through the strength of his efforts to serve and to conquer, but that he has left something here that we cannot speak of — a benediction indeed. We cannot express it in words, but we can sense it in the silence. It is the touch of the Spirit — the sweet Spirit of Brotherhood.

Oh! when he used to utter such splendid ideas, with his heart so full of generous impulses, and his vocabulary and oratory so perfect, it was sweet and refreshing to listen to him! I can see him now, here in my place, telling you so many beautiful things of the new life that he has just stepped into!

Theosophists do not believe in the return of the spirits to earth, in

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the sense many people think we do; but we do believe in reincarnation; we do believe that the divine scheme of life permits man, who is the greatest and highest expression of life, to enter understandingly the great schools of experience — the halls of learning in many lives, so that ultimately he reaches a point of wonderful growth through self-directed evolution; and that when he has finished the mission of his earth-life, "he shall go no more out." Now I cannot conceive of our beloved Comrade Harris doing anything but pushing on and on. And as someone has quoted from one of my lectures here today, "I know we shall meet our beloved Harris again." That is my abiding belief, my knowledge absolutely, as it was his.

The Infinite Higher Laws hold us in their keeping. The Law of Karma is a controlling force in human life; and there is a great Central Source of all — the Supreme. And believing in all this, I know, as he knew, that somehow, somewhere, we shall all meet again. For truly, love is immortal. It cannot be crushed. It is eternal.

So I am trying to gain courage enough in my convictions to feel that I can stand the suffering that comes to me from the loss of his presence. For he has been a father and a friend, a helper and a protector to me.

The wonderful sense of justice which has permeated all his practice of the law in defense of this Institution and of his friends, is a living, breathing power; and I would say that though dead, he yet speaketh.

THE MYSTERIES OF OLD, AND PRESENT-DAY PROBLEMS

E. A. NERESHEIMER

THE last twenty years have brought an ever-increasing number of inquirers to the International Theosophical Headquarters at Point Loma, seeking for information and a deeper insight into the principles of Theosophy, the Wisdom-Religion,— in short, for an explanation of the growing perplexities of social life. The reverent attitude in which the majority of these inquirers approach their quest is an evidence of the great unrest which exists, and of how little their heart-hunger is being satisfied. Unusual problems have arisen out of the strenuous times in which we live and individual difficulties have assumed entirely new moral aspects which cannot be solved according to the old standards. Races and nations — yea, the whole of civiliza-

THE MYSTERIES OF OLD

tion — are involved in seemingly inextricable confusion for want of a true anchorage — a sound, practical philosophy of life.

All manner of reforms have marshaled their respective panaceas before an eager public during these many hundred years, without success. Science, in spite of its glowing promises, has failed to satisfy the spiritual aspirations of the human heart, while the creeds and *isms*, instead of uniting mankind have been but added causes of separation. Many secret societies which have labored assiduously to promote the idea of Brotherhood, have also failed to make any permanent impression on the world, because the brotherhood which they fostered was limited to those in their own immediate ranks. All these efforts have failed for lack of knowledge, for lack of understanding that there is a scientific and hence satisfactory basis of ethics — and that this knowledge and understanding are alone to be found in the archaic teachings of the Wisdom-Religion and its symbology. Neither perfection in ritual, nor any form of faith, is sufficient without knowledge of fundamental principles, especially in an age such as this in which a general awakening of the intellect is taking place.

Though the grand truths of the Mysteries, preserved in the ancient symbology, are found to underlie much of the ritual and ceremony of certain secret societies, the latter have, like the churches, and like science, philosophy, and politics, become so infected with the destructive materialistic tendencies of the leaders of thought of the past century, that these underlying sublime truths have become all but lost in meaningless formalism. The great secrets of nature, and especially those relating to man, cannot be divulged promiscuously or for the mere asking, or to the worshipers of form — they can be had only as the result of diligent search, humility, faith in one's own Divinity, and by doing service in the great Cause of Human Advancement. The last named, especially, is the basis on which depends individual progress. True progress of the individual both follows upon, and manifests itself infallibly in, increased capacity for service on the part of the one who thus works in harmony with the Universal Plan of Evolution.

There are in man certain natural powers, almost infinite in potency, by which he is capable of apprehending the sublimest truths of existence, and these powers can be developed to the highest degree. The Wisdom-Religion — most ancient of sciences, now called the Secret Doctrine, — was the basis of and is identical with the philosophy professed and practised by the initiates and exalted beings of every age and country. In ancient times the initiates alone were aware of its existence and importance. This Secret Wisdom was the basis of the Mysteries, as well as of every ancient and modern religion. Its philosophy and moral code are so pro-

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found and ennobling, so practical and applicable to daily life that, once known, they are seen to be truly indispensable to human progress. The keenest minds of all times have reflected upon its sanctity and have ever surrounded the imparting of its profound teachings with the most exacting forms and restrictions. None but pledged neophytes who had been through a long preliminary training, and had shown themselves worthy, were permitted to receive instruction in them, because in the possession of the unpurified and profane, the knowledge of these teachings might easily lead to the perilous danger of misuse.

There have always been many degrees of disciples and students, and finally an outer court for the public — the latter being permitted to witness performances of such rites, ceremonies, and dramatic presentations in which those teachings were imparted in pure but exoteric and popular forms, applicable to their understanding and needs, but without divulging any of the secret knowledge leading to transcendental powers. The Hierophants, Adepts, and Teachers were the purest and best of men, learned in the arts and sciences, in music, chemistry, physics, medicine and every branch of science, and above all in the science and art of right living. The teaching of the manifold constitution of man was one of the esoteric, as well as practical, doctrines taught. Likewise also that other great teaching, now more freely and openly discussed in the writings of H. P. Blavatsky, concerning the constitution of the Cosmos, man, creatures, and atoms, the nature of all being essentially one and the same, *i. e.*, cosmos conceived of as the macrocosm, and man, the replica, as the microcosm. An unerring analogy runs through all the intermediate stages. Both cosmos and man are of divine origin, and an analogous progressive development is the destiny of both.

A few references will show what ideas some of the great sages known to history held in respect to the Mysteries.

Clemens Alexandrinus, who had himself been initiated into the Eleusian Mysteries, has declared that the doctrines taught therein contained the end of all human knowledge.

Plato says:

“Being initiated into the Mysteries, we are freed from the molestations of evils which otherwise await us in a future period of time (in other lives on earth). We become spectators of entire, simple, immovable, and blessed visions, resident in pure light.”

Proclus states:

“In all the initiations and Mysteries, the Gods exhibit many forms of themselves, and appear in a variety of shapes, and sometimes indeed a formless light of themselves is held forth to the view,—sometimes the light is according to the human form, and sometimes it proceeds into a different shape.”

History and tradition record that in the earliest times, when men

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gathered together for mutual improvement, there was not a tribe, people, or nation but believed in Universal Deity, and in the immortality of the Spirit. They formed secret circles, for the purpose of study and giving instruction, of interchanging ideas on the veiled mysteries of their respective scriptures, and of endeavoring to interpret, in their own way, the traditions and ancient symbolism which had been handed down to them through the ages. Thus also in our time numerous fraternities and secret societies, which have been ostensibly formed for the same purposes, reflect the immutable laws governing human evolutionary progress.

Looking back over long vistas of our historical period, it must be owned that an overpowering wave of materialism has gradually spread its deadly shadows over the globe. Under its sway dogmatism has supplanted religion; the power of truth and of innate devotion has been weakened; politics has become mostly an organized system of exploitation of the respective constituents and peoples; while science, the youngest aspirant for self-appointed leadership, has outstripped the other unsafe pilots of poor humanity, by arrogantly denying man's divine birthright, and ultimate perfectibility.

In consequence, the knowledge of man's place in the Great Plan, and of his ultimate relationship with the Cosmos, has been dimmed and overlaid with uncertainty. Individuals, nations, peoples, regard themselves as entirely separate, one from another. Ideals, though loudly proclaimed, have no longer any force; the sacredness of human life is esteemed but lightly, and personal interests are supremely paramount. When men do not weep, they shout boastfully: "Life is short, let us eat, drink, and be merry — we shall dominate whomsoever we can, no matter who suffers!"

Every man and woman is a valuable asset in the great economy, but they do not know it, consequently they can easily be imposed upon; however, not for such mockeries was humanity endowed with divine qualities. It is decreed differently in the great universal plan. Man's higher nature will eventually be his redeemer. Liberation is his destiny, but it must be attained by self-devised efforts, crowned by wisdom which is inseparable from ethics. The reform of the race must come through that of the individual first. The truth of Universal Coherence cannot be known or perceived in its all-embracing correlation, nor will man know his worth or place in nature, until the obtrusive personality is disciplined.

Where do we stand now? Whither are we going? These are the supremely burning questions which must be solved, and solved by complete understanding of man's constitution, origin, development, and destiny.

Where shall we find the Way, the Path, the Teacher?

H. P. Blavatsky and her successor W. Q. Judge have amply shown us

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the inestimable treasures which are contained in the Secret Wisdom-Religion, the epitome of the learning of the ages, — known as the Secret Doctrine. These truths, so essential to the further evolution of mankind, are the same as those which underlie the teachings of Theosophy, and in reality are also those of the sacred ancient Mysteries which for long periods of time have been so strenuously withheld.

The time has now come for the Outer Court to be opened, in obedience to the pressure of the throng of inquirers who daily come entreating the Leader of the Theosophical Movement, Katherine Tingley, at the Headquarters of the International Center, at Point Loma, California, to unbolt the portals of the sanctuary.

That there is a spiritual solvent both for the ills of the world and of human nature, is universally recognised. It may be that this solvent is still concealed in the Sacred Mysteries which have never yet been revealed in the 'Outer Court' of public cognition, but certain it is that those who would enter the sanctuary must have a balance of the physical, mental, moral, and spiritual faculties in themselves, before they can pass through the gates of self-mastery, leading to self-knowledge.

More than a generation ago Katherine Tingley insisted that, in order to achieve the ultimate regeneration of the human race, attention must first be given to our children and our youth in an entirely new way. In early infancy, children must be started aright, and care must be taken to keep wrong impressions from their plastic minds. The basis of their education should be the essential divinity of man, and the necessity for transmuting everything in his nature which is not divine. Character-building should be the principal aim. To do this the individual will must be developed, as on its initiative depends the perfect balancing of the faculties.

Courageously proceeding along these lines, that fearless, 'well-qualified' Teacher, Katherine Tingley, founded the Râja-Yoga schools, where under her guidance a staff of assistant-teachers have been trained. After considerable sifting of unqualified aspirants, there has emerged a band of worthy, unsalaried co-workers and devotees, working unselfishly for humanity.

The magnificent results which have been obtained during these last twenty years, in bringing out unsuspected beautiful qualities in some of the children who entered the school while suffering from sadly overlaid hereditary disadvantages, is almost unbelievable. This shows conclusively that the results — though almost magical — are practical achievements, inasmuch as it proves that faculties can be brought out that would have been doomed to remain latent if not encouraged and developed in exactly such circumstances and environment as the Râja-Yoga System

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provides: — and by which many a parent's heart has been made to rejoice beyond measure. At the Theosophical Center, under the guidance of the revered Leader and Teacher, Katherine Tingley, many new features for young and old have grown out of the student-life, which are connected with the once closely veiled secrets of the spiritual powers latent in man, and thus are of vital importance as examples for the coming generations.

Hence, the Spiritual Solvent does exist, and to the extent of these achievements, unequivocally demonstrated, the Ancient Sacred Mysteries stand revealed. The unfoldment of whatever else still remains hidden will depend upon the momentum of the response which the public gives to this Great Effort. Wisdom is only occult to those who do not know it; but it is man's privilege,— every man's privilege — to find the path for himself, progressing from degree to degree, up to the very "Gates of Gold." His passport is Knowledge, indissolubly coupled with Morality.

THE OCCULTISM OF LITTLE THINGS

T. HENRY, M. A.

"Very slight words and deeds may have sacramental efficacy if we cast our self-love behind us in order to say or do them."— *George Eliot*

"A man cannot touch his neighbor's heart with anything less than his own."
— *George Macdonald*

"Don't refuse to do anything because you can't do everything."

THESE three quotations have been brought together because they converge in one point. That point is the value of little things.

We say 'little things,' because that is how they are usually regarded; but a fuller view reverses the order of affairs, making great the apparently small, and diminishing the apparently great.

Occultism is a much abused word, apt to suggest things uncanny and pretentious; but its real meaning is the true science of life, and it is occult or hidden because it does not lie on the surface and is obscured from our minds by the fact that we are looking elsewhere. The characteristic of occultism is often said to be simplicity; in which respect it resembles a little child, whose simplicity may put learning to shame and abash pride. Occultism teaches the value of so-called little things. It is the knowledge of how to deal with the immediate circumstance. For it is in the immediate circumstance that our opportunities lie; it is here that

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the will comes into conflict with the obstacle; it is on this field that we either lose or win.

Men are prone to evade the immediate circumstance and to cast their eyes in regret on the dim past, or in anticipation on the visionary future. Yet there was a time when the past was before their feet, and they evaded its opportunity; there will be a time when the future comes before them, and in their folly they may evade it and cast their eyes forward again to a distant vision.

We tell ourselves that we evade the immediate circumstance because it is trivial, but our real reason is because it is difficult. Yet we thirst for knowledge, for progress, for opportunity, for a test of our courage. The real student of occultism is the man who has sense enough to master this profoundly simple truth, that his work lies immediately before his feet, that his sphere of action is the here and the now.

You will see people vainly striving to achieve something, yet missing obvious chances by failing to deal with some obstacle that is continually present before them, yet is never conquered. And if you greatly dare to point it out to them, you will make them angry. And therein they lose another chance, because, listening to the voice of personal pride, they summon the whole armory of sophistical argument to save self-love and prove that they are not wrong; when it would have been a magnificent chance to elbow out self-love and listen to friendly words. And if you are not convinced enough to elbow out your own self-love, you will find yourself also missing opportunities.

A certain man dreamt that, as he walked, he saw a snake in his path. He did not kill it but went around it. Again he saw it before him, and again he evaded it. And so on until he finally saw that he would have to kill it. A parable.

Perhaps we would like to have teaching in occultism. Perhaps teaching is ready and waiting for us. Perhaps it is only waiting till we can surmount some trivial obstacle in the most trivial place in our trivial daily life. Perhaps one day we shall become sick enough to realize what is wanted of us; we shall surmount that obstacle; and then a little trapdoor will open in the roof of our mind and let in a little ray of light. A new stretch of the Path will be visible before our glad feet. "Friend, mount a step higher!"

Such a thought may speak chidingly to the delinquent, but to the sincere it breathes a message of more than hope. It may strike off at one blow those fetters of self-depreciation that have been clogging our usefulness. "Of what use can I be?" we may have asked. But in this new light we see that one man's place is as good as another's, so far as opportunity

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goes, and that all he has to do is to act wherever he is and bring his will and his intuition to bear on whatever circumstances confront him.

Theosophy has said to us: "There shines the light, and here before you lies the path to it." And all teachers of the truth have said the same; for what else could they say? The horse has been led to the water, but he must do the drinking himself. And so the man who is really in earnest about wisdom and attainment will labor in his own field and set to work on the obstacles immediately before him.

Theosophy is practical. This has often been, and often is, said; and here is what it means.

The quotations above speak of the power of the Heart, and this brings another message of comfort to the sincere worker. He may have been thinking it was necessary to go forth and speak or write and move multitudes. He may have thought his own poor wits could not achieve anything. He may envy the one who shines more in such wits; not knowing that the latter may be envying him for something else. But we all have a heart, a power which is infinite like a flame, and burns brightest in the lowliest places. And this heart is a real power. A person with a heart might spread more light around him than the most active and gifted lecturer endowed with the gifts of the head. His mere voice — nay, his mere silent presence — might kindle something in other hearts, just as from one candle an infinite number can be lighted.

So occultism concerns the use of this power of the heart; a very different thing from the so-called occultism that hankers after psychic powers. Psychic powers are neither better nor worse than other powers; all depends on whether they can help us or not in our search for wisdom, in our desire to find our proper place as one of the helpers of our human kind. What the world wants now is spiritual powers, the powers of the heart, the powers that come from sincerity and from the determination to overthrow the great enemy, self-love. Psychic powers would add new terrors to an already long list. Neither psychic powers nor poison-gas will cure our present ills.

There are many people living in many places, to whom these words may come; and they may perhaps be saying that they are not so fortunate as other people, and that some day perhaps they may find time to come to Lomaland or to devote themselves to study, or one thing or another. But they have the will and the light within them, and the raw material of circumstance around them; and what more is needed for the great work? Is there no obstacle in their own character yet remaining to be tackled? Are they so far forward that no step in advance remains for them to take? Let them use the opportunities they have, and then they will be ready for other opportunities. What we call fate is often

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only the path we have marked out for ourselves and in which we keep ourselves bound.

H. P. Blavatsky, the Renovator of Theosophy, was one who dared much in order to import light, hope, and encouragement into the world. She gathered a band of pupils around her. She has not set us free from toil and trouble, for these are incidental to life, and such as every warrior and every toiler will naturally bring upon himself by his efforts; but she did impart to them an inward resource that never was known to fail the honest and sincere. And this inward resource is of such a nature that it inspires its possessor with the feeling that he must do his best to pass it on.

She showed man the next step in his evolution. She has made us aware of the existence of a stupendous monument of ancient wisdom and knowledge, that has been preserved by its faithful guardians; and she has written it down in her books, so that the evidence for its reality and its value is open before the eyes of all who care to read. What a new birth it was for us when this vast new chapter in human life was first opened out to us! With what faith in the possibilities of our own human nature did it fill us! Then indeed we were reborn. And this is Theosophy. Its smallest teachings are sufficient to start anyone on the road that will lead him to the only true knowledge — self-knowledge. H. P. Blavatsky is one of the great Liberators — a Liberator of the human soul.

And she came to teach occultism. And occultism is the science of life. It teaches us that the apparently small things are our great opportunities, our privileges, our duties. It explains to us that the intellect of man is not a master but a servant — one of the ministers of the inner Self. It shows how there is a truer wisdom than that of the head — the wisdom of the Heart. For the Heart is not a mere organ of sentiment but the center of a surer knowledge, a knowledge that makes for harmony in the world. Let us remember then that our slightest deeds have sacramental value when they proceed from a pure and loyal heart, and that sincerity is all that is required to open up to us a path that leads to the heart's desire.



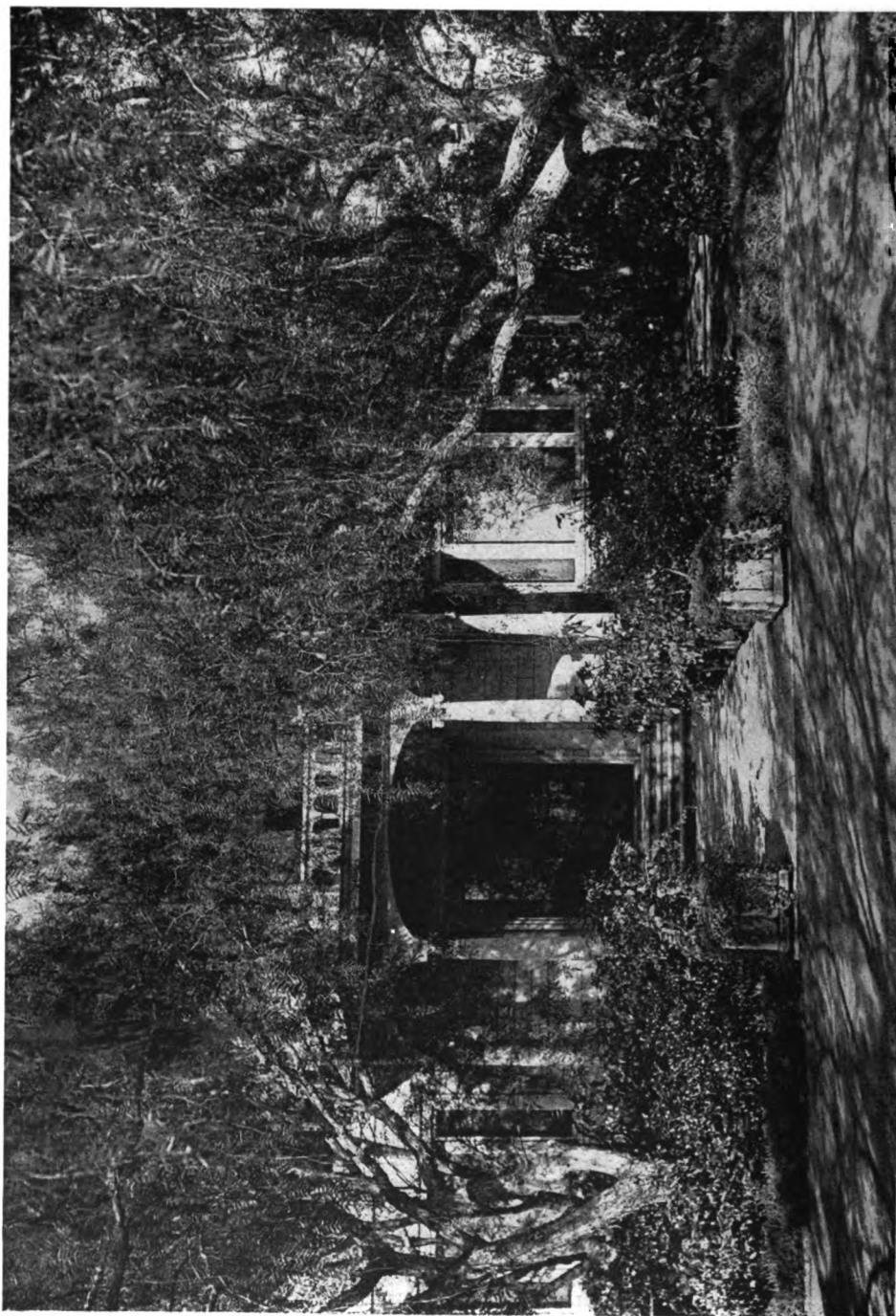
“ON the day when Theosophy will have accomplished its most holy and most important mission,— *namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives* — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.”

— H. P. Blavatsky



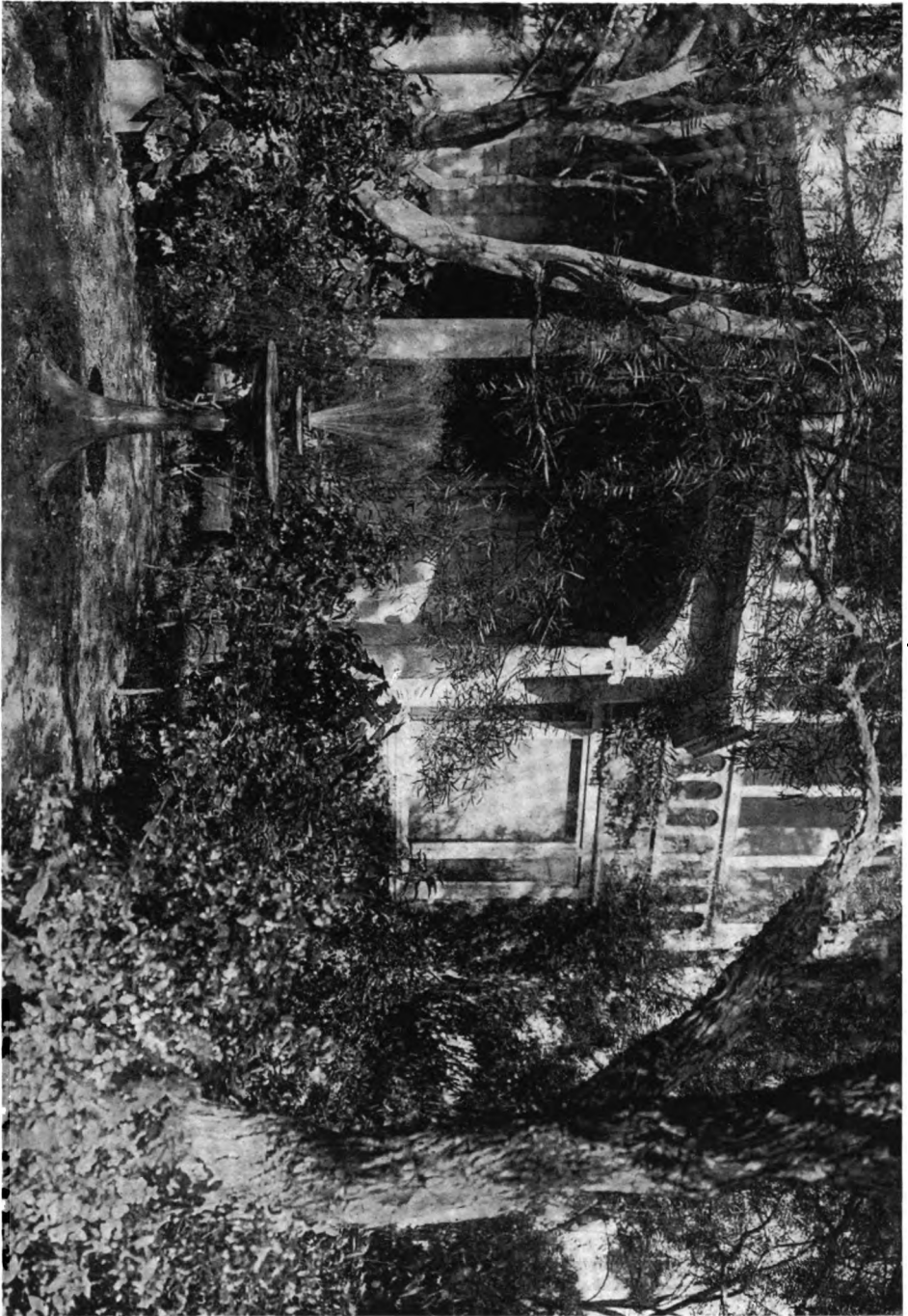
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**ENTRANCE TO 'WACHERE CREST', KATHERINE TINGLEY'S
LOMALAND HOME**



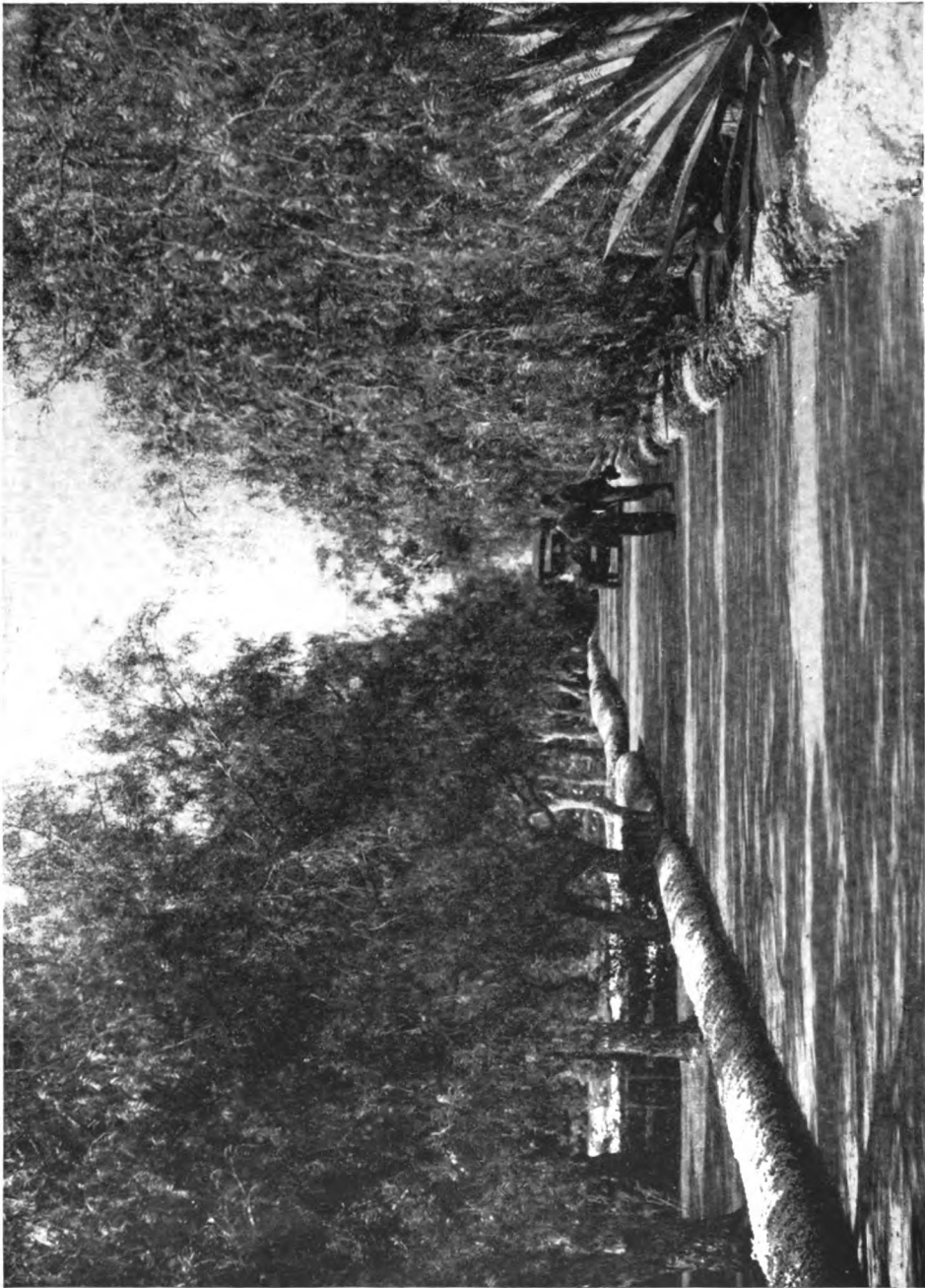
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ANOTHER VIEW OF ENTRANCE, KATHERINE TINGLEY'S HOME, PEPPER AVENUE, LOMALAND



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A TANGLE OF PEPPER-TREES AND BEGONIAS IN THE GARDEN, KATHERINE TINGLEY'S HOME



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PEPPER AVENUE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE VOICE OF CONSCIENCE

H. T. EDGE, M. A.

THE still small voice of conscience is defined by H. P. Blavatsky as the voice of our Ego: see *The Key to Theosophy*, chapter xii, 'On Charity.' This gives a definite meaning to the idea of conscience. Skeptics not believing in any ego beyond the selfish ego, have tried to define conscience as a form of self-interest. Of course it is possible that a person may set aside some lesser interest for the purpose of gratifying one that seems to him to be greater; and in doing so he may delude himself with the idea that he is following conscience when he is really following self-interest under a fairer guise. This is always possible, and lends some color to the argument of the said skeptic. Nevertheless human nature shows some motives that cannot be explained by self-interest. Death itself is chosen in obedience to some such motive.

How too are we to explain remorse felt for some wrong done to another? Long years have rolled and that other is dead: what interest could the personal self have in recalling the matter and grieving over it? No; it is because we are conscious of a sense that goes beyond the personality, whose life-force is not desire but sympathy, and which makes us wish to mortify the personality, if by so doing we could adjust the wrong. It is because we are aware of the existence in us of a higher law and a higher life than that of the personality and its desires. It is because we have a higher pattern by which to compare our behavior, and by contrast with which our selfishness appears ugly and hateful. This higher sense manifests itself both as idea and feeling; it is an intuition of truth or a ray of genuine love — sympathy. It is the presence of a deeper fount of life making itself felt; and it makes the fires of desire look like red nasturtiums among roses.

It is possibly such a meaning that the ancients attached to Aphrodite and similar deities in days before those deities were degraded in their significance. It is possible that a man inspired and lit up by the afflatus from some higher power thus symbolized would indeed glow with a serene and noble enthusiasm and take wings like Pegasus. Yet let us not forget the story of Icarus, falling to his death through a premature and unprepared attempt to reach the sun.

All the lower forces in man are studied by biology and that recent and much vaunted science called psychology, which analyses us into impulses and complexes. But the morbid anatomy of human nature is a comparatively unimportant specialization. The interesting and vital feature

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in human nature is the way in which the higher and lower incentives interact in the determination of conduct.

Man is endowed with the power of conscious growth, and in his growth he tends towards a sublime pattern, often spoken of as that of the divine image; for religion teaches that man was made in the image of deity and also that deity has provided an incarnate example for man to follow. Biology seeks to prove that the human mind was evolved by stages from the lowliest forms of animal mind; and very likely the human mind contains elements that have been derived in some such way. But it is not these elements that make the distinctive character of man. In so far as man is an animal, it may be appropriate to trace his kinship with the animals and to frame theories of his possible past biological history and zoological genealogy along those lines. But in so far as man is far more than the animals; in so far as he is man; then we cannot define man as such in terms of those elements which he holds in common with the animals. Thus a large and the most important field is left vacant by biology and psychology. These studies tell us nothing as to the origin and affinities of that divine pattern which man follows and which makes him what he is.

It is thus that unprejudiced research can find no facts in the records of history and archaeology which would lead one to suppose that man has changed in type, except for minor fluctuations, for an enormous period in the past. The evolution of the man's self-consciousness has been on entirely different lines from that of his body and its animal instincts; and man is the resultant of two lines of evolution which converge in him. It is this that causes the perpetual struggle in him. The voice of conscience is the voice of his higher nature, making itself felt above the din of his selfish desires. It brings remorse even to hardened natures that have been carried for a time far away from the true line of man's progress.

Thus man in following the voice of conscience is but striving to fulfil the laws of his own nature. Science, in its laudable endeavors to establish law and order in our comprehension of nature, and to find sanctions for everything, has restricted itself too closely to the lower side of nature; and thus the lower instincts of man have been to some extent exalted and deified, while a consideration of the higher forces in human nature is excluded from the scientific program. Thus, if the man of science has any religion or faith that comprehends these higher interests, it is quite apart from his science; and indeed he often feels it expedient to try and 'reconcile' religion with science, as though they were natural enemies.

Theosophy aims to show that the reign of law and order extends to matters of soul and conscience, and that the epithet 'exact,' so proudly used by scientific people, is not confined to physical science alone. And

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we must remember that even physical science is not so very exact after all. It would puzzle a biologist to point to the precise source of our instincts and propensities, for he could scarcely carry us further than the mysterious 'attractions' and 'affinities' in the atoms; and can these be said to be any more tangible than the higher Ego? Of the reality of such a higher Ego within us, we at least can have definite experience, for it is open to anyone to study and analyse the contents and phenomena of his own consciousness. But what can we know of affinity and attraction in themselves? Looked at physically and objectively, they reveal merely their effects; in themselves they are not physical at all, but psychic facts, such as we apprehend in our own minds under the guise of desires and appetites.

Theosophy aims to arouse in each man the conviction of the reality of his higher nature and to induce him to make it the law of his life. Then in place of the low ideals, the narrow prospects — wealth, ease, position — or the want of any definite ideal at all, men will set before themselves broader and higher ideals of attainment and of conduct. The knowledge of Reincarnation and Karma, ever growing more and more to the force of conviction, as the student studies life in the light of these truths, will furnish enlarged scope for the new philosophy. Each man will learn to regard himself, not as a mere biological unit, but as a spiritual unit, a focus of the universal spiritual life. And, if these things seem vague at first sight, that is only because they are new to our experience; and faith will be rewarded by knowledge if we will but study ourselves and examine things in general by the light of Theosophy.

ON THOUGHT-FORMS AND SAFEGUARDS

KENNETH MORRIS

HERE are two countries, by no means too near together on the map: to avoid all offense let us call them — well, simply, X and Y. X is a Great Power, with plenty of army, navy, police, Bible societies, and industrialism; Y is a 'Sick Man' among the nations; with an army, perhaps — mostly unpaid,— but without those other appurtenances of modern civilization: a country you bully, whose backwardness you deplore, to which you send missionaries, and so on. There is much likeness between the two, and much difference. In both you find humanity: men of good will and men of bad will; many hearts full of human kindness, and many minds intent only on selfish

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ends. I would not say that necessarily, and in the long run, one was better than the other: we have only the present and the past to judge by, and commonly ignore the past (unless it is our own past); and in a thousand years' time, Y may show himself a better man than X ever was. The point is unimportant, in any case. But there is a vast difference between them, and it lies in this: in X there is cohesion; in Y there is not. The one is awake and conscious, a living entity; the other is not. It is the difference, to some extent, between a living and a dead body: the cells that compose the former are under the government of a central co-ordinating consciousness; they are organized, and obey a common impulse; — whereas in the latter they do not. Or it is the difference between a sane and an insane mind: the one is responsible, the other not; in the one there is order,— or if the order is lacking, some moral fault accounts for it; in the other there is merely confusion. Our laws take cognisance of this difference: they punish the sane man for his offenses; but provide for the idiot not punishment but restraint.

As a matter of fact these two conditions alternate with every civilizable people: Y, some centuries ago, was a responsible entity; X, in the Middle Ages, was as chaotic and irresponsible, as devoid of cohesion, as Y is now. — Well; to be perfectly explicit, you will see that X may stand for most of the countries of Europe or for America; Y, for Turkey, Persia, China, or countries like that.

Among such sleeping peoples there is, we will say, some great crime done, such as a massacre. Nobody, except the actual organizers and perpetrators, feels the least responsibility; it does not come home to the rest in any way. Their armies are defeated in the field; nobody, except those actually defeated, is concerned much; it does not touch the pride or wake the shame of the populace at large: *they* have not been defeated, but only the sultan's or the emperor's troops. Invaders come ravaging the land: those feel it who suffer in their own persons or property. All these conditions you should have found in any country in Medieval Christendom; perhaps even more than in the unawakened Asiatic countries of today. But at a certain time a change came on the peoples of Europe: they woke; they began to progress, to crystallize into nations; to pass from the Y into the X condition; civilization was dawning. By degrees, as the process went forward, England, France, Spain, Holland, and the rest were born; it was no longer that a king suffered defeat or was victorious, but a people; and all orders felt it keenly. If a national crime was committed, the people as a whole were concerned: they might condone or condemn it, but felt they were involved. We may take it that these are universal symptoms: with the growth of a civilization grows inevitably this feeling of collective responsibility, collective being.

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Men become increasingly conscious of the existence of 'society' or the 'body politic' as an entity in itself,— as it were, a Soul, of which each individual soul is a part. As society cannot exist if men have complete license to express their lower natures, they frame laws against such things as murder and theft; which laws are merely the outward visible sign of an inner feeling, ever growing as the civilization grows, that such actions are offenses. Generation by generation goes on increasingly considering them so; and the laws go on gaining force and sanction. Laws have very little force in a decivilized country, because people have lost the sense of the unity of society: the man who has killed his enemy considers that he has gained a point, and the rest feel that he has offended against the man killed perhaps, but not against society or themselves. Laws, again, have less force in a new civilization than in an old and well-established one; because the new civilization has not the backing of many generations that have increasingly instinctively looked on crime as detestable because a sin against the body politic.

This shows that the mere paraphernalia of the legal and police systems are not the main protection of the citizen, but only the outward sign thereof. The reality is the strength of the public feeling that killing, thieving, and the rest are wrong. Your chief shield against the man who hates you is the enormous weight of the consensus of human opinion that murder is shocking and dreadful. Very few are undeterred by it. The Afghan reacts at once to insult or injury by killing the offender. The Englishman does not: even if he has no particular conscience of his own, there is something in the air that holds him back; something more potent than all the police systems in the world,— and from which his own police system draws its potency. It is an invisible hedge about the life of every man.

Now then, note the beauty of war. Your X, your civilized country, goes to it inflamed and thrilled "by what is sometimes miscalled" patriotism. The consensus of opinion flows out of the old channel,— that of abhorrence of taking life,— into an entirely new and opposite one. It informs the thought that killing men is not wrong, not to be dreaded or shunned, but the first duty of the young manhood of the nation. Taking by force or fraud what does not belong to you — enemy property — becomes a 'duty.' The government finds it a 'duty' to lie heavily: both in representing all actions of the enemy as utterly vile, and in concealing defeats and making them appear to have been victories. The whole moral law goes into abeyance; a moratorium is established on all ethical considerations. The unseen influence, the great thought-form, that kept society in being as an organized thing, is disturbed, shaken, smashed. The sense of right and wrong is depolarized. Then, when peace has

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returned, we wonder that there are epidemics of crime. As if there could be anything else!

Let there but be enough of this smashing process, and the fabric is smashed. It takes law, order, co-operation,—men working together as parts of a whole,—to get a book printed or a telephone working or a railroad made. Break down the moral code, the sense that, in the last resort, Brotherhood—of some sort, after some fashion,—is the sole basis on which civilized life or society can rest;—and no government, no legal and police systems, no printing-press—nothing outside the mind of man,—can avail to keep civilization in being. All such things would cease to operate, and presently be forgotten. Why do countries find it difficult to get back to productive work after a great war? Simply because the idea or thought-form on which civilization is based has been corroded and expunged by the anti-social thought that war generates.

Civilization, then, depends entirely on inner things: which you may call sentiments, but had much better call perception of the laws that govern being. So real progress would consist in the deepening and strengthening of this perception. Murders are done, in spite of the common feeling that murder is wrong. Every killing, whether a murder technically so called, or done on the battlefield, or on the scaffold, weakens the common feeling and the efficacy of the safeguard; just as every giving way to an evil tendency weakens the power of resistance in the individual. But the safeguard might be made absolute; and here Jesus points the path of progress: "Whosoever hateth . . . hath already committed murder in his heart." If as many people as now feel that murder is an abomination, felt as strongly that hatred is as bad as murder, human life would be safe. Hatred would be as rare as murder is now; and murder would be as the dodo and the pterodactyl and the snows of yesteryear. War, like Hans Breitmann's barty, would be "lost in the *ewigkeit*."

THEOSOPHY TRUE AND FALSE

H. TRAVERS, M. A.

 IN an article in the *Hibbert Journal* for April occurs the following:

"The bad odor rightly attributed to 'Occultism,' or 'Spiritism,' or 'Theosophy,' or 'Gnosticism,' . . . or any other of the thousand superstitions and quakeries that at all times have deluded men."

Yet this number of the *Hibbert Journal* contains several articles which show in an unmistakable way the powerful and widespread influence

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for good which real Theosophy has exercised on the thoughts of men.

It will be noticed that the writer puts each of the titles which he uses in quotation-marks. Hence it is permissible to make a distinction between the things so designated and the things designated by the same titles without quotation-marks. Such a distinction has often been made by Theosophists in the case of Theosophy and Occultism. Theosophy in quotation-marks is used to denote one or more of the innumerable cults, fads, crazes, quackeries, or superstitions, which have been set in motion by the energy of Theosophy operating in a very imperfect world; much as a beam of sunlight may raise miasmatic vapors in a stuffy room, or sundry fungoid and parasitic growths may flourish awhile on the vital juices of a genuine plant.

We find no fault with the writer for stigmatizing this kind of 'Theosophy' as he does, or for including it among a list of superstitious crazes. One is sufficiently acquainted with its vagaries and extravagances. But we must insist on emphasizing the distinction, wide as the poles, between the genuine and the imitations. Fortunately, the great number of these imitations, and their extravagance, mitigates the harm which Theosophy incurs from them. The gulf between the true and the false widens continually. True Theosophy, kept absolutely free from any kind of degeneration or truckling, throws into strong contrast everything else that borrows its name or seeks to make capital out of any of its teachings.

The processes of evolution in the present age are rapid in the extreme. One has only to take up a book-list of 'occult' publications — and it is not difficult to find one — in order to see what a vogue this craze has in the public mind. The business is thriving and must be lucrative. The people seem infatuated with the subject in all its phases — 'occultism,' psychism, astrology, crystal-gazing, auras, spooks, table-rapping, and the whole catalog.

In all this chaos we recognise a familiar spectacle: a genuine hunger and need perverted, turned into unworthy channels. It is one of the effects inevitably produced when an attempt is made to assist the world by bringing to it the teachings of wisdom. Enough people are gathered and held together to form a stable nucleus for the preservation, practice, and promulgation of those teachings. This is the Universal Brotherhood and Theosophical Society. But the leaven, working in the soggy mass, also generates strange uncanny growths, as the unregenerate nature of man in the mass seizes upon the teachings and tries to turn them into ministers to its desires and follies.

Theosophy was described by H. P. Blavatsky as the most serious movement of the age; and this is surely a touchstone to distinguish it from anything that trades on its name or credit. Never was the world

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in greater need of serious help; but of what earthly use are the psychic crazes likely to be to it? At best they can but serve to minister to folly and to satisfy the craving for excitement and diversion. But they can also accomplish much harm in developing the neurotic unstable tendencies in human nature.

Many of the people who are attracted by these crazes are at first unaware that such a thing as genuine Theosophy exists, and they are very glad when they discover genuine Theosophy; for therein they find what they have been seeking and have failed to find in the crazes. But there are others whose desires are rather for the mental excitement which pseudo-Theosophy and 'occultism' provide than for the serious work which Theosophy itself entails.

H. P. Blavatsky and W. Q. Judge foresaw the dangers that would arise from attempts to utilize the Theosophical teachings for the satisfaction of mere curiosity and personal ambition; and we can find among their writings many references to the subject. The distinction between Occultism and what is miscalled 'occultism' is sufficiently well defined. Occultism is the science which teaches true wisdom and self-mastery; and these can be attained only by subduing the force of personal desires and delusions in ourselves. Hence the program of unselfish and useful work for a great cause, provided by Theosophy, enables a student to accomplish his own real development while doing his duty as a member of the body. If occult powers are sought for any personal motive, the result is to feed and strengthen the lower nature, thus raising up great obstacles in the path of our right and normal evolution. An earnest student of Theosophy seeks to overcome the obstacles raised by his personal desires and delusions, and does not wish to incur the responsibility of having occult powers before he finds himself fit and able to use them.

The consequences of any departure from this policy, which is founded on wisdom and experience, are evident when we observe the extremes of folly to which people run in pursuit of 'psychism' and such crazes. The aim of Theosophy being to establish a body of workers for the cause of useful knowledge, and thus to promote the true welfare of the human race, it follows that the members cannot waste their time in vain pursuits. Thus Theosophy is in truth the most serious movement of the age, and has nothing in common with the crazes stigmatized by the writer we have quoted. This distinction cannot be too clearly made.

CONSCIENCE

R. MACHELL



WE are all familiar with the 'Voice of Conscience' as a form of speech, and there are probably many to whom that form of words expresses a very definite experience, although the voice alluded to is not a voice at all, in any ordinary sense.

All respectable people profess a certain reverence for the promptings of this inaudible voice; and those who are of a religious disposition look upon it as at least an echo of the divine, if not itself the voice of the Supreme. But materialists declare that it is the illusion produced by education, which has stamped a certain mold upon the plastic substance of the mind, creating in that mind a definite code of honor or morality by which all experience is tested automatically. Others assert that conscience is but the reflection of the 'mob consciousness,' the popularly accepted fashion of society, the public opinion, or whatever term you choose by which to designate the common mind of any group of people, any community or nation.

I suppose the majority of ordinary men and women do not doubt that their conscience is their own, that it is the judge of their lives, concerned alone with questions of right and wrong, unbiased by considerations of self-interest, of fear or anger, or any passion; wise, inflexible, impeccable, in fact infallible, but devoid of power to compel attention or to enforce its judgment; it can but warn, or prompt, or comfort, or reproach: and it may be ignored entirely, but not silenced.

But *is conscience infallible?* Let me say at once that I use the word infallible here in its more ordinary sense of relative surety, or of reasonable reliability. Absolute infallibility is unthinkable, as the most authoritative utterance is capable of innumerable interpretations; and until interpreted, or made intelligible to the mind, it is not a message in the true sense of a communication.

It might be better perhaps to inquire: "Is conscience authoritative in its guidance?" This immediately raises the question, "What is meant by conscience?" I suppose it is generally understood to be the voice of an inward monitor who is supposed to have a deeper wisdom, or a clearer vision, or more decided opinions than the personal mind can supply.

The ordinary person seems to take it for granted that this inward monitor is other than the self, for the self listens to the advice of conscience and decides to accept or to reject the message. In the same way the ordinary person, who has not entirely repudiated his own soul, still

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looks upon it as an appanage, a kind of hanger-on, or at best a guardian-spirit that is certainly not the self. And such persons are much exercised to decide what is the origin of conscience and what is the source of its authority, for authority of a kind it certainly has, whether it be from the soul of man, the soul of the universe, or from custom and public opinion, or even as some suggest from mere self-interest, self-protection, or self-aggrandisement. It is probable that many of these who doubt the existence of soul are really doing homage to the soul of their nation or tribe when they recognise the voice of conscience as authoritative.

The more one meditates upon this subject the more one realizes that the word conscience covers the most widely differing states of consciousness. At one pole we have the artificial conscience, that morbid monitor that "doth make cowards of us all," by its eternal prohibitions, its warnings and reproaches. And at the other pole there is the challenger who calls to the timorous soul to go forward to the light in fearless faith, content to see the next step when it is there, and not before; content to fall, content to fail if need be, knowing that such falls and failures are but incidents in the great pilgrimage, experiences that make possible the final triumph: but not content to go round and round an old track that leads nowhere simply because others are content or because of fear to face the unknown.

To distinguish between the higher and the lower kind of conscience must be difficult indeed without the aid of the Theosophical conception of the complex nature of man and the universe of which he is a part. Nor will a student find that his study of Theosophy will do more than place in his keeping a key that will unlock these closed doors of the human heart and mind. It has been said that to every lock (of this kind) there are seven keys and each key may be turned seven times, and each turn of the key will show a different picture. If this be true there is no reason to wonder at the self-deception of those who have gained a little knowledge and think they have attained to wisdom. Self-deception is too common to be ignored, and the duality of mind affords innumerable opportunities of misconception in such matters.

The mass of people in any community assuredly has a mass-consciousness, in which exist all sorts of standards of morality that have no higher source of inspiration than desire for comfort, or enjoyment, or for the respect of others. Some of these common codes of morality, narrow and selfish as they may be, are all that lie behind the ordinary idea of conscience in many cases.

Such a conscience may be a despotic monitor and an inflexible critic of conduct; but its dictates must be something less than infallible for all that. It might even happen that when compared with more enlightened

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standards such codes should appear vicious, degraded, or immoral. And yet they may be the highest available to the individual or understandable by him at the time. For it is probable that, whatever its real source, conscience does represent in every case the prompting of the highest and best that the individual can recognise, or is willing to listen to.

But even if the voice of conscience should be in any particular case no more than an expression of general public habit, it always appears to the one who hears it as a special and particular monitor speaking with authority or pleading for recognition.

It is certain that by deliberate effort either from within or from without these promptings may be encouraged and made constant, or may be stifled and temporarily silenced, if not permanently destroyed.

But this only touches the question of the relation of the supposed monitor to the person who receives the admonition and leaves us in the dark as to the real nature of conscience and the real nature of man. That is entirely within the scope of Theosophy; though every student will have to do a good deal of thinking for himself if he wishes to apply the teachings of Theosophy to the experience of his own life; and before he can hope to have any real understanding of such subjects he must make Theosophy a living power in his own life.

But even from ordinary experience we can learn a few preliminary lessons as to the nature of conscience. One such is that the word 'conscience' is very loosely used to cover a host of phenomena in which the mind plays the principal role.

Now the mind is a difficult subject to study because it is in the mind that our thinking has to be done, and if man were no more than mind and body he would go no further in the understanding of himself than does the ordinary materialist, who does his best to ignore his own spiritual possibilities. If we had not the faculty of intuition we could not hope to get any perception of the real nature of mind.

Theosophy teaches that mind is dual, that there is a higher mind illuminated by the spiritual self (or soul) and a lower mind reflecting most readily the light of the passional world or the merely mental nature.

It is evident that the mind can be educated and that it can be awakened, that it can be dulled, deadened, or destroyed, by a certain course of life; or that it may be illuminated and ennobled by an opposite course. From this it must be evident that there are innumerable varieties of minds, capable of very widely differing conceptions of right and wrong, each one of which has a conscience, whose abstract concepts of right and wrong must be translated into terms suitable to the degree of evolution that each individual has attained. All experience bears this out.

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The duality of mind causes the majority of people to be all the time fluctuating between higher and lower standards of life and between varying ideals. So that the voice of conscience will only be heard fitfully and may be difficult to distinguish from the other and perhaps clearer voices of desire, ambition, love or hate, pleasure or revenge. But besides these there are the impersonal voices of public opinion, or mob-consciousness, or the automatic monitor created by education, the code of honor, the tradition of class or caste, social custom, and such artificially developed substitutes for real conscience, and it is quite likely that the 'still small voice' of the soul may be entirely overwhelmed by these usurpers.

We can easily find good people whose conscience keeps them on thorns all the time, it is so sensitive; and they are pleased to have it so. A tender conscience is a great luxury, and it is quite compatible with intense selfishness. On the other hand we probably have all met with people who seemed to have no conscience at all. But every one has some sort of moral code, even if it be entirely depraved.

I imagine that all persons, not actually insane, have some sense of a difference between right and wrong: though it may be so twisted as to be scarcely recognisable and may have no power to influence their conduct.

Those who are engaged in education know that some quite small children seem to have no individual sense of right and wrong apart from that which they imitate in their teachers, but that a conscience can be either evolved or created according to the method of the teacher.

Pessimists prefer to believe that education creates conscience by stamping a moral code upon the growing mind of the child: and indeed this may be the result of a bad system of training. But if the teacher constantly seeks to awaken a dormant faculty, acting with a conviction that conscience is latent in the child and may be aroused; then the child grows into self-mastery and identifies himself with his own conscience. Then the unfolding of a high sense of right and wrong proceeds so naturally that conscience will become a guiding principle, recognised by the individual as a light from his own higher nature and not at all as a code of ethics arbitrarily stamped upon his mind.

For myself I cannot understand that any human mind can be fully awake without having some definite sense of the difference between right and wrong. But this sense of right and wrong may be applied to life in any sort of way, and what is more confusing is that it may be related purely to the sensations and emotions of the person and may seem to have no sort of relation to abstract right and wrong.

I am assuming that there is such a thing as abstract right and wrong; and the nearest approach to a definition of that is "the eternal fitness

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of things." I assume that the good is that which is fitting, and the bad is the opposite.

Now when we try to decide whether a particular thought, word, or deed is right or wrong, we have to apply such perception of abstract right as we may have evolved to the circumstances under question, and we must be guided in this by experience or by education. Consequently our code of ethics, or our mode of life, will be a clear indicator of our degree of evolution. And it must inevitably happen that the most conscientious people will differ in the way they interpret the dictates of conscience even if the source of that conscience be pure; because all are learning, all are evolving, all are pupils in the school of life. And evolution proceeds by a gradual unfolding of spiritual principles, so that we are all scattered along the path of progress, and each one is trying to find the straight path, but in the meantime is wandering along some twisting lane, scrambling through some tangled forest, or scaling some mountain that shuts out the view of the great highway.

If this analogy be a true one, it is easy to see that the internal monitor might seem to give conflicting directions. The broken ground we have to cross may entail many deviations from a straight course. That we have lost the true path is the teaching of most religions and of many traditions. 'All we like sheep have gone astray' is no new story. The 'eternal pilgrim' is an old name for the human soul.

If men are wanderers on strange paths, surely a guide who wished to help them back to the straight road would bid one turn to the right, another to the left, to go forward boldly, to halt, to go back, and so on as the need of each one dictated. While to those who have found a true path he would have no need to send any message at all. It is the need alone that calls forth the inner guidance.

But the artificially created conscience cannot adapt itself to circumstances: it is rigid, inflexible, uncompromising; and for this reason is frequently overridden by the mind. Such a conscience is not likely to prove a reliable friend in need nor a trustworthy counselor. Rather it will show itself a stupid tyrant blind to the needs of the moment, fatuously bent on forcing his fixed habit of thought and having his own way at any cost. Such a tyrannical conscience with its little set of rules may be able to keep a man out of danger by holding him to a well-worn path that leads nowhere but round and round a little ring of safe experiences; but it will fail him if he tries to rise in the scale of human evolution.

On that path he must invoke the true guardian-angel, his own spiritual monitor, who is ever more ready with encouragement and inspiration than with gloomy warnings and crushing reproaches.

Theosophy teaches that man is essentially divine, and it is the divinity

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within that constantly urges him to seek self-knowledge. When he has entered on that quest he has brought himself under a higher law than that of custom or personal safety. He will be ready to sacrifice all lesser personal interests in pursuit of spiritual wisdom. On that path it is his purity of purpose that counts, and all his actions must be tested by that standard. On that path enthusiasm is a better counselor than old custom, and dauntless courage must silence fear.

The voice of conscience then will be a song of hope; or even it may happen that the voice of conscience will give place to the voice of the divinity within. For the heart of man is lighted by a ray from the divine; and love of good must take the place of fear of evil.

I do not think that it is possible to do right from fear of doing wrong; for fear itself is the great wrong. Fear is the unpardonable sin: it is the denial of our own divinity. To stamp fear upon a human mind is the greatest wrong that can be done.

There are many strange sayings scattered through the Christian Bible, and one of the strangest is the assertion that "the fear of the Lord is the beginning of Wisdom." This may have come from a people whose religion was a worship of a cruel, revengeful, jealous, angry deity, whom it was considered wise to propitiate with flattery and food (or sacrifices). Such religions still exist among degraded races. Or it may be simply intended as a warning that fear of the Lord could only exist at the beginning of the search for wisdom; for all ancient religions esoterically taught that wisdom was synonymous with love of the deity; so that fear must be cast away at the very entrance to the path.

If conscience be the voice of the higher self in man then there will be no fear of failure possible in the promptings from that source.

But it is probable that the mass of mankind in this age is largely ruled by fear, fear of punishment, fear of public opinion, fear of loss, or pain, or suffering, fear of being misunderstood, or fear of remorse. To such as these conscience is wholly made up of fears: while the religion of the mass is still based on fear of hell, in spite of the gospel of love that should have banished fear entirely.

Truly the world has been enslaved by fear, and when the message of Theosophy was first brought to the people they feared to trust it: and when Katherine Tingley put upon her banner the words "Truth, Light and Liberation for discouraged humanity," they feared to understand the message, for "conscience has made cowards of us all." Yet there was a time when men loved the Gods and knew them as their friends and kinsmen: but evil grew upon the earth and the Gods withdrew, so that men knew them no more. Then fear came. But before that the religion of courage had no place for fear. This is shown clearly by an aphorism, or

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word of wisdom, quoted from the book of the wisdom of Brynhilda the wise:

“Wilt thou do the deed and repent it, thou hadst better never been born:
Wilt thou do the deed and exalt it, then thy fame shall be outworn.
Thou shalt do the deed and abide it, and sit on thy throne on high,
And look on today and tomorrow as those that never die.”

This has come down to us from a religion that was sprung from men who were reputed to have known the Gods when the great ones still visited the earth. And in another fragment from the past it was said that when men knew the Gods they loved them; then, when the Gods were no more seen on earth, men worshiped them; and then they grew to fear them, and at last denied them. And since that day the world has grown more evil and more degraded, till the very memory of the Golden Age has passed away and the world is ruled by fear and greed.

So conscience was degraded, and from a divine voice speaking to the soul of man it fell to a fear that paralysed the will and made man impotent.

And now that age of darkness is going to its end in wars and revolutions and the repudiation of authority. And through the clouds the sun's rays shine with the message “Truth, Light, and Liberation.” The old God-wisdom is not dead. It never dies: though men forget it and repudiate it and perish for the lack of it, returning to rebirth to expiate the wrongs they did, and to rebuild the great highway which in all ages men have called ‘The Path’ — the Path of wisdom, that starts right here on earth, and leads beyond the clouds up to the worlds where dwell the elder brothers of the human race, those who have gone before to show the way, and whose instructions still remain as signposts on the road. The record of those teachings has been called the Wisdom of the Gods, or divine wisdom, or the Wisdom-Religion, the Secret Doctrine, or Theosophy, or a thousand other names in other lands and other ages; for the world is very old if counted by the little lives of men.

But the dark age is passing, and men must liberate themselves from the chains they fastened on their souls in former ages, when for the love of truth they substituted fear of evil, which has bred evils innumerable that now are overwhelming man-made systems of government by fear.

The first step upon the path demands the casting off of those shackles that man has laid upon his own conscience. He must set conscience free. To do this he must look inwards, and see the entrance to the path in his own heart, and over that entrance written, “Cast fear away!”

Stripped of that dark cloak, his conscience will stand robed in light, an image of the Self Divine reflected in the mirror of his mind.

THEOSOPHY, THE KEY TO CHRISTIANITY

C. J. RYAN



WHY does that original and daring preacher and thinker, Dean Inge of St. Paul's Cathedral, London, say that "Organized religion is nothing more than a creaking weathervane"?

Why does the Rev. D. W. Kurtz, D. D., of MacPherson, Kansas, speaking before the recent World's Sunday School Congress, say that "The present world crisis is due to fear and hate and selfishness, to the lack of the spirit and practice of brotherhood?"

Why do we hear of increasing lawlessness, lack of self-control, revolt against time-honored restraints and beliefs, especially among the younger element?

Have not wealth, influence, learning, the enforcing power of law and public opinion been on the side of that organized form of religion which one of its leaders, the courageous Dean Inge, tells us is "nothing more than a creaking weathervane"? Why, therefore, has the church lost its grip upon the people in this age of generally-diffused education, and in some directions, aspiration for better things?

Materialism in thought and act has not entirely conquered; there is still a feeling that religion has a place, and that the churches ought to be supported if only as a symbol of something beyond the common workaday struggle for existence. *Harper's* magazine for August, 1920, gives a curious illustration of this. The only church in a certain town was about to be closed for want of support. Those who felt ashamed to live in a churchless town tried to save the church, a difficult matter in the absence of an active congregation. Appeal was made to the well-to-do members of a neighboring country club, and enough money was given to keep the church open. The subscribers had done all they thought necessary; they did not fill the empty pews, but they recognised that there ought to be a visible symbol of the spiritual life in every community. It is rather pathetic.

Modern science has broken down confidence in the truth of the Bible-stories, yet were we not always taught that they were the foundation that made Christianity unique among religions? The tendency towards 'common sense' and away from dogma is like a flood washing away a sand-bank on which some refugees have been caught. At last, everything is submerged and, to save their lives, the victims have to abandon their personal possessions and swim with the tide. Their house was not built on a rock. Geology proved that the earth is very ancient; astronomy

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testified to the existence of other worlds and their probable habitation by intelligent beings; other sciences shattered the stories of Adam and Eve, and so forth. The churches retired slowly as the ground melted under their feet; until now what have they left of the framework of their faith to distinguish them from those religiously-minded people outside the churches who were formerly regarded as hopelessly unorthodox? In this embarrassing position they unconsciously challenge Theosophy for help, for nothing but the interpretation of scriptures offered by Theosophy, the Ancient Wisdom, can save them in the face of the growing skepticism or, at best, indifference. A strong claim, but not too strong, as many are finding out to their joy. Men will not trust to Dean Inge's "creaking weather-vane of organized religion" which turns with every breath of wind; they ask for a compass which steadily points to the guiding star.

Another distinguished English churchman, Canon Barnes of Westminster Abbey, has lately created a big stir on both sides of the Atlantic by his revolutionary utterances. Metropolitan papers have columns of animated correspondence about his addresses. He fearlessly abandons the Fall of Man, which the orthodox churches have always considered the basic reason for the coming of Christ as the Savior from Adam's sin, for the Sacrifice on the Cross, the Redemption. Without the Fall of Man from primitive innocence the superstructure of Christian dogma vanishes into thin air; so we have been told by the highest authorities all these centuries. Canon Barnes and, it is said, large numbers of church-people, have accepted the entire Darwinian principle of the evolution of man from the animals. In a recent sermon in Westminster Abbey he emphasized the significance of the fact that, so far as he was aware, no Bishop, no Nonconformist Divine, no Scholar, had come forward to assert that the Fall was a historical fact. The framework of ideas, he said, which placed Creation six thousand years ago had simply fallen to pieces; the clergy could no longer close their minds or their sermons to the new ideas. The closed mind would lead, sooner or later, to the closed church. He strongly objected to teaching as facts untrue Bible-stories to the young because they were supposed to have a spiritual value. The young were finding things out for themselves. Furthermore, he said, modern conceptions of the origin of the earth and of man were now accessible in popular form, and the silence of Christian teachers with regard to them was responsible for the alienation of the younger educated men and women from the Christian churches. He quoted from his own experience, and from a report on *Younger Women and the Church of England* issued four years ago, to show the widespread dissatisfaction prevailing, and continued:

"The aloofness of the younger men was an old story, and so long as the younger women

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remained within the churches the position was not desperate. But they were now taught in their secular studies, principles to which Christian teachers paid no heed."

He closed with the important remark, which we must consider later, that

"to escape from sin man needed the Atonement; the Redemption through Christ was a fact of Christian experience — not some bit of ancient folk-lore."

Canon Barnes is right in recognising the peril his Church stands in of losing the younger generation. We hear from many quarters of the rising tide of indifference, of materialism in thought and action. In some places it is claimed to be owing to the moral degradation caused by conditions arising out of the great war. This has helped, but it is largely the result of the insistence upon belief in the literal accuracy of all the dogmas and incredible Bible-stories. Theosophy is the only resource. Deprived of the interpretation it offers, which is derived from the original source whence the Bible came, the churches will lose more and more, for people are asking for reasonable explanations. While many, led by eminent preachers, are abandoning nearly all that distinguished Christianity as a unique system of teaching about man and the universe, some still retain their belief in the literal teachings of the Bible, and the latter are largely in control of the machinery of 'organized religion.'

Until recently the belief in the creation of the universe by a personal God six thousand years ago, the Temptation of Adam by an actual serpent, the Fall, and so forth, were necessary marks of a Christian: they are still taught to the young in the Sunday-Schools, and missionaries in so-called 'heathen' lands emphasize them as facts in contrast with the legends of the religions they are seeking to undermine.

Although the more learned theologians are abandoning the Old Testament miracles and many of the earlier narratives as mere fables unworthy of attention except as literature or poetry, perhaps they are not all fabulous after all! Perhaps they are important truths, clothed in allegories to which the key has not been easily available? Can Theosophy help in this confusion?

Theosophy solves the problem in harmony with pure reason without giving up faith in the value of the Biblical teachings. It shows that while the vital feature of religion is truly the Atonement between the human personality and the Higher Self, the Christos spirit, there are also important teachings behind the stories of the Fall, the Garden of Eden, and the confused accounts of the Creation, as well even as Noah's Ark and Jonah's Whale. These are not the ignorant vaporings of primitive minds, but skilfully condensed (though imperfect, as we have them) symbolic records of real events. As was the custom in old times, the more earnest and intelligent persons who were worthy of instruction were

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taught by word of mouth the real meanings of the superficially fanciful legends. We find that method adopted by all the great Teachers, including Jesus who, it was said, never spoke to the public except in a veiled way, keeping his deeper teachings for his special pupils.

The interpreting and harmonizing power of Theosophy arises from the fact that every ancient religion contained a more or less imperfect rendering or representation of man's spiritual and material progress. Organized Christianity is still suffering from the vainglorious exclusiveness of the Hebrew pride in the supremacy of their tribal God and his supposed special relationship with the 'Chosen People,' for it was an extension of Judaism. If it is to live it will have to learn that the religions of the world are a brotherhood, and that each has a share of the Light. Each is imperfect, for the universal tendency to materialize the spiritual, and towards superstition, has affected them all. The "Secret Doctrine" spoken of so often in Theosophical literature, is the foundation of all worthy religions. This was known to various early Christian writers, such as Augustine, who speaks plainly about the true religion that has always been in the world, and of which (he says) Christianity is only a new rendering with a new name.

Canon Barnes says the Redemption through Christ is a fact of *Christian* experience, and that it is independent of any idea of a Fall, in which he disbelieves. It is difficult to believe that a man of his open mind can hold the literal, orthodox notion that the crucifixion of Jesus paid off the sin of the world, and that all we have to do is to accept the vicarious sacrifice made by him and be saved. Surely he must have a more spiritual interpretation? Theosophy declares that the principle of Spiritual Redemption is not limited to Christian experience, but is a universal experience; no age has been without the knowledge of this experience. The Christos spirit, so fully possessed by the Great Teacher, Jesus, is in all men; it is the Divine Immortal Higher Self; and the Redemption or Atonement is the union of the regenerated personal self, the lower man, with the higher. 'Faith'—*not* 'blind,' but wide-awake active vision,—is the energizing power which brings about this union. Numerous passages from ancient teachings prove that the knowledge of the inner Christos and the Way of Attainment was familiar in old times. It has never been without a witness. Here is a verse from the Vedas, of great antiquity:

"Ye children of immortality, even those who live in the highest sphere, the Way is found; there is a way out of all this darkness, and that is by perceiving Him who is beyond all darkness, and there is no other way."

In a later Oriental scripture (the *Bhagavad-Gītā*), Krishna, a form of the Divine Spirit, after declaring that he cannot be found by intellectual

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study or by mortification of the body or various kinds of benevolent deeds or religious ceremonies, says:

“I am to be approached and seen and known in truth by means of that devotion which has me alone for an object. He whose actions are for me alone, who esteemeth me the supreme goal, who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me.”

In science we learn that a fact is proved by the agreement of universal experience. Oxygen and hydrogen combine into water when treated the same way, irrespective of the prejudices of the experimenter. In the study of religions there is a tendency to look upon them as bundles of theories intended to be taken on faith and without a standard of truth by which to test them. This is not right; there is an underlying reality as exact as the facts of chemistry, and it is witnessed by the testimony of seers and prophets throughout the ages, and of all faiths. Madame Katherine Tingley has expressed this in a beautiful aphorism:

“There is a state of consciousness that is an open way to the Light.”

The forms in which the illuminated spiritual teachers have tried to express their wisdom have differed and have been disfigured by their followers, but the truth is one.

One of the most terrible blots upon the pages of history, chiefly during the last nineteen hundred years, is the hatred, contempt, persecution, and bloodshed resulting from religious differences. In its primary purpose of promoting universal brotherhood the Theosophical Movement strikes at that powerful cause of strife by demonstrating the basic unity of spiritual knowledge under whatever form. To confirm this, regard human nature in its noblest and highest exemplars and find for yourself that the more completely a man realizes the vitalizing spirit of his own religion, the more he finds himself in harmony with others who have reached the deeper meaning in theirs.

According to the record in the New Testament, the mission of Jesus was not universal, for he said,

“I am not sent but unto the lost sheep of the house of Israel.”

And Krishna, the Divine, in the sacred book of India, the *Bhagavad-Gîtâ*, says:

“In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein,”

and also:

“even those also who worship other gods with a firm faith in doing so, involuntarily worship me, albeit in ignorance.”— Chapters vii and ix

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This shows that the teaching was that religions were not considered rivals but brothers — a purely Theosophical claim.

Now if there is only one foundation for the great religions is it not reasonable to look for considerable agreement in the outer forms when read between the lines, in spite of all the superstitions and errors that have crept in? The Bible is only one of the world-scriptures containing strange narratives professing to be historical but which are incredible to the reason. The fragments of man's early history are so incomplete and apparently fantastic that earnest students like Canon Barnes, and numbers of the clergy who have openly supported him in the newspapers, have abandoned the attempt to construct a reasonable picture from them; they say that modern science has made a better one — science, which disregards the soul and spiritual causes utterly!

Here, then, is where Theosophy steps in and challenges the churches and the scientists by bringing the key-pattern which shows where the historical fragments fit in. The Secret Doctrine of antiquity solves the difficulties. A small part of its teachings — but sufficient — was entrusted to H. P. Blavatsky and can be studied in her books. It provides the intelligence with that substantial basis for religion without which it must go downhill into mere emotionalism and superstition, and become even less effective than the "creaking weathervane" it now is according to Dean Inge.

Do not forget that thousands are losing all interest in the spiritual life as they find that organized religion has no serious defense for so many of its time-honored beliefs against the onslaughts of the critics. Col. Ingersoll was denounced for writing such books as *The Mistakes of Moses* containing very plain speaking about the unscientific narratives in *Genesis*; today high ecclesiastics are saying the same things in more polite but equally plain language.

Madame Blavatsky, in her famous 'Letter to the Archbishop of Canterbury,' discusses the composition of the Gospels, showing how they are made of portions of far older philosophies and religions formed around the recorded sayings of Jesus. She says:

Theosophy . . . shows that the result of Biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the clergy, for the Church has hidden, and since lost, the keys.

"Your Grace will now understand why it is that the Theosophical Society has taken for one of its three 'Objects' the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, I hope, also per-

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ceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus — of true Christianity in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of science."

The same principle applies to the Old Testament narratives such as the Fall, quite abandoned by many clergy. To understand in fullness the help Theosophy brings to those who feel their faith in the trustworthiness of the Bible endangered by the mangling tooth of criticism, a brief consideration of the Creation and Fall of Man will illustrate the importance of Madame Blavatsky's contribution to Biblical criticism.

We hear a good deal about Bible-reading and Bible-study, but it would be interesting to know how many persons, not critics, have compared the contradictory accounts in the first few pages, and have wondered at them! The first chapter contains a clear account of the creation of the world, the plants, the animals, and finally, of man. The word improperly translated 'God' in this narrative is a plural one, Elohim, and means the Creative Powers or Gods. The first three verses of the second chapter tell of the seventh day of rest. We must remember that the original is not divided into chapters. The fourth verse of the second chapter begins the second account of creation, which includes the Garden of Eden story, the Temptation of Adam, the eating of the fruit of the Tree of Knowledge, and the expulsion from Eden. The word used for the Divine Being in the second account is 'Jehovah,' translated Lord God. In the first chapter the animals are created before man; in the second, Adam is made first and the animals are brought before him to be named. Numerous other striking differences occur, and logical thinkers, ignorant of Theosophy, have discarded the early Bible-stories, calling them primitive folk-lore. And, as other logical thinkers have said, "If no Fall took place how could the sacrifice of Christ on the cross, the central feature of Christianity, redeem a human race which never had fallen from primitive innocence?"

Theosophy shows that the two stories are not fiction, and not contradictory. They describe the spiritual and physical evolution of mankind in a highly condensed allegorical form, which, although confused and garbled by numerous editings and tamperings, is sufficiently recognisable in the light of Theosophy. The narratives are not two independent accounts of creation written by different scribes and patched together, as the critics fancy, naming the supposed writers the 'Elohist' and the 'Jehovist.' They are one account of successive phases of evolution.

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Even the curious story of the animals being brought before Adam to be named can be shown to represent a natural process in the early evolution of species. The divine names Elohim and Jehovah are used in their special places with definite and different meanings.

Those who desire to follow up this profoundly interesting subject will find the deeper meaning of the Hebrew and Christian theology worked out in *The Secret Doctrine* and other works of H. P. Blavatsky, not as possibilities or hypotheses, but by one who knew the universal basis or religious philosophy upon which all great religions were built. Theosophy brings to the Christian world the forgotten and rather revolutionary idea that an *actual science of religion*, nearly lost here, is hidden behind the superficial aspect of religions. Jesus and all the great Teachers spoke plainly about it, but the knowledge of the Mysteries has faded. Not everywhere, however, and one of the causes of the persecution suffered in India by Madame Blavatsky was that certain representatives of Oriental religion objected to her giving out any part of the Secret Doctrine of antiquity which they had kept carefully hidden from the materialistic West.

But to return to the Fall of Man and the Redemption. Canon Barnes repudiates the Apple-and-Snake story of *Genesis*, though he still holds that man needs redemption from sin. According to Theosophy there was a Fall which was simplified or allegorized in various ways; the Golden Age and the Fall are an almost universal tradition, and the 'Fall of the Angels' is not confined to Christianity. To quote Madame Blavatsky again:

"The true meaning of 'The Fall of the Angels' is found pre-eminently in *Genesis* when the latter is read in a spirit of research for Truth, with no eye to dogma and in no mood of pre-conception."

The passage referred to is that about the "Sons of God" becoming attracted by the "daughters of men" and uniting with them in marriage. Probably Canon Barnes considers this another absurd piece of folk-lore, but it is in reality very significant.

The widespread traditions of a Fall are founded upon the greatest fact in nature for us — the duality of man, the higher and lower nature, the immortal and the perishable, the divine and the animal. The higher, immortal Self is typified as the 'Fallen Angel,' the 'Son of God,' and under other names in India, Egypt, Greece, etc. The Fall means the willing descent into material life, the acceptance of the burden of existence until wisdom has been gained through struggle and service. As Madame Blavatsky says:

"Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learned the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?"— *The Secret Doctrine*, II, 475

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What a magnificent conception is contained in the allegory of the Fall! The descent of the immortal spirit into earthly forms, gaining knowledge by experience, the greatest teacher, until it returns with its harvest of wisdom and power to move on to still higher states, transcending our most vivid powers of imagination! One lifetime is not enough for this; reincarnation in many forms and conditions, in many ages, is needed. The 'Fall of Adam' happened millions of years ago! And here we may quote another so-called 'dark saying' — this time from the New Testament — which is really not obscure, though little understood. You will find it in the last book in the Bible:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."— *Rev.* iii, 12

That will happen when further incarnation is not needed, but each lifetime in which spiritual victory has been won helps to build the mystical temple, "a house not made with hands, eternal in the heavens."

We have now touched very imperfectly and briefly upon a few points which illustrate the claim that Theosophy is what is needed to prevent organized Christianity losing its distinctive features and with them many of its intelligent adherents, who will seek a religion possessing both spirituality and a scientific basis. What solid philosophic foundation have the churches to offer today? The most advanced authorities, such as Canon Barnes and Dean Inge, accept the ordinary scientific opinions about the evolution of the world and mankind, and preach a vague doctrine infinitely far removed from the orthodox Christian hell-fire and exclusive-salvation belief, and approaching Theosophical principles.

The repudiation of the principle of reincarnation or pre-existence of the soul by organized Christianity, which destroys its logical standing, is a remarkable proof of the illogical working of the human mind when in the shadows. Dogmas, such as the Virgin Birth, which were never even mentioned by Jesus, were insisted upon, while Reincarnation — a practically universal belief of antiquity, whose possibility was not only never denied by Jesus *but definitely approved and taught by him* — was ignored and finally suppressed.

The law of Karma, of infinite justice, is another subject which Jesus, the great Theosophical Teacher, emphatically preached. This law is not to be evaded in the moral world any more than in the material. Jesus and his great follower Paul were honest with the people and told them that they would get exactly what they deserved. Yet, as we all know, dogmas, such as the Vicarious Atonement and certain practices, were introduced into organized Christianity, offering supposed methods of evading the consequences of wickedness and promising subtil ways of slipping into heaven by the back door, so to speak. The doctrine of

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Karma is not fatalism; the Law will buffet us until we learn to behave, but once we have seen the folly of working for the lower animal self and have recognised our true divinity, we become workers with nature, and the great Law is seen to be a teacher. When the soul is in perfect harmony with nature and is one with the divine self, comes that state spoken of in mystical language by the initiate Paul:

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”— *Romans*, viii, 1-2

Paul well understood the Theosophical teaching of Karma and how to rise above its bonds.

Universal Brotherhood is what we must recognise, practice, and promote in every way, for it is the only Path that leads infallibly towards spiritual liberty for the individual and the world. Why should the greatest, most intuitive, and inspired Teachers throughout the ages have placed this foremost if it was not the true way of progress? “Love thy neighbor as thyself,” said Jesus.

We are all somewhat acquainted with the teachings of brotherhood given by such spiritually enlightened ones as Buddha and Socrates, Krishna and Zoroaster, but we may not be so familiar with those of the ancient inhabitants of the American continent. Here is a quotation from Brinton's classical work, *The Myths of the New World*, which is highly significant: speaking of several races of Central and South America, he says their hero-teachers, afterwards deified, were:

“credited with an ethical elevation in their teachings which need not blush before the loftiest precepts of Old World moralists. According to the earliest and most trustworthy accounts, the doctrines of Tonapa were filled with the loving kindness and deep sense of duty which characterized the purest Christianity. ‘Nothing was wanting in them,’ says a historian (Pachachuti in *Tres Relaciones Peruanas*) ‘save the name of God, and that of his son, Jesus Christ.’ . . . The Iroquois sage, Hiawatha, probably a historical character, made it the noble aim of his influence and instruction to abolish war altogether and establish the reign of universal peace and brotherhood among men,” etc.

Theosophy, then, has no creed to enforce, but it offers information which will enable you to understand the inner unity of the world-faiths, and to value your own more highly as you find it is a part of a great whole and not a mere modern or local cult. Above all, it says: Look within; study your own heart and the hearts of men; strive to break the chains which bind to selfishness and desire; love and work for humanity in whatever way opens itself; find the peace and joy and knowledge which come from within; and recollect that, in the words of Katherine Tingley, “There is a state of consciousness which is an open way to the Light.”

LIVING IN THE PRESENT

MAGISTER ARTIUM

"Oh the anguish of that thought that we can never atone to our dead for the stunted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God had given us to know!"—GEORGE ELIOT in *Amos Barton*

NEVER! But the heart refuses to believe it. The mind may see no way by which we can so atone, but there is within us a faculty that brooks not the limitations of the mind. So great and holy a desire bespeaks the possibility of its own fulfilment; there is a Law that must adjust all.

We should not indulge in *useless* regrets; but if regrets can be coined into gold, it were surely right that we should entertain them. And the power to dismiss regrets may be the mark of a callous nature as well as the sign of a strong will. And of course the lesson is to resolve to do better by our *present* opportunities, so that another future may not find us repining in another regret over a past that is now our present.

But is it not always hard to value aright the present time? Is there not always the tendency to live in the ideal rather than the actual, because the ideal does not involve the friction of circumstance and the urgent call for strenuous action? And is not the past ideal in this respect? In the same way we are apt to live in future hopes, constantly put further forward into the future, as we advance along the track of time. These regrets, then, are a spending of emotion where it can lead to no action; and we should rather strive to bring the power of our emotions to bear on the problems before us.

And herein perhaps we glimpse an answer to the question raised before: for perhaps in that way we can best atone for the past mistake. In our earthly consciousness, time is stretched out in a sequence of past, present, and future; but what can this have to do with realms where time is not?

The following quotation from the same author is pertinent to the present occasion:

"It was his characteristic bias to shrink from the moral stupidity of valuing lightly what had come close to him, and of missing blindly in his own life of today the crises which he had recognised as momentous and sacred in the historic life of men. If he had read of this incident as having happened centuries ago in Rome, Greece, Asia Minor, Palestine, Cairo, to some man young as himself, dissatisfied with his neutral life, and wanting some closer fellowship, some more special duty to give him ardor for the possible consequences of his work, it would have appeared to him quite natural that the incident should have created a deep impression on that far-off man, whose clothing and action would have been seen in his imagination as part of an age chiefly known to us through its more serious effects. Why should he be ashamed of his

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own agitated feeling merely because he dressed for dinner, wore a white tie, and lived among people who might laugh at his owning any conscience in the matter as the solemn folly of taking himself too seriously? — that bugbear of circles in which the lack of grave emotion passes for wit.”— *Daniel Deronda*, p. 592

There are people who are always ready to talk about great things in the past or great things in the future, but who shrug their shoulders at the notion of great things in the present. One writer, whose unpublished work has met our eyes, argues that, when a great thought is presented to the mind of an ordinary person, it strikes the soul within, but is not comprehended by the mind. The mind, feeling an emotion going on, and not knowing the cause thereof, seeks relief for the emotion through some familiar channel. In some natures the feeling thus aroused is fear; in others, anger; in others, laughter. The truth, when proclaimed, makes people afraid, angry, or flippant. True, laughter is often a useful way of getting rid of unwanted emotion; but this may be carried too far. The true balance is to be found in an inward seriousness decently clothed in a protective armor of conventional manners; and thus we avoid being either a solemn prig or a flippant would-be cynic.

It is always important to value the present moment and the present situation — the Now and the Here; the Then and the There are elusive and unexact. If you are to be initiated, you will not necessarily be taken to the top of a mountain nor to the bottom of a cavern; but it may take place amid papered walls and upholstery. It is romantic to think of snakes and beautiful sirens, to test the powers of endurance of the neophyte; but the humbler trials of daily life may afford him tests that are all the harder because less romantic. As the center of the earth is not nearer in one place than another, so it is doubtless just as short a way from our present worldly life to what lies within, as it is from any other point in historical time. Our outer man may be very absurd, but doubtless those ancients also found it needful to wear an outer garb of conventional absurdity when they mixed with their fellows.

Neither the dreamer nor the purely objective man is complete; and perfection is to be sought rather in the man who can cherish lofty ideals while possessing the ability to adapt himself to outward circumstances.

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See the ‘Theosophical Items of Interest’ on page 599.

These will give to all, especially to new Members, an intimate picture of some general Theosophical activities.


PEACE

F. M. P.

THE stars in heaven, like distant wind-blown lamps,
Twinkle merrily. The moonless night
Domes purple-black, to robe the sleeping sky,
The world in shadow dreaming restful dreams.
The wayward winds have lulled themselves to sleep,
And Silence listens to its bated breath.
Thus wrapt, I stand upon an earthly knoll —
Observant of the peace brooding o'er the Soul.

LAKE AND RIVER SCENES

CAROLUS

HE question whether Lake Maggiore or Lake Como bears the palm of beauty will probably never be settled, though Ruskin speaks of Maggiore as the most beautiful of all the Italian lakes. There is, however, no doubt that the part of Maggiore shown in the accompanying illustration — the Western Bay, about two-thirds of the way down the lake from the north, inclosing the exquisite Borromean Islands — cannot be surpassed for loveliness.

Lake Maggiore is thirty-seven miles long and two or three wide on the average; its surface is more than six hundred feet above sea-level, and it is about twelve hundred feet deep. The northern part is in Switzerland, the southern in Italy, and travelers are always struck by the fact that its color changes from green to blue as the northern end with its sediment brought down from the mountains is left behind. There are three principal islands in the Borromean group: Isola Bella, Isola Madre, and Isola Superiore or Peschieri. The first is the most famous, but it is not really so beautiful as Isola Madre. Isola Bella was once a flat and barren rock with a church and a few cottages, but in 1632 a Count of the noted Borromeo family transformed it by constructing ten terraces reaching to a height of a hundred feet above the lake, and by planting them with semi-tropical trees, shrubs, and flowers, including palms, magnolias, and camellias, which have grown luxuriantly. In 1650 Count Borromeo began a palace which, though never finished and of no architectural distinction, adds to the picturesque and romantic effect of the island as

LAKE AND RIVER SCENES

seen from a little distance. It contains a gallery of doubtful pictures and some fine Flemish tapestry.

Although Isola Bella presents an almost fairy-like appearance as part of the lake-scenery, its rich vegetation and quaint stone-work giving the imagination full opportunity to build dream-castles of the marvels that a nearer view ought to reveal, the actual execution of the design is not equal to the general effect. Distance decidedly lends enchantment to the view. A recent writer says: .

“The gardens are a triumph of bad taste. Artificial grottos bristling with shells, terrible pieces of hewn stone which it would be an offense to sculpture to term statuary, offend the eye at every turn. The vulgarity of the whole conception is redeemed by the luxuriance of the semi-tropic vegetation which, owing to the extreme mildness of the climate, flourishes in these islands, and by the beauty of the views across the lake, to be enjoyed from every angle of the terraces. The interior of the palace is little worth visiting. A gallery of very indifferent pictures, most of which, though palpable ‘copies’ by inexperienced artists, are pompously labeled with such names as Tiziano, Leonardo da Vinci, Tintoretto, etc., is shown to tourists. The gallery comprises a possible dozen fair specimens of the Lombard School, but is certainly not worth visiting, unless as a means of taking refuge from a summer shower.”

The Island of the Fishermen — Isola Peschieri — should also be surveyed from a position sufficiently removed, in order to blend the rather squalid details of its fishing-village in a romantic glamor; but the third, Isola Madre, has a still greater wealth of vegetation than the others and is laid out in far better taste than Isola Bella, though it may not be so striking in general appearance.

Lake Lemman or the Lake of Geneva is another Alpine lake divided between two nations; in this case Switzerland and France. The difference between the character of the culture on the northern (Swiss) and southern (French) shores is strongly marked. The latter is for the most part occupied by miserable and poverty-stricken villages, peopled by unhappy-looking peasants: the Swiss shore, on the contrary, displays a constant succession of prosperous towns, large hotels, country-houses and comfortable villas, with gardens, groves of handsome trees, and promenades. The Swiss shore lies in the canton of Vaud, a strongly Protestant district.

The Lake of Geneva is forty-five miles long and eight-and-a-half wide for a large part of its length; it is deep blue in color, differing in this respect from the majority of the Swiss lakes which are green. Tremendous storms occasionally sweep across it raising a heavy sea, and a curious phenomenon is often produced which occurs in few other bodies of water. This consists in a great change or fluctuation in the level of the lake which sometimes rises as much as six feet, the lifted waters rushing from side to side or end to end of the lake in a short time. On some occasions this strange wave-like flood takes only ten minutes to pass from the French to the Swiss shore. Scientists are not in complete agreement about the

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cause, but the general opinion is that it is produced by sudden alterations in atmospheric pressure.

The shores of Lake Geneva have proved an irresistible attraction for famous persons of all countries, both by reason of the magnificence of the scenery and the mildness of the climate of certain regions. The city of Geneva is associated with such well-known names as Calvin, John Knox, de Candolle, de Saussure, and Necker, but almost every village or town on or near the lake claims to have given hospitality to some celebrity. Lausanne is indissolubly connected with Gibbon, Ferney with Voltaire, St. Cergue with Lamartine, Coppet with Madame de Stael. Lesage lived on the shores of the lake, and Byron and Shelley spent many happy days sailing on its placid surface. It is not always placid, though, even in summer, for the two poets were caught in a severe storm near Meillerie in June 1816 and nearly lost. Byron wrote the *Prisoner of Chillon* and many of the cantos of *Childe Harold* while inspired by the sublimity of the natural surroundings. Perhaps the most singular and epoch-making of all the men of genius who ever lived within sight of Lake Geneva was J. J. Rousseau, the philosopher and perhaps the real inspirer of the French Revolution, who found peace, comfort, and health there for years. He was born in Geneva though he spent much of his life abroad.

Byron expresses the peaceful influence upon the spirit of the lake when in repose, in these lines:

"Thy contrasted lake,
With the wild world I dwelt in, is a thing
Which warns me, with its stillness, to forsake
Earth's troubled waters for a fairer spring,
This quiet sail is as a noiseless wing
To waft me from distraction."— *Childe Harold*

Charles Dickens spent six months at Lausanne in 1846; he writes:

"This country is delightful in the extreme — as leafy, green, and shady, as England; full of deep glens and branchy places, and bright with all sorts of flowers in profusion. It abounds in singing birds besides — very pleasant after Italy; and the moonlight on the lake is noble. Prodigious mountains rise up from its opposite shore (it is eight or nine miles across, at this point) and the Simplon, the St. Gotthard, Mont Blanc and all the Alpine wonders are piled there, in tremendous grandeur. The cultivation is uncommonly rich and profuse. There are all manner of walks, vineyards, green lanes, corn-fields, and pastures full of hay. The general neatness is as remarkable as in England. There are no priests or monks in the streets, and the people appear to be industrious and thriving. French (and very intelligible and pleasant French) seems to be the universal language. . . . There is a charming variety of enchanting scenery. There is the shore of the lake, where you may dip your feet, as you walk, in the deep blue water, if you choose. There are the hills to climb up, leading to the great heights above the town; or to stagger down, leading to the lake . . . and, closing up every view and vista, is an eternally changing range of prodigious mountains — sometimes red, sometimes gray, sometimes purple, sometimes black, sometimes white with snow; sometimes close at hand; and sometimes very ghosts in the clouds and mist."

LAKE AND RIVER SCENES

The English Lake District has been called a miniature Switzerland, and the lakes themselves, though smaller than those of Switzerland or Italy and surrounded by hills of far less magnificence than the Alps, have an exquisite beauty, and in some cases a grandeur of their own which have attracted poets, artists, and lovers of wild nature ever since the appreciation and enjoyment of mountain scenery became a distinct part of the modern consciousness. In the Middle Ages wild and rugged districts were only too seriously associated with terrible dangers, and the peace-loving townspeople who desired to die in their beds avoided them as much as possible. With the destruction of dangerous animals, the disappearance of brigandage, and the building of railways and good roads, the mountain regions have become attractive.

Derwentwater, also called Keswick Lake from the small market-town on its shore, in Cumberland, a northern county, though only about three or four miles long, is one of the most beautiful of the English lakes. It is overlooked by some of the highest mountains in England, such as Helvellyn, and Skiddaw or Blencathra, which, however, do not rise more than about three thousand feet above sea-level. The banks at the Keswick end of the lake are not steep but towards the other the surrounding hills close in and the scenery becomes wild and rugged. In fine weather the blue stretch of calm water, dappled with bright reflections of the drifting summer clouds and surrounded with the deep green foliage of the dense woods above which the rocky crags and grass-covered hills raise their heads, is very lovely. Near the head of the lake the famous waterfall, Lodore, tumbles headlong down a steep boulder-strewn precipice. In the storms of winter Derwentwater can be very wild and it is then very dangerous to be overtaken by a sudden squall in one of the shallow lake-boats.

The famous statesman and scientist, Dr. Benjamin Franklin, in the pursuit of knowledge for the benefit of humanity, once braved the perils of Derwentwater in its angriest mood. In 1772 Franklin was greatly interested in the problem of pouring oil upon troubled waters in order to smoothe their roughness and thereby make navigation safer. Choosing a wild and stormy day in December of that year, when the waves on Keswick Lake were high, he and Sir John Pringle, President of the Royal Society, put off in a boat and tried the first experiments ever made to test the effect of oil. Their success is well known and the method has been frequently used when ships were in danger. The details of the experiment are given in the 64th volume of the *Philosophical Transactions* of the Royal Society.

Derwentwater, though not extensive in area, contains seven picturesque and mostly well-wooded islands, and one singular natural phenomenon

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called the Floating Island. The latter is a good-sized mat of fibrous vegetable substance which, after collecting at the bottom of the lake, becomes at times inflated with natural gas, the result of decomposition, and rises to the surface where it floats for weeks or months. In 1864 two such Floating Islands appeared.

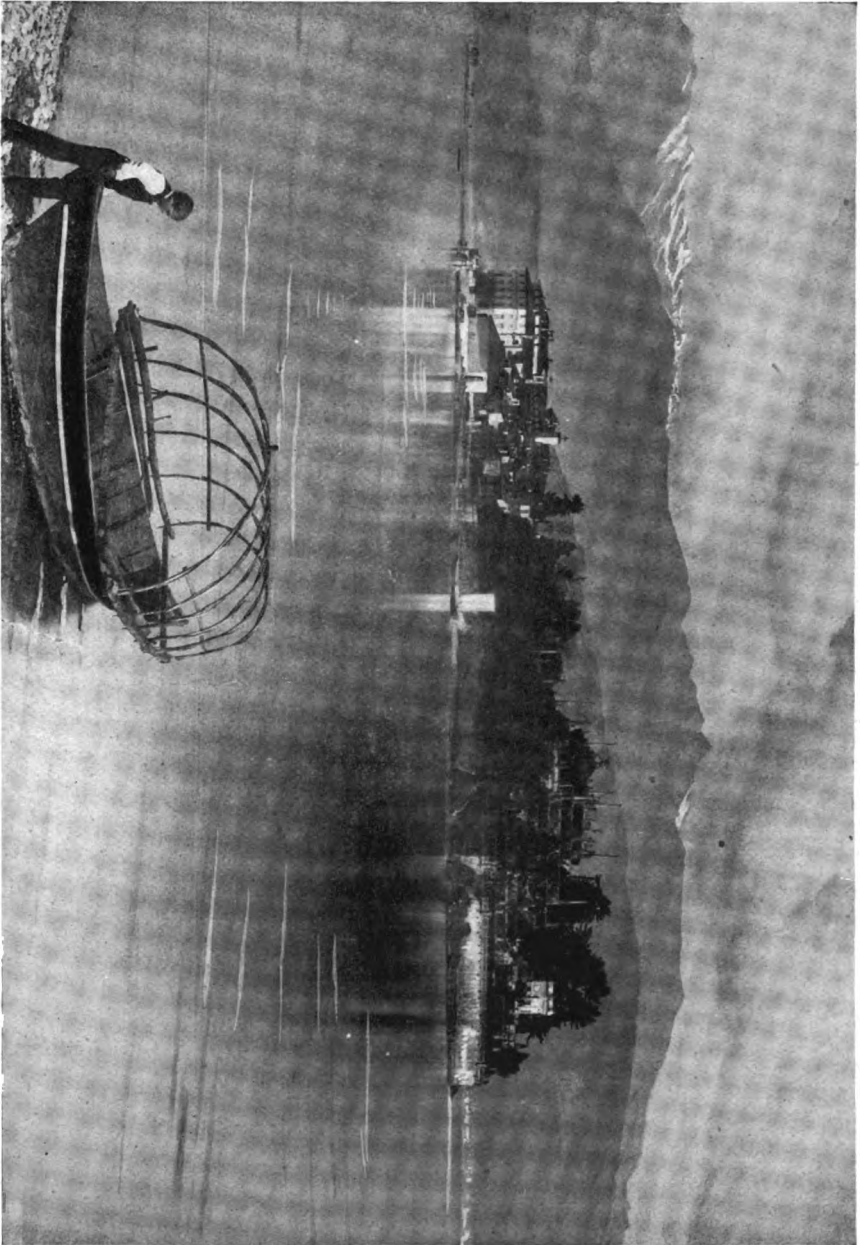
At the southern and wilder end of the lake, furthest removed from civilization as represented by the small market-town and tourist-resort of Keswick, the narrow and gloomy valley of Borrowdale begins. A steep, rocky eminence, Castle Crag, rises in the middle near the entrance; it seems an admirable site for a fortress and there are the remains of such a structure on its summit. The small village of Grange at its foot was once — and not more than a century ago — considered by travelers to be practically the end of the world; beyond was a barbarous, dangerous, and almost unknown country with a few curiously simple inhabitants who hardly knew the use of wheels or harness. Even now it is primitive in many ways. For many years Borrowdale was the world's chief locality for its supply of plumbago ('black lead') for making pencils, and it was also noted for a grove of magnificent yew trees many centuries old.

Derwentwater is associated with many of the greatest names in English literature, such as Wordsworth, Southey, Gray, Keats, Carlyle, and others. Near Keswick a picturesque promontory juts out into the lake covered with ancient fir trees whose twisted roots cling like gripping claws to the thinly-covered rocks. At this spot, Friar's Crag, Ruskin, when a young child, received his first impression of the wonders of natural beauty, and he says, the first impulse that made him a prophet and revealer to a materialistic age of the natural world as the mirror of the divine:

"This gift of taking pleasure in landscape I assuredly possess in a greater degree than most men. . . . The first thing I remember, as an event in life, was being taken by my nurse to the brow of Friar's Crag on Derwentwater; the intense joy, mingled with awe, that I had in looking through the mossy roots, over the Crag, into the dark lake, has asserted itself more or less with all twining roots of trees ever since. . . . The scene from Friar's Crag is one of the three or four most beautiful views in Europe . . . and when I first saw Keswick it was a place almost too beautiful to live in."— J. RUSKIN, *Modern Painters*

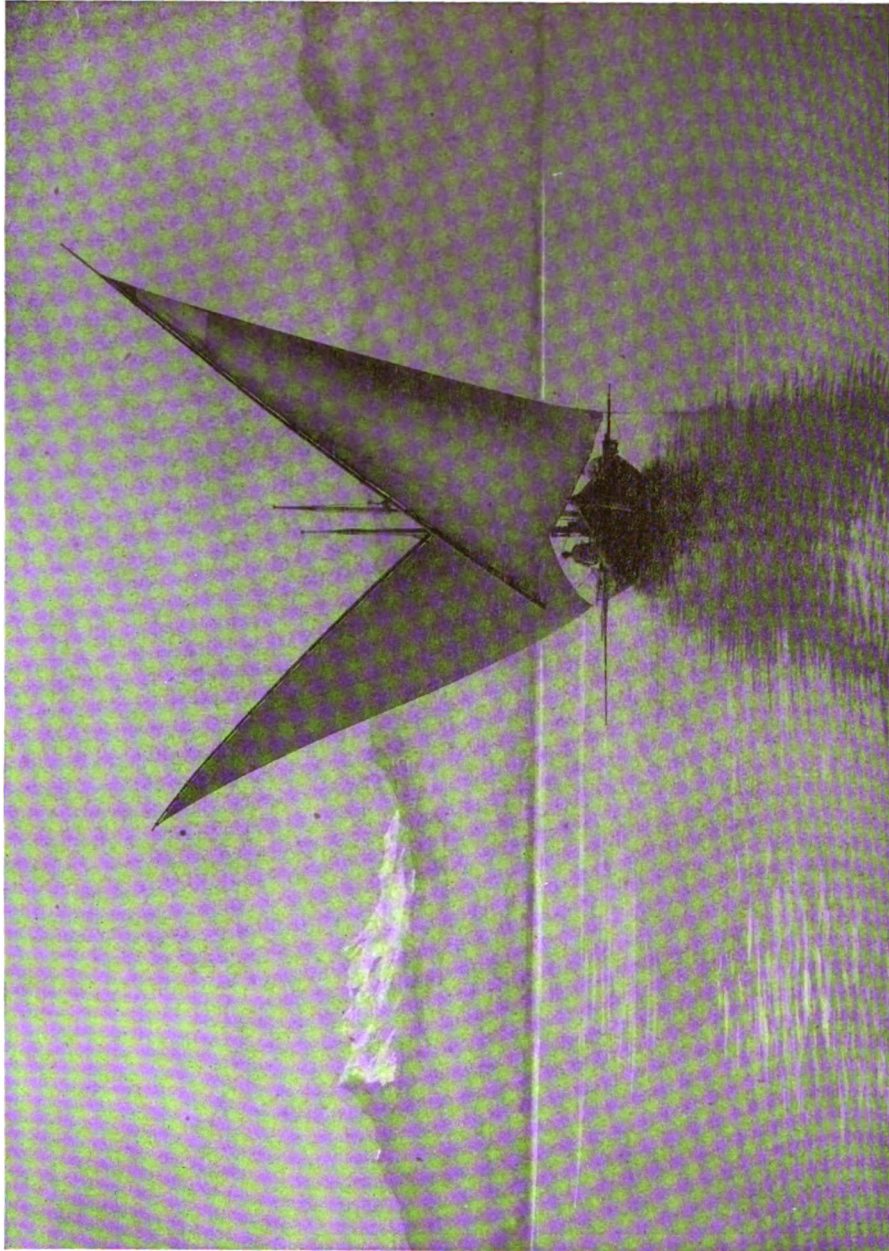
A monument, in excellent taste, was erected on Friar's Crag in 1900, shortly after Ruskin's death, to his memory, with a graven portrait of the priest of nature who as a little child at that place first felt its power to touch the heart and inspire the imagination.

The French city of Pau is famous for its delicious winter climate so desirable for a certain class of invalids, and for its magnificent views of the Pyrenees. Pau is the chief town of the southern Department of Basses-Pyrénées and contains about 34,000 inhabitants. The banks of the river Gave, on which the city stands, are lined with villages and handsome country villas, and the background is formed by the majestic



THE FAMOUS 'ISOLA BELLA' - LAKE MAGGIORE, NORTHERN ITALY

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ON LAKE GENEVA, NEAR LAUSANNE, SWITZERLAND

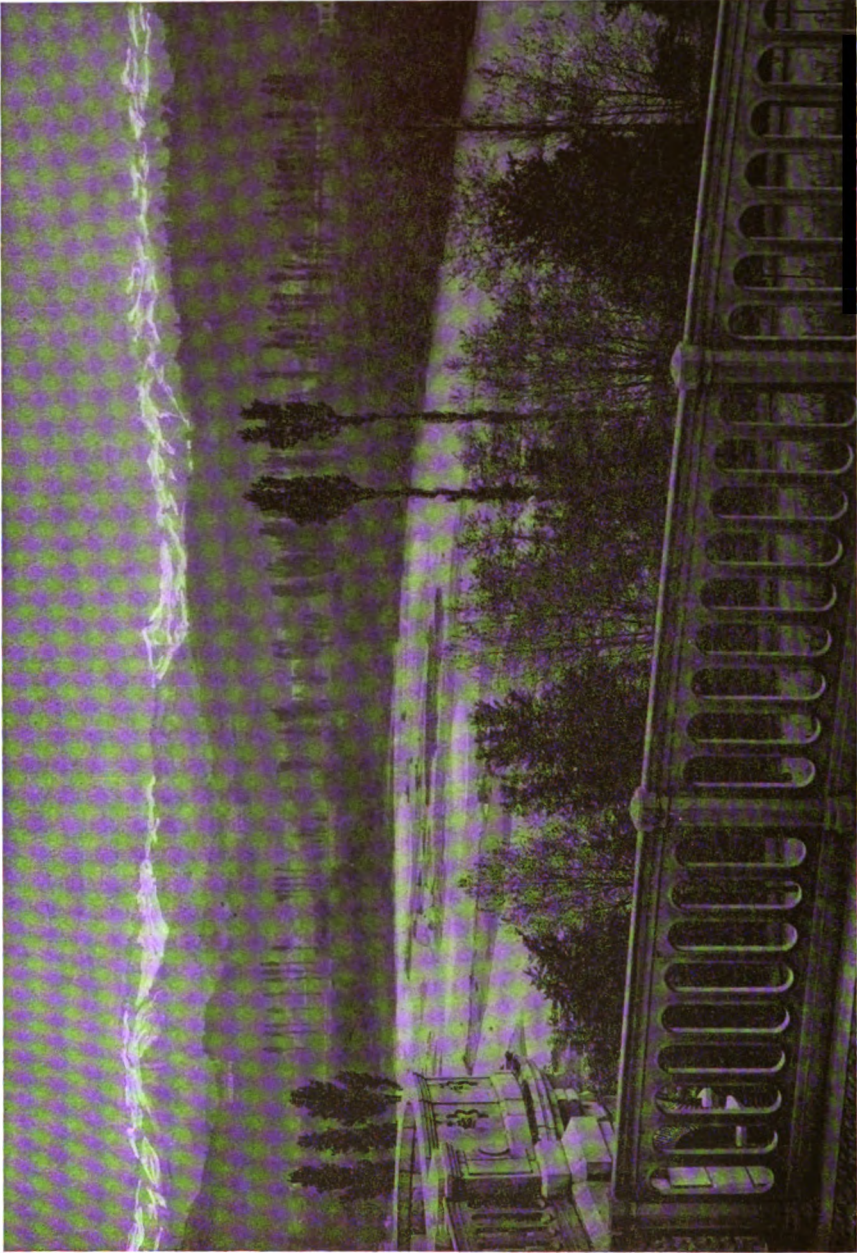
The snow-capped *Dent du Midi* in the distance.



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(ABOVE) LOOKING ACROSS DERWENTWATER, NEAR KESWICK,
CUMBERLAND, ENGLAND

(BELOW) THE FRIAR'S CRAG, DERWENTWATER



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THE PYRENEES AND THE RIVER GAVE, FROM PAU, SOUTHERN FRANCE

LAKE AND RIVER SCENES

chain of mountains which divide France from Spain. The Pyrenees are visible for a length of sixty miles, and many of the highest summits, such as the Pic du Midi (9465 ft.) covered with eternal snows, are well seen from Pau. A traveler remarks:

"Pau is gracious, suave, superb, gay. In Pau one can live and be amused by the pride of life or be thrilled by the majesty of nature as suits one's mood. The mountains are magnificent but they do not intrude. They remain upon the horizon. Close at hand are palaces, gardens, and pleasure-grounds. Yet these do not insist upon or monopolize attention. History or legend, the storm and stress of life, can be called back or not, as one will. . . . In Pau the man whose name meets us at every hand, the man with whose name we may conjure, is a Prince of the Pyrenees, with all the spirit and fire of the mountains upon him, and something of the majesty."

This great man was Henry of Navarre, afterwards King Henry IV of France. He was born in the ancient Château, one of the most striking features of the city. Little remains of the original tenth-century castle, but the newer parts are intact, and the bedroom in which he first saw the light (December 14, 1553) and even his cradle are still shown to visitors. The cradle is a singular one, made of tortoise-shell, and it narrowly escaped destruction during the French Revolution. A follower of the old régime substituted another in its place and concealed the original until the restoration of the Bourbons when it was replaced. Henry's boyhood was spent among the mountains of Coarraze, not far from Pau, where he was brought up as a real child of the people, a hardy peasant, and he never lost the simplicity of the habits in which he had been educated.

In religion he was trained as a Calvinistic Protestant, but his subsequent career shows that creeds and dogmas sat lightly on him. He was the leader of the Huguenots for many years, and when he changed his official religion he did not forget to safeguard the interests of religious liberty and to protect the so-called heretics to the best of his ability. When Henry III, his predecessor, died (1589) he was recognised by the Protestant part of the army, then besieging Paris, as King of France, but the nation at large refused to accept a Protestant ruler. Feeling that he was a Man of Destiny, capable of restoring the greatness of France, which was suffering terribly from forty years of internal strife, he decided that religious forms need not stand in his way, and allowed himself to be 'converted' to the religion of the majority of the people. He was immediately hailed with enthusiasm as the savior and King of France.

His energetic measures and his wisdom in choosing the great Duke of Sully as his chief adviser soon produced great prosperity and advancement in commerce and the arts, and he recovered much French territory that had been lost. Before he was able to complete his great projects he was barbarously assassinated by Ravailac, behind whom it is believed were concealed sinister powers who disliked to see the former Hu-

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guenot prince on the throne of France. It was Henry IV who published the famous Edict of Nantes (afterwards repealed by Louis XIV in 1685 to the great loss of France) in which he assured the safety and position of the French Protestants. With Henry of Navarre the story of Old Medieval France closes, giving place to the story of the seventeenth century and the beginning of modern history. Voltaire sums up some of the good deeds of his reign thus:

"Justice is reformed, and — far harder task! — the two religions live in peace — to all appearance. Agriculture is encouraged. . . . Henry established manufactures of tapestry; French glass after the Venetian style began to be made. To him alone France owes the silk-worm and the mulberry, in spite of Sully. It was Henry who dug the canal which joins the Seine and the Loire. Under him Paris grew fair; he built the Place Royal; he rebuilt the old bridges. . . . He built that fine bridge on which every Frenchman as he passes still looks up with emotion at his statue. St. Germain, Monceaux, Fontainebleau, above all the Louvre, were enlarged, almost rebuilt, by him. He established in his long gallery in the Louvre artists of all kinds, and encouraged them frequently with his presence as well as his presents."

The *Encyclopaedia Britannica* says:

"Finally he had made France the arbiter of Europe, as was felt at Venice and at Amsterdam, and would have been felt also on the Rhine, had not the Spanish faction, and the undying hate of the Catholic fanaticism, cut short his life on the very eve of great events."

Another king, Bernadotte of Sweden, Napoleon's former Marshal, who also changed his religion that he might attain a throne, has enriched the Château of Pau with many costly and beautiful works of art.

THEOSOPHY, THE PARENT DOCTRINE

MARTHA BLAKE

THE great need of the age is a teaching in relation to the vital things of life, which will at one and the same time be both truly philosophical or scientific and truly practical, and that shall afford an accurate science of life, and a true art of living; for a rational or natural art of living is a thing so long and seriously neglected that it may verily be classed among the lost arts. We hurry through life, we raise vast clouds of dust as we hasten feverishly along life's road, we run down others, or are run down by them; while the real art of living is so little in our thoughts that some are even seriously questioning whether life be worth the living at all.

What a great art this art of living must be! The art of living with a purpose and without undue friction! The art of living in sweet harmony with nature, and with one's fellow-creatures, and with continual harmony within oneself! The art of living one's very best, not as a labor, but as a

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pleasure, giving help and joy to all around, and finding therein peace and genuine happiness! How true must be the words of the great Swedish seer, that "the delight of doing good, originating in love and operating by wisdom, is the very soul and essence of all heavenly joy"!

The art of right living has without question always been regarded as the greatest and most important of all arts, its principles and the reasons on which they are based being identical with religion. In fact, what is religion but the art of living rightly? But inasmuch as the mastery of any art is dependent upon both knowledge of theory and skill in execution, the latter being largely dependent upon the former, so the mastery of religion must involve an understanding not only of rules of conduct, but of their reasons as well, as necessary prerequisites to development of real skill in their practice.

Thus there appears in every religion some attempt to cover these two sides: to explain the world, and to teach man how to live in it. The simple story of Creation, as set forth in the book of *Genesis*, is an attempt to satisfy man's longing to know the origin of things and thereby find a basis for rules of conduct; but the greater part of the teachings that follow are confined mainly to rules of conduct only, such as promise best for man's welfare, the quintessence of all being the Sermon on the Mount with its brief message of the perfecting virtues.

Perfection always has been and ever will be the prime essential of life, and while there may be periods in the life-time of humanity — even as there are in the life of a child, when rules of conduct alone suffice,— yet a time will certainly come, as it comes to every child, when these rules of conduct must be justified by an understanding of their reasons, or become inoperative in human affairs.

That such a time *has* come in the life of humanity, is plainly shown by the strong inquisitive spirit so evident in all fields of inquiry, both scientific and religious; and to the many questions of What? and Why?, the Universal Brotherhood and Theosophical Society is offering the Theosophical teachings regarding Cosmogogenesis and Anthropogenesis, or the origin of the universe and of man, as garnered by H. P. Blavatsky from fields of great antiquity and from that vast treasure-house that is rightly called the Wisdom-Religion. The principles put forth give full answers to the many questions of the mind, and if supported by response from the heart, would seem to make plain and attainable this much-to-be-desired art of right living.

It has never been claimed that these teachings are at all new; quite the contrary, in fact. But the human tendency to alter things from their original forms in handing them on from one to another and from generation to generation is so well known, that it is easy to see how the span of a

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few thousand years would be amply sufficient time for vast changes from the primal form in which truths were originally given out. Few perhaps realize how greatly the soul of Christianity may be overlooked in the dogma, ritual, and ceremony that have been gradually introduced and that can hardly fail to cloud the plainness and simplicity of Jesus' teachings, almost to their entire obscuration before the Church was even three centuries old.

At the time of Constantine, and of Theodosius especially, the Church was the mistress of the world. Thrones, principalities, and kingdoms were again, as of old, placed at the feet of Christ; but not with the same result, for the Church was finding itself unable to say: "Get thee behind me, Satan!" Is it not significant that at the time when Christianity was at its height, the Dark Ages began?

If the law of Cause and Effect be applied, how clear it is that the effect — the Dark Ages — had for its cause the betrayal of the pure religion of Christ!

Within the Church grew up the love of power, wealth, and ease to such an extent that the true spirit of Christ largely disappeared. The formal body of Jewish ritual, with much of Pagan ceremonies added to it, alone remained. This dead body descended through all the dark ages, and showed little or no indication of the indwelling spirit of Christ until the time of the reformation by Martin Luther. Then the world emerged from its long period of spiritual darkness, and men began to question whether or not that, which the Church asserted, *was* actually true, with the result that the old body was very largely thrown aside, while the inner faith was re-established. From that hour men's minds have continued to broaden, and their conceptions to become more humane; but from a failure fully to appreciate the difference between the inner soul and the outer form — a difference that had become intentionally obscured by the Church when in temporal ascendancy — Christianity was again and again divided into many different bodies.

To say that the soul of Christianity was intentionally obscured seems a radical statement; but is not its probability as plainly indicated by certain results as could be shown by actual proof? Were it not so, how can the jealousy of the various sects and denominations be accounted for, a jealousy so extreme as to permeate everywhere in the insistence by the original church, and later by each and every offshoot, that it and it alone of all churches, sects, and religions that ever existed held the key to Heaven?

The boldness of such a contention and the amazing credulity of those who accept it, is quite on a par with an incident that occurred in the north of Ireland some years ago, when a choir-boy, learning that an

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eclipse of the moon was to occur on a certain night, told the fact as a great wonder to the younger boys of the village, adding, that the eclipse could be seen only from his father's garden, and that for one penny admission every boy could get in and see this wonderful change that would happen to the moon. Does this story seem a crude and puerile illustration? Yet in what essential does it particularly differ from the contention of a great many learned people in every age and land, who have taught that the glories of Heaven could be seen only from within the narrow limits of their dogma, church, or form of religion — and you pay to go in!

The plain truth is that the Divine is visible from every man's garden, or field, from every man's window; and are we not all like a number of people in a vast building, which has many windows? Some of the windows are small, some large, some are much darkened with dust and cobwebs, or covered with smoke, so that each one gets a somewhat different conception of Heaven. But we well know it is the same Heaven, the same blue sky, and the same sunshine we all see. Every one must see the divine through the modifying medium of his own mentality, and no two people have exactly the same idea of God. Yet the divine must be One and not many, notwithstanding the many tribal and individual conceptions; nor can it be the manner or mode of worship of the divine that sanctifies or condemns, but solely whether one lives up to his own highest conceptions of truth.

In one of the bibles of the world — and there have been many such besides the Christian Bible — it is written:

"In whatever way men approach me, in that way do I assist them; but whatever the Path taken by mankind, that path is mine."

And do we need any better authority than our own innate sense of what is right and just in order to be certain that every devout and high-minded act, regardless of its form or symbology, irradiates the surroundings within which it is done?

Recognising, then, that all religions — so far as they are the devout expressions of the highest in man's nature — must in varying degrees be true, and realizing that all mankind cannot be brought to worship in exactly the same way, even if this were desirable; bearing in mind also that the real criterion of soulhood is rectitude, and the final standard of rectitude is sincerity; what common ground can all humanity have other than the mutual heritage of sonship with the All-Father, and what common purpose other than to safeguard that heritage, knowing well it must be shared by every one?

How plain it is then that human brotherhood, and human brotherhood

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alone, furnishes the only ground upon which all mankind can unitedly stand! Coming out of the darkness of birth, as all men do; passing on across the Great Divide, as all men eventually must; having common appetites, desires, and passions, as well as common ideals, joys, and aspirations; it is comparatively easy to see that all men are truly brothers; that all must pass through the same temptations, the same trials; that down to the smallest things, as well as up to the greatest, men share all things in common.

The Organization, therefore, that takes its name from this universal fact of Brotherhood, seeks to alter no man's essential religious belief; but simply to help all men to recognise this common fact of Brotherhood, and make it a living power in their own lives; and also to help them to see that this relationship is not confined to any particular community, but is as broad and comprehensive as the world: that in very fact, it is universal.

How patent is such reasoning, and how curious that it should be at all necessary! Can the cause be laid at the door of aught else than the great heresy of selfishness? And so there is the great need, greater than ever before, of calling attention to the primal teaching of unselfishness, of the great law of kindness, and to substantiate it with the ancient philosophy, which bases this law of kindness on the scientific fact of the unity of life, and labels that only as heresy which opposes or disregards this basic fact of the universe.

But it may be argued, What is the occasion for a new Organization to teach such well-known facts as kindness and charity, when they are the inculcations of the Christian and every other great religion in the world today? And that is exactly one of the great points sought to be emphasized; that all religions have so much in common as to indicate a single parent source for all. In partial confirmation, the early church historian, Eusebius, says:

"The religion of Jesus Christ is neither new nor strange";

while Augustine declares:

"This in our days is the Christian religion. not as having been wanting in former times, but as recently having received that name."

Bishop Powell writes:

"I not only confess, but I maintain, such a similarity between the trinity of Philo and that of John as bespeaks a common origin."

Bishop Faber laments that:

"The devil led the heathen to anticipate Christ in several things; as, for example, the Eucharist."

This latter lament is indeed true; and there is hardly a rite or cere-

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mony in the church of today that is not to be found in other religions, or any theological concept that does not find its prototype in some religion that preceded it. Most of these ceremonies, as, for instance, that of the Eucharist, can be proved to have existed and to have been observed long before the time of Christ. Materialists and agnostics because of this make bold to declare that Christianity is untrue. Brotherhood, on the contrary, declares that *because* of this Christianity *is* true; that such complete unity in essentials and agreement even in outer forms of worship is too world-wide for all religions not to have originated in one common source.

While a comparison of religions that would be at all exhaustive is of course impossible to present in any brief time, yet it may be stated with confidence that such comparison will yield most startling results in the many similarities presented.

Such words as have come to us direct from Jesus would seem to give rather meager foundation for some portions of the theological fabric that have been built supposedly on his teachings; but many of the details of this fabric, such as the Eucharist — already mentioned — the Trinity, the Immaculate Conception, the Crucifixion, the Threefold Nature of Man, and others, are so paralleled by identical concepts in other and older religions, as to suggest a probable common origin, a suggestion that was even made in the early periods of the present era, and was explained by the hardy defenders of that time by the alleged curious fact that the Pagans — who were their predecessors by some untold thousands of years — had borrowed the ideas from Christianity — a most retroactive proceeding, as all must agree.

These many points of similarity, however, do not in the least militate against the probable truth of the several teachings, but rather are of the nature of cumulative evidence, and not only tend to confirm the truth, but, as already stated, also point to a probable original source for all.

In certain rare manuscripts there are said to be records of an ancient universal religion that was once the heritage of all men, and that has afforded the vitalizing spark that manifests with such marked similarity in every subsequent religion throughout human history.

This ancient religion, called the Wisdom-Religion, taught of a true spiritual life, and also the underlying laws governing man and the universe. Being thus based on natural law, the rules for moral conduct could not be *arbitrary* and, therefore, would naturally be found practically identical in all subsequent offshoots from this religion, even as we find them today.

Dissimilarities were of course bound to arise in lapse of time, through diversified race-characteristics and intellectual development, due to climatic and many other conditions, one people being imaginative and

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another stolid; one philosophical and another simple; one pastoral, another nomadic; one dwelling amid smiling plains, another by the rock-ribbed sea.

Notwithstanding, however, the many dissimilarities thus naturally arising, all the *great* religions have, nevertheless, ever steadfastly pointed mankind to a single pathway of virtue and moral conduct toward his fellow-men.

Then, too, the varying powers of receptivity among different peoples and at different eras should be borne in mind as possible modifying agents in the form of expression that religion might take from time to time. As illustration, suppose that some scientific tenet, for instance the theory of atoms and molecules, is being expounded. The child's mind could gain its feeble grasp most readily through some kindergarten method, where the atoms would figure as talking or playing. The boy might picture them as so many marbles or balls. The artistically inclined would perhaps have in mind the simile of a play of colors, or the succession and interplay of musical tones; while those in higher classes would very likely immediately construct abstruse mathematical equations in attempts at demonstration. So different would be the many expressions of this one theory that the listener might well be excused for failing to discern that all were interpretations of a single thing.

Can we not then see how plausible it is that the many seeming divergent views upon religion may all be but varying expressions of the *same original truths*; and can we not also see how pregnant with splendid possibilities is the Theosophical purpose to emphasize this oneness of truth, and to assist in its recognition by demonstrating that natural law is its basis?

But how suggestive it is of something quite different from wisdom, at least, of modesty, that man is so often disposed to pronounce finality of judgment upon what is truth and what is not, and employs as his standards the few paltry things that are recorded in the infinitesimal speck of world-history at his command! The greater pity, however, is that the history he reads is only the written portion, covering with questionable accuracy the bare span of hardly twenty centuries last past; while on every hand is nature's imperishable record of a continuity in practically present form for untold hundreds of thousands of years.

What may have occurred during such an enormous stretch of time, has not yet been revealed; but can it be reasonably imagined that now is the first time that a civilization worthy of the name has flourished?

Paying no regard whatever to the multitudinous evidences of former glory, so plainly revealed in shattered and long-forgotten remnants of a once magnificent architecture, is it even supposable that the inhabita-

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bility of this globe was first availed of by those whose records still exist, or that those earlier people were less able to exercise human faculties and reach zeniths of accomplishment than we are?

As one ponders over this immeasurable antiquity, replete as it must have been during such an interminable period with possibilities, how arrogant and vainglorious it is, how puerile and unthinking, to regard the last two thousand years with its mutilated history, much less the present day, as the standard of human endowment, of possibilities, or of comprehension of nature's great truths!

How beside the mark it is, then, to arrogate to any formulated doctrine the quintessence of truth! For what is the authority for such arrogation? Some sectarian zealot may answer with severe austerity "the Word of God"; and if that to which he refers be actually the word of God, then must his answer be final. But what stronger proof is there of such an origin than mere man's say-so?

Why then are we so short-sighted as to seek for some exclusive possession of the truth? Do we seriously believe we can by any possibility have it? Would we, in our inmost hearts, so segregate it, if we could? Can the Infinite be so much less than finite man as to tolerate eternal loss for those whose misfortune brought them into existence outside of or prior to the era of Christendom?

Surely, we make grotesque efforts in thus fanning our vanity to the belief that we today occupy the highest pinnacle of understanding to which man has ever attained, or that we — or any people, for that matter — were ever exclusively and divinely chosen as "repositories of God's truth and recipients of His favor." What a saddening reflection it is upon our intelligence, not to have long since discovered that 'sonship of God' must be universal; that sonship argues heredity; that heredity always transmits qualities; and that one of the divine qualities is ability to perceive truth.

How patent it is, then, that man, simply because he is man, needs no revelation from outside himself, in that he must have within his own endowment the means whereby he may know his own Father, and rise to an understanding of his Father's truth!

How simple the most complex problems become when once they are understood; and how the various *isms* fade into inconsequence, in the recognition of true sonship and all that this divine relationship implies!

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"BUT since human nature is ever identical, all men are alike open to influences which center upon the human heart, and appeal to the human intuition."— *H. P. Blavatsky*

OPPORTUNITIES

IVERSON L. HARRIS JR.

(Student, Theosophical University)

THE greatest opportunity given to man by the Supreme Law governing the Universe is the *opportunity for growth*. So beneficent is the divine ordering of things that the meanest among us is never without this opportunity. Man's greatest happiness, rightly considered, consists in accepting this opportunity; his greatest sadness, this opportunity neglected.

The yearning for spiritual growth must not be confused with the desire for personal stature. Spirituality and personal desires refuse to be reconciled. The Supreme Spirit to which we must offer our complete devotion must be impersonal, else it cannot be infinite. Therefore the first secret of real spiritual growth is a complete acceptance of the Divine Law that governs all life — not a stagnant abandonment to a blind Fate, 'Kismet,' but ever dwelling in the lofty spirit of the great Heroes and Prophets and Teachers of all ages, who have scorned to be deceived by the world's baubles and illusions, though they have not hesitated to use these to accomplish the divine will.

Carlyle, with the vision of a seer and the soul of a poet, has told us:

"A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws, temporary appearances, profit-and-loss calculations; he is victorious while he co-operates with that great central Law, not victorious otherwise; — and surely his first chance of co-operating with it, or getting into the course of it, is to know with his whole soul that it is; that it is good, and alone good! . . . Denial of Self . . . is the highest Wisdom that Heaven has revealed to our Earth."

To the superficial thinker this idea of the denial of self is somewhat terrifying. "It is very grand and sublime," he says — if he be an earnest soul — "but it is entirely beyond me." And if he be a cynic or skeptic, he says "Impossible! Absurd!" But to each of these the sincere Theosophical disciple has an answer. And by a 'sincere Theosophical disciple,' is not meant merely one matriculated in some Theosophical seminary, genuine or counterfeit. No, the real Theosophical disciple is he who is living constantly in the performance of duty — in the consciousness of his own divinity, in the joyful companionship of the Poet and the Warrior within him. Therefore it will readily be seen that *few* if any of us are *always* real Theosophical disciples; and, moreover, *none* of us but can, with ever-increasing constancy, join those ranks and inwardly march

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shoulder to shoulder with fellow-soldiers in the army of "Truth, Light, and Liberation for discouraged humanity."

The greatest lost opportunity of mankind as a whole is the failure to practise self-denial joyfully and lovingly. Paradoxical as it may seem, this is but another way of saying what we started out to say — that the greatest lost opportunity is that of growth. For the measure of our growth is in exact proportion to the measure of our self-forgetfulness. The more impersonal we are, the more lovable and admirable do we become personally. Jesus, Buddha, Confucius, and other great Sages and Teachers, were so impersonal and utterly sincere in their thinking and preaching that countless millions have worshiped them personally for centuries — forgetting, alas, that what they should have worshiped was the Supreme Spirit which spoke through them, and not the instrument through which it spoke.

The only real way to worship that Supreme Spirit is to give it an opportunity to have its will in ourselves. This has ever been and ever will be the message of the true religious teacher — indeed, it is the secret of the greatness of any really great man. It is eminently the characteristic of those whom humanity will ever love and do reverence to. They it is who, by their words, by their presence, by their conscious knowledge of their own divinity, remind us of our own — of our ever-present opportunity to think of something besides ourselves; in other words, to share in a larger life than that which the gratification of personal desires of any kind can possibly afford.

The man who occupies himself solely with the gratification of his own desires is a moral bankrupt. He is a very small man indeed and is always so regarded. He refuses to accept any real opportunities, yet is forever fretting because he has none! But let him take the first step towards real growth — let him be devoted to his family, loyal to his friends, and responsive to generous impulses: does he not thereby immediately become a more lovable and more admirable person? Can anyone imagine that by such *self-denial*, if it may be so called, he personally has not tasted something better than he ever did before, while giving free rein to his own selfish desires?

Let him grow a little more; let him have burning within his soul the desire to make his city a place filled with happy homes, where all may have real educational advantages, wholesome recreations, hygienic surroundings, orderly and efficient administration; a place where art, music, and genuine thought-life are stimulated; where justice, however severe it may be, is always tempered with mercy — have we not in such a man the seeds of real greatness? Is it not these things in a man that the world most loves? And provided he keeps these bigger and better things as the

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burning flame of his life, uses the tools about him and within him which are his, to the best of his ability, the world will in time discover him and find in this man with such splendid impersonal aims the very person they are looking for to lead them. There is his great opportunity to serve. It is, alas, sometimes spoiled by success and adulation, when he allows himself to become personal, and thus cuts himself off from the source of all inspiration.

Thus, starting on the lowest rung of the ladder, with the selfish man, and moving up through the man who is devoted to his family, and the man who serves his community, we pass on to the national heroes and patriots, the great poets and philosophers, the artists and musicians, who have snatched whole armfuls of beauty and truth from Heaven and given it to us, until we come finally to the spiritual Teachers of mankind.

All these great ones are excellent company to be in. They will stimulate the thinking faculties far better than the most brilliant cynicism or the cleverest skepticism. Merely associating with them in thought will do one far more good than ever so much materialistic science — however useful this may be in itself; and their society will teach us more of the divine in life than all the sermons that were ever preached. The proof of it is that century after century these great ones still are the refuge of the soul-hungry.

One of our lost opportunities is that we fail to see that what the Great Men have done in a large way, we can ourselves do in our own small way; and our own small way will bring us just as much power to serve as we are capable of using, just as many blessings as we earn, and just as much growth as we can stand.

Every man has a certain desire to succeed in life. Alas, what a lost opportunity that so many should have such a pitiful conception of what success consists of! The secret of decent worldly success is foresight, industry, and honesty. The secret of spiritual success — with which we are here more concerned, as any other kind of success is relatively unimportant,— is vision, single-mindedness, and sincerity. Perhaps few if any are *entirely* sincere at *all* times; and certainly few are entirely *insincere always*. The great opportunity of life is to become sincere. In other words, the great opportunity is to become self-forgetful; the great opportunity is to grow.

Real growth is not possible to the insincere man; sincerity is not possible to the selfish man. Someone has said that hypocrisy is the homage which vice pays to virtue. The selfish man, to carry out his purposes, must assume virtues which he has not; and so he can never be sincere. What a lost opportunity!

In our times of aspiration we long to grow; we long to conquer our

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own weaknesses; we are eager to equip ourselves for greater service. It would be a great sorrow to imagine that there was any one who had not at times so aspired. Even if these aspirations are not wholly carried out, it were a lost opportunity not to have had them.

But in the course of time we find our aspiration to forget ourselves conflicting with our desire to shine, our yearning for self-conquest at war with our desire to indulge, our eagerness to serve battling with our desire to get. Here is our opportunity — the great opportunity to bring from the realm of the abstract down to this workaday world of ours a glorious affluence of sincerity and heroism. And it need not be accompanied by thunder and lightning or any cataclysmic disturbances whatsoever! Such opportunities present themselves in the life of each, almost every hour in the day — for the *great* battle is being fought in the daily *skirmishes* in which two paths appear before us and we must choose the better path or that which is worse — and the path which is not the better path is relatively the wrong path.

We must kill out once and for all the notion that the right path is not the path of happiness. But it will never be the happy path until we walk in it of our own choice. If we are constrained to walk in it arbitrarily, it ceases to be a path and becomes a blind alley with our own unwillingness as the insurmountable wall at the far end.

We talk of independence, and yet we are never truly independent until we choose to walk in the right path. No reasonable restrictions, no just laws, no rules and regulations are irksome to the man who, of his own choice, chooses to walk in the right path. A man is really independent, not when he has license to do as he pleases and remain within the law; but he is truly independent when he is so free that he never pleases to do otherwise than right. Such a man is always within the Higher Law and will rarely find himself in conflict with the laws which human wisdom has made, however limited this wisdom may at times be.

It must be clear then, if we are to grasp our opportunities, that we must have knowledge, we must have vision, else our opportunities would pass unnoticed. As Solomon of old said, "where there is no vision the people perish," and where the individual man has no vision he but half-lives, if indeed he lives at all in the real sense of the word.

It has been said that opportunity knocks but once at the door, and, if not taken, never knocks again, but experience demonstrates the contrary, for each of us can look back in his life and find that while he may have accepted some opportunities, and while there are many that he has missed, yet at the door of each of us opportunity has knocked again and again. The very fact that we are here, that we are still alive, that our minds are capable of giving consideration to the subject, should be

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sufficient proof that opportunity lies ahead for each of us, and is right at hand here and now. And one phase of the subject that Theosophy brings to the attention of the student so forcibly is the opportunities that arise because of our relationship one to another; and because of the fact of universal brotherhood, the taking or losing of an opportunity affects not ourselves alone but all with whom we are in contact. The following words of our Teacher, Mme. Katherine Tingley, bear upon the subject:

“Fear nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. In the light of renewed effort the Karma of all our past alters; it no longer threatens, it passes from the plane of penalty before the Soul’s eye up to that of tuition; it stands as a monument, a reminder of past weakness, and a warning against future failure. So fear nothing for yourself . . . fear only to fail in your duty to others, and even then let your fear be for them, not for yourself. . . . This is your opportunity.”

For ourselves we might indeed have no concern, we might be willing to accept failure, but when we see ourselves inextricably linked with others, and when we know that our actions affect them, that all that we think and do either helps or retards them, there is a new incentive to the performance of our duty, and to seizing the opportunities as they present themselves.

Thus there are two aspects under which we may consider the subject of opportunities, namely, our opportunities as they affect ourselves, and our opportunities as they affect others. And while I hold that the greatest opportunity given man by the supreme law is the opportunity for growth, this opportunity can be grasped only as we seek to foster the growth of others. Those of us who have had the inestimable privilege, the glorious opportunity, of receiving our education in the Râja-Yoga School and College, feel that that opportunity has but given birth to another, namely, on the one hand to show in our lives what the Râja-Yoga System has done for us individually, but above all, on the other hand, to seek to make possible the advantages of that system for others.

Is it not a fact that the greatest need of the present day is education along new and higher lines, and does not this need also provide the greatest opportunity to all men and women, to all citizens of the State and Nation? It is because she saw this great need, and saw further that it would become a greater and greater need, that our Teacher, Mme. Katherine Tingley, started her work for the children, and established her Râja-Yoga System of Education twenty-one years ago. Her work will some day, and in the not far-distant future, be regarded by the world as a beacon-light that will be kindling the fires of spiritual aspiration and glorious promise for the generations yet unborn. But the promises of the future are based on opportunities grasped now. And is not one of our greatest opportunities of the present this that is offered by the teachings

GLIMPSES OF SCOTTISH HISTORY

of Theosophy? Is it not our opportunity to study this philosophy, to find in it the promise that it offers of a solution of the problems of life? But if we are to study Theosophy we must be sure that we go to the fountain-source of the teachings that have been given us in this present age. We must be sure that we do not accept any counterfeits, and the test by which the true Theosophy may be known is by its fruits; this also is the test of the true Theosophist. It is by his life and not by his words that a true Theosophist is to be known.

The spiritually hungry can find truth everywhere in Nature, in the clear California skies, and in the blue petals of larkspurs, in the songs of mocking-birds, and in the voices of friends, in the stars of heaven, and in the eyes of little children, in the books of great men, and in the hearts of all. And the spiritually hungry will find an unpolluted stream of truth in the writings of H. P. Blavatsky, William Q. Judge, and Katherine Tingley, the three great Theosophical Leaders and Teachers of modern times. This is an opportunity that offers itself today to drink of the pure waters of truth that flow from the fountain of Theosophy which is Divine Wisdom. And if we are in earnest we shall not be content with mere study; indeed, through intellectual study alone we shall never come to an understanding of these teachings; they must be expressed in the life, and in growth — not for self but for others. Let us then not lose this golden opportunity that Theosophy offers to each one of us and to all.

GLIMPSES OF SCOTTISH HISTORY

WALTER FORBES



ST. ANDREWS teems with tales of olden days, for here it was the Pictish kings in all their generations came a-hunting. In those days this ancient and royal burgh was named Muckross (Muic, a boar; and ross, a promontory) not only to denote the sport enjoyed by the Pictish kings but at the same time giving its location — it stands on a wind-swept though healthy promontory. Not until the union of the crowns of the Scots and Picts was it named St. Andrews. In naming it so perhaps the legend of St. Rule having been wisely guided to this place with the bones of Saint Andrew was believed in. But be that as it may, the ruins of a chapel and an entire tower, known by the name of St. Rule and dating from the fourth century, are still to be seen. In passing, it might be well to mention that the tower is a square prism 108 feet in height, the side of the base being

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24 feet, and the stone of the building is of such excellent texture that although it has been exposed to the weather for so many centuries, it still remains quite entire and unimpaired. Although St. Andrews never was surrounded by walls yet it was entered by gates from the various roads leading into it. The entrance from the west was through the West-port and that massive and antique structure stands undamaged today.

Scotland has always stood strongly on the side of education, and Scotchmen revere St. Andrews because there the first university in the country was founded in 1411. Famous as the university is and famous as are the many historical and royal events associated with the place — giving it a world-wide reputation, — yet one wonders if it is not a sign of the times that when today the name of St. Andrews is mentioned amongst the masses it is in connexion with the royal and ancient game of golf. St. Andrews is the home and mecca of golf and to play once round the famous links is the ambition of golf-players the world over.

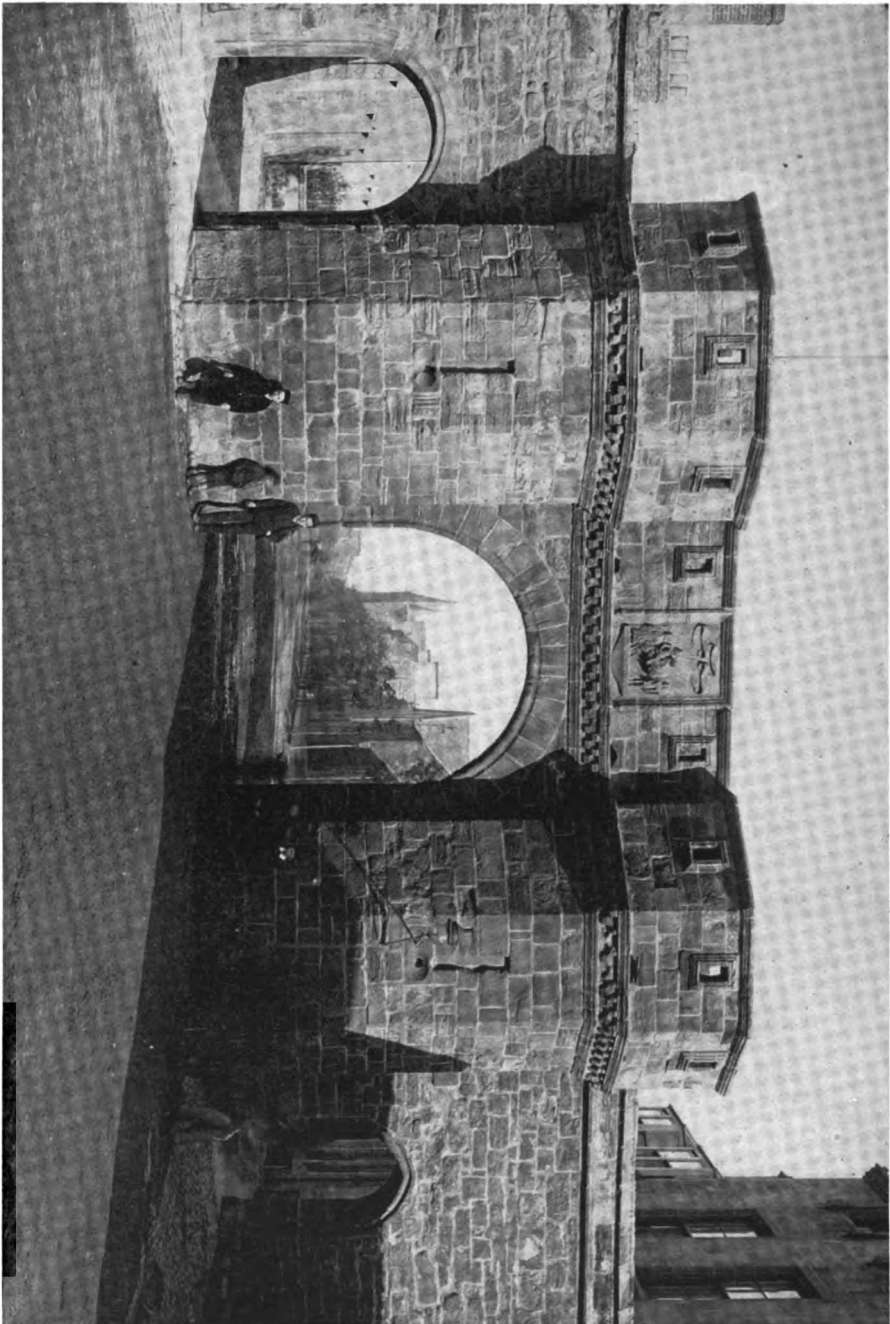
KILLIECRANKIE

One of the most beautiful and celebrated passes in Scotland is that of Killiecrankie. It stretches about a mile or more along the river Garry just before its junction with the river Tummel near Faskally House. From the deep channel of the river Garry rugged precipices arise on both sides — the tops of the well-wooded hills approach very near to each other, making the pass one of the most attractive and romantic scenes in Scotland. Here it was in one of earth's beauty-spots that the disastrous battle of Killiecrankie was fought in 1689. Although King William's troops were badly defeated in the battle the leader of the victors was killed; and thus ended the life of Viscount Dundee, better known as Claverhouse, persecutor of the Covenanters.

ROTHESAY CASTLE, SCOTLAND

ROTHESAY, a royal burgh, is magnificently situated on the spacious, semi-circular bay — famous in song as Rothesay Bay — in the Island of Bute. The unanimous opinion is that this island, lying in the Firth of Clyde, well merits the title of the Madeira of Scotland on account of the beauty of its scenery and the mildness of its climate.

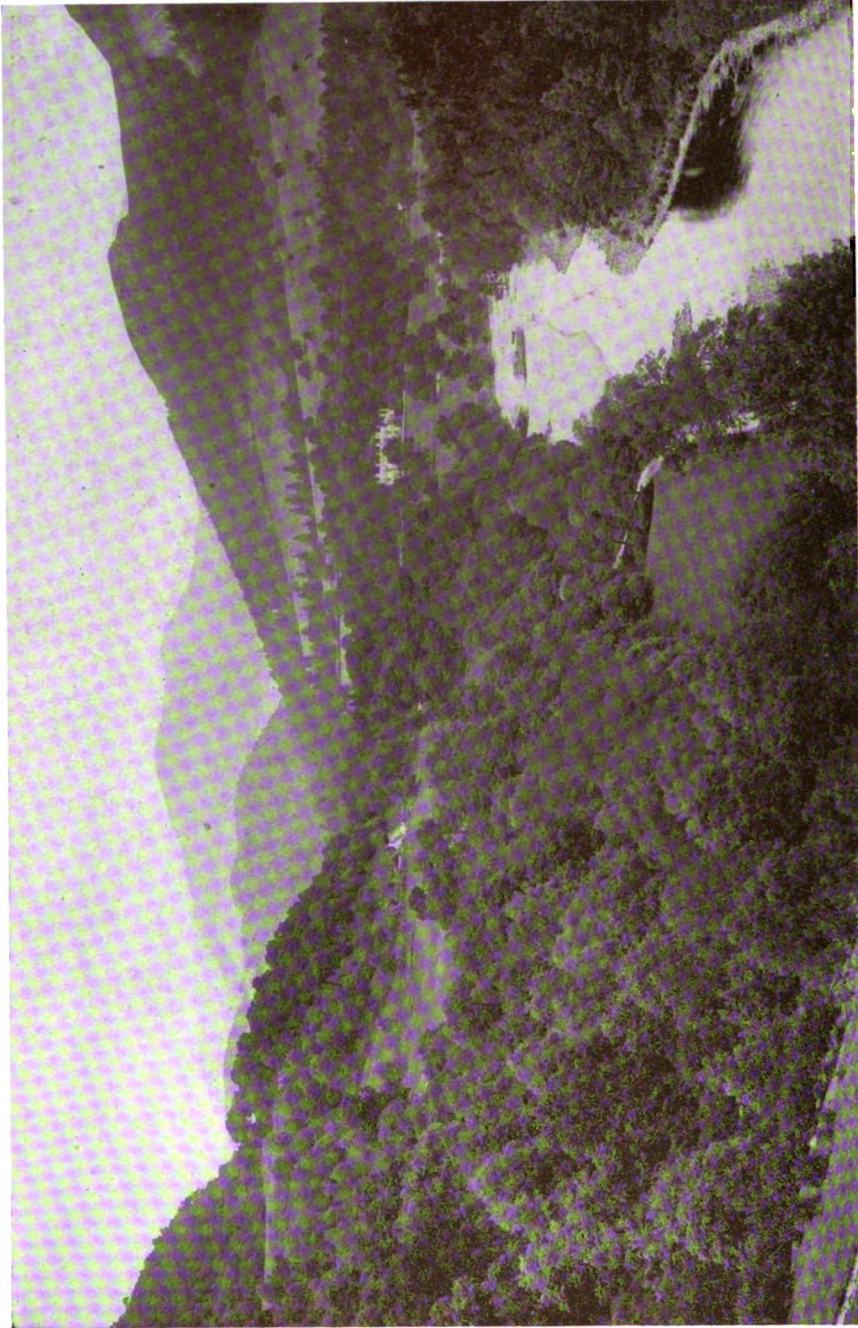
In the center of Rothesay is the well-preserved ruin of the castle from which the royal burgh takes its name. It was erected by the Scots in 1008 to defend the island against the attacks of the Norwegians, who at that time were masters of all the islands off the west coast of Scotland, but it fell into their possession two centuries later, Haco, the Norwegian king,



WEST PORT, ST. ANDREWS, SCOTLAND

**"Stately, rich in emblem and the work
Of ancient kings, who did their days in stone." — *Tennyson***

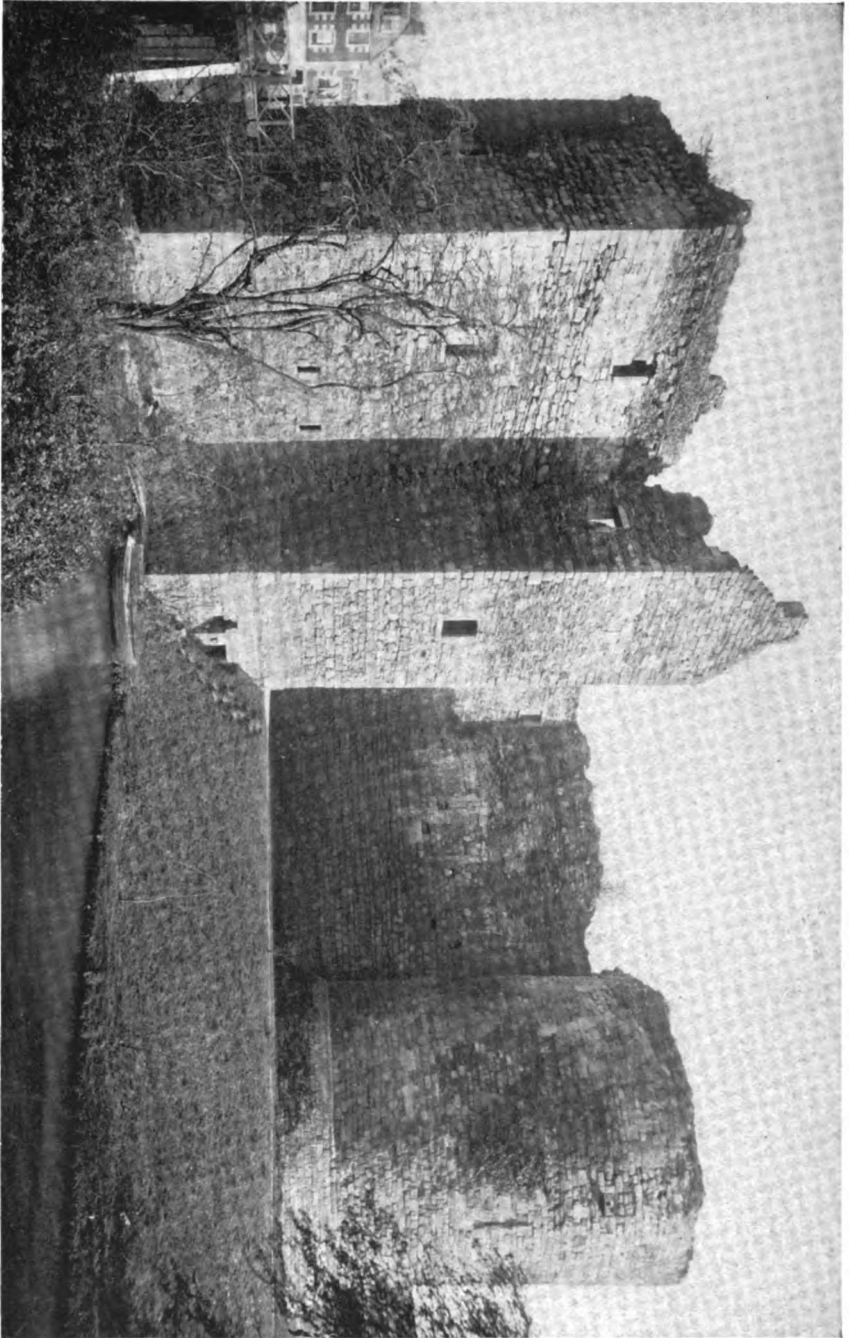
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THE TUMMEL BELOW FASKALLY, SCOTLAND

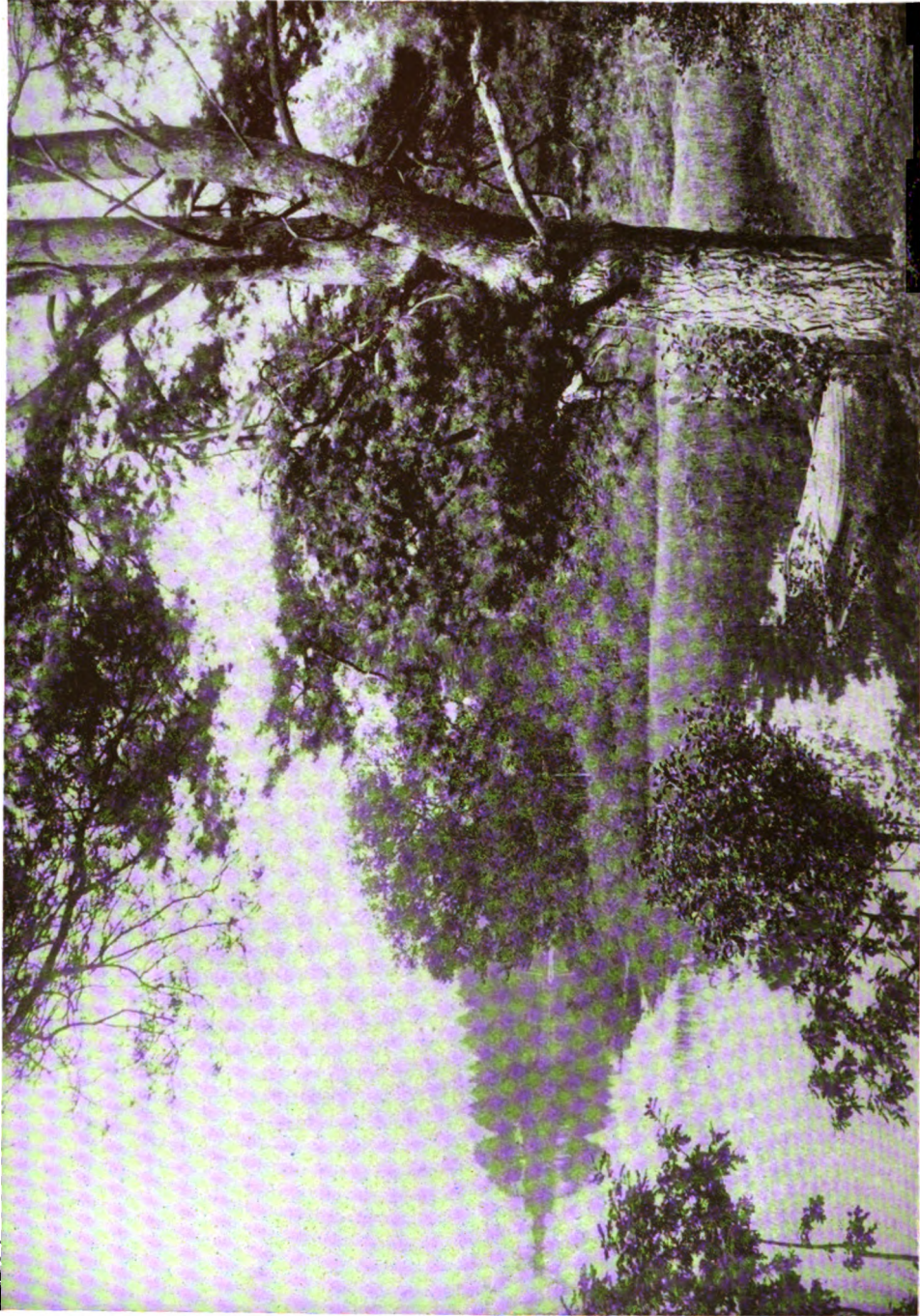
“The happy valley, half in light, and half
Far-shadowing from the west, a land of peace;
Gray halls alone among their massive groves;
Trim hamlets, here and there a rustic tower.”—*Tennyson*



ROTTHESAY CASTLE, SCOTLAND

"Come away: no more of mirth
Is here, or merry-making sound.
The house was builded of the earth,
And shall fall again to ground." — *Tennyson*

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LUSS STRAITS, LOCH LOMOND, SCOTLAND

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capturing it. However, his forces were finally driven off, and his power over the whole of the western islands was broken through the dispersal of his fleet by a timely storm and his defeat at Largs in 1263.

During the reigns of Robert II and Robert III — 1371 to 1406 — this castle was a royal residence, and the latter king raised the village which had grown up around it to the status of a royal burgh. Robert III here created the first Duke of Scotland, the title, Duke of Rothesay, being conferred on his eldest son, the ill-fated Prince David, who so gallantly defended Edinburgh Castle against the attacks of Henry IV, but was afterwards treacherously imprisoned by his uncle Albany, and starved to death in Falkland Palace.

King James II having broken his oath to Scotland by openly professing his attachment to the Roman Catholic religion, the Earl of Argyll took up arms against the king, and the castle was burned by his followers in 1685. The walls, fourteen to sixteen feet broad, remain practically intact, and the ruins form a picturesque feature of the burgh.

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(Continued from the November issue)

R. MACHELL

All seemed absolutely harmonious and appropriate; yet Malcolm Forster racked his brain to find a parallel in his experience. He could not 'place' this household; and in the endeavor he began to lose his landmarks: the mental 'pigeon-holes' in which he was accustomed to classify his friends seemed now inadequate. There was not one that served the purpose. He felt himself adrift, floundering in search of some safe ground on which to take his own position, only to realize that he too was unclassified, although professionally classified. He heard himself talking platitudes about the weather, speculating on the probability of a storm, inquiring if there were many wrecks in that neighborhood; and he wondered at the prompt turn that his host gave to the conversation as soon as storms were mentioned. He had intended to ask Mark if he had no tales of smuggling days to tell; but felt embarrassed when he tried to broach the matter, and a suspicion crossed his mind that he might be touching a delicate subject; so he set off at random talking of his student-days in Paris, mentioning by name comrades who had distinguished themselves; but they were unknown here. Then he tried music, and Miss Margaret showed interest. Soon it was evident she was at home on that subject, and Mark fell to wondering at the range of her knowledge; but he could only listen, for to him music was a sealed book.

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Suddenly he bethought him of the old instrument, and mentioned it. Forster was interested at once and asked jokingly to see the contents of the musical sideboard. The top was cleared and the elaborately jointed lid was raised, displaying the diminutive key-board with its limited compass.

Miss Margaret was asked to show its possibilities, and she consented, though with some natural misgivings as to the condition of the venerable relic. But the restorer had done his work well and the mechanism was in good condition. The instrument responded sympathetically to her touch with a tone that seemed reminiscent of a by-gone age. She adapted her improvisations to the limitations of the old piano and was delighted with the delicacy of its tone. Interested in trying to bring out the beauty of this survivor of a former day, she played on, while Mark wondered how it was that he had never before known what music meant; and Malcolm Forster no less wondered where this rare musician had been trained. Finally he decided that she owed her talent to no musical academy but was some sort of special creation: no other explanation would fit the case. It all seemed like a dream; surely no reality was ever just like this. To reassure himself he looked round, and saw a wondrous sight, tears, in the eyes of the gaunt guardian of the house. Rebecca standing by the open door was listening, and did not know that tears were streaming down her rugged cheeks.

Her master sat staring into the fire as if entranced. And all the ghosts that had free quarters in the manor-house forgot the dreams that bound them there, and almost found release in self-forgetfulness.

At length the music ceased. The player rose and took her place in silence on a low stool beside her uncle's chair before the fire, and each one dreamed his dream; till Mark remembered that the painter was a visitor who should not be treated so familiarly. Breaking the beautiful silence he asked if his guest intended to do more sketching and apologized for keeping him so long unoccupied.

The artist thought that he had never been so profitably occupied before, and said so; but understood that he might easily outstay his welcome, so he inquired if there was a short road down to Crawley Cove. He said he wanted to make notes along the coast, and wondered why it was so difficult to ask if he might come again and make some sketches in the house itself.

Mark volunteered to show the path the smugglers used in the old days, but he was silent on the subject of the secret store-house underneath the house, with the stone stairway opening up beneath the stable. This secret was still guarded jealously by the Micklethwaites, and Mark caught the infection of secrecy for its own sake.

Before they left the house the artist managed to express his thanks for the hospitality he had received and his delight with all that he had seen, declaring that he had found a wealth of subjects for his illustrations. This brought an invitation to return and draw as much as he desired, and to make free use of the house as long as he was in the neighborhood.

Mark was astonished at his own cordiality to this stranger, who, in some

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mysterious way, seemed to have become one of them; though how it had come about was hard to tell. He thought that the music must have dissolved the barriers that naturally spring up around a home to guard it from profanation by the uninitiated.

On the way to the cove the conversation naturally ran on the subject of the old smugglers, and Mark told tales that he had heard from Jonas of gangs that had operated up and down the coast, but the artist noticed that his host had little to tell of Crawley. He wondered at this unnecessary reticence, for since the introduction of free trade, the days of smuggling were past.

He had heard tales among the villagers and fishermen along the coast that seemed to point to Crawley as a most important 'port of entry' for contraband goods, particularly wines and spirits, and he thought it strange if Crawley manor-house had played no part in the general lawlessness of the countryside; but he kept his suspicions to himself.

The story he was to illustrate called for a wreck and he had hoped to hear particulars of such events or even to see one: but they all seemed to have occurred at places further up the coast. Certainly there were no traces of recent catastrophes down at the cove. But the place caught his fancy and he decided to make a sketch at once. So Mark left him to his work and wandered off along the cliff.

The artist by himself tried hard to reawaken his former enthusiasm for the story he had undertaken to illustrate; and endeavored to picture in imagination the incident of the wreck, therein described, as taking place here at Crawley Cove: but it was hard work.

The story confided to his care had ceased to interest him. On reading it he had been attracted by the setting, the stormy coast, the sheltered cove, the old farmhouse with its great secret storerooms in the cellars underground: and then the silent, rugged fisherfolk, and farmers, whose chief harvest was gathered from the ocean, and garnered secretly, or perhaps half-openly with the consent of venial excise-men, who grew rich by levying blackmail on the less liberal-minded operators, who tried to run cargoes on their own account without consent of the established gangs or the connivance of the revenue-officers. All this was well enough until he saw that vision in the garden. But the story had lost its power to excite his fancy. The smugglers seemed out of date or out of place in such a presence: they shuffled off the stage like operatic supernumeraries who had mistaken their cue, and occupied the space needed for the entrance of the prima donna. And yet he felt that they, too, might have their place somewhere in another story floating through his mind, and centering in Crawley Manor.

The dinner at the manor-house had proved as great a revelation as the first visit; though what had happened he could hardly tell. It was a mystery; and more mysterious by reason of its absolute simplicity. Nothing had happened; yet he felt that life had changed its meaning, or that for the first time life seemed to have a meaning. The simple meal was somehow like a ceremony, in which some mystic presence had consecrated commonplace

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events and objects to a spiritual purpose. It was an initiation, the opening of a door, that would not close before him. He had been taken in and made a member of some secret order, of which his host and hostess were a part, though neither of them seemed conscious of the fact. Such are the real initiations into life's mysteries; and each one sees or feels the event in his or her particular manner, interpreting it according to his or her degree of understanding or experience.

In Mark's case the music had intensified his dreams, making them glow with more than ordinary beauty. To him, too, it seemed as if some window of the soul had opened, some new aspect of the inner world had been unveiled. The vision was so clear he almost fancied he might pass the barrier and actually enter the enchanted land — almost. But he had been so long content to watch dream-pictures from afar, that now he did not dare to follow where the music led. And yet he thought that he had come a little nearer to the land of heart's desire, and was content to wait until the final barrier should be removed, not knowing that it was for him to cross that barrier which existed only in his own imagination.

But Malcolm Forster, living his life among the men and women of the world, had found much that was beautiful or interesting in the daily life that ordinary men find tedious and colorless. His vision was not mystical. He was content to feel the joy an artist knows when common things and ordinary people unconsciously reveal an inner beauty, and in the visible material world display a spiritual significance that lifts them from the ruck of commonplace mortality up to the dignity of personages in a great cosmic drama. To him this drama was the reality that underlies the unreality of life. He saw it like the distant glory of a sunset sky seen through the tree-trunks of a gloomy forest, in which he wandered, catching occasional glimpses of the beautiful 'beyond.'

The music had revealed to him a gleaming alley, down which the sunlight streamed, dazzling his eyes and drawing him to a path he felt himself unfit to follow; though in his heart of hearts he knew that follow it he must, fit or unfit, wherever it might lead. He, too, had dreamed of an initiation while the music lasted.

When Rebecca heard the music, she had trembled violently, as if she had been summoned by an angel to appear before the bar of heaven. Then she imagined she was standing before the entrance of the holy sepulcher, from which a little hand had rolled away the stone, releasing the immortal soul that had so long slumbered in the tomb. She peered through the open doorway expecting to behold the angelic host hailing the resurrection of the Lord, not realizing that the marvel was being wrought in her own heart.

She saw Miss Margaret seated at the old piano; and her imagination showed her a golden glory round the player's head. Mark too was glorified; even the stranger had a look of awe and reverence on his face that certainly was not habitual. Then the tears came to her eyes: they frightened her, like the first drops that indicate the breaking of a dam. She wondered what

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was happening. Music was almost unknown to her; she could not account for her emotions. The mental shell in which she had lived so long had broken, and all the unimaginable glory of the other world was suddenly let in upon her.

The coming of Miss Margaret had been a warning to her that there were hidden depths unfathomed in her heart, but she had not understood the warning. Now the barriers were broken, and heaven had come down on earth. She was amazed. She drew back blindly to the kitchen trying to find her bearings in the world she was accustomed to: but that world would never be the same to her. Something had broken. Her eyes had filled with tears — hers, Rebecca Micklethwaite's. What could it mean?

She went about her household duties just as usual, but Miss Margaret noticed that the old piano was no longer treated as a sideboard. Nothing was said about it, but Rebecca found another place for the glasses and decanters that had held possession of it until the memorable occasion of its rehabilitation. Henceforth, in Rebecca's eyes it was a sacred thing, a shrine.

To Margaret the discovery of the old piano was a great joy, not a surprise, except so far as all her life was a surprise, as the uncertain dreamlike future flashed into actuality and passed immediately into the dream-world of the past. The present moment was to her a constant revelation of an unknown drama, without beginning and without an end, eternally revealed to the spectator standing where the future and the past appear as one in the unending present. She saw no permanence in any of the incidents that, in their sequence, make up what we call our lives; yet she felt sure that all was purposeful and orderly, though she might fail to catch the purpose and to understand the order of events. She was no fatalist; she had her part to play in the great drama, and wished to play it well, accomplishing the duty of the moment, wondering at times why it was all so hard to understand, and longing for the peace that surely must be found by those who know the heart of life and understand Time's mysteries.

Music meant much to her. It seemed to be the very breath of life exhaled by the soul of nature, and made audible to men by means of clumsy instruments which most imperfectly translate the spiritual harmonies into such sounds as man can comprehend.

Great music was to her a book of revelation; and even the lighter kind was not without some memory of those fairy fields through which the breath of melody had passed before it reached the earth and set the dust and dead leaves dancing here. So she loved every kind of music, seeing no reason to despise the lighter sort, though wishing all the world would love the higher, as she did. But to her the world was all so full of misery that any breath of beauty from beyond seemed good, for those who could appreciate it. She held that all sorts and kinds of music might have their time and place, and for herself she always tried to adapt her music to her audience as carefully as a speaker would choose a language intelligible to his hearers; to do otherwise would have been to offend her innate sense of the fitness of things.

To Malcolm Forster it seemed that a revolution of some sort had taken

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place within his inmost consciousness. He had been disconcerted as by a flash of light that was too strong for his eyes, and that made life seem colorless for some time after. Some veil had lifted and revealed a mystery beneath the ordinary face of life. It was as if the world of commonplace events had suddenly become insouled by some high purpose that endowed it with significance and with an unaccustomed dignity most disconcerting to the shallow skepticism of a cynic. It was an awakening of some dormant possibility. The first dawning of such consciousness may come as an intense joy or as a sense of an impending catastrophe: but life can never be the same again. The awakening of the soul means revolution in man's mind, and Malcolm Forster feared the disturbance of his old ideals.

The sun was setting as he turned to go; and looking westward he could see the trees that sheltered the old manor-house, and the smoke curling from its massive chimneys. There was a suggestion of home in the picture that made him feel desperately lonely as he turned his steps towards his temporary quarters at the Boar's Head.

When Mark Anstruther had left the cove he had strolled up along the coast until he struck a path that would have led him home by a crooked lane.

But at the crossing of the road to Winterby he met the vicar, who accosted him by name and introduced himself as Mr. Douglas, adding that he had intended to call at Crawley, but had hesitated, as the manor-house was not, strictly speaking, in his parish, owing to some oversight in the readjustment of parochial bounds at the time that Saxby church had finally been washed into the sea. Mark expressed pleasure at the meeting and made no allusion to parish matters; he asked if the vicar had been long in that part of the country and heard that he was a new arrival, having changed 'livings' with the former vicar in order to be near the sea for the sake of his mother, who was an invalid.

Mark expressed sympathy, and hoped the change would prove beneficial, whereat the vicar seemed troubled and said that he hoped the spring would bring a change, but added that these terrible storms were very trying to the nerves of people with imagination, like his mother, who had a horror of shipwreck; and there were so many hereabouts. Mark seemed surprised, and the vicar became confused. He explained that the wrecks existed sometimes only in her imagination; and proceeded to describe the trouble he had had to convince her that there was not a wreck near Crawley Cove quite recently. Mrs. Douglas had seen it in a dream, or a fancy, and persisted in declaring that the ship was driven on the rocks and all were drowned except a little child; which of course was quite ridiculous. Mark laughed at the idea a little too loudly, and then apologized. He asked if the ship was a big one and what became of the wreckage. The vicar's mother, he was told, insisted that it was a two-masted ship, and that it sank in deep water and disappeared; only the child was saved. The coast-guards had declared that nothing of the sort had happened in the neighborhood of Crawley Cove; though they confessed that there was deep water not far off, and there were stories of ships that had

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disappeared there in the old days, before Saxby headland had been washed away with the old church. Since then the wrecks were all further up the coast. So said the authorities, and Mark accepted their opinion as correct; but suggested that dreams sometimes refer to past events, so that Mrs. Douglas might still be right. The vicar invited Mark to come to church at Easterby, and hoped he would consider himself a parishioner, adding pleasantly that he had no intention of asking his new parishioner to contribute to any of the church funds, at present. Mark said he was not fond of society and that he was not naturally religious, but if it was a matter of contributing to the relief of suffering he would be glad to be called upon for his share at any time. With which declaration of principles the vicar was content, being an honest little man who had met too many professing churchmen who would attend services but would render none, and whose contributions to the poor-fund were practically negligible.

He liked Mark Anstruther and, what was more strange, Mark liked him, and would have asked him in to tea, but hesitated to bring in a parson without warning. Parsons in general were outside the pale of his experience, and on general principles he distrusted them. But this little man was obviously honest and spoke sympathetically of his suffering mother, whose hallucination he deplored so naively. Mark had known other people who had visions of that kind, and was a little curious to see the lady, who alone seemed to have got an inkling of the truth about the schooner. It was interesting, too, to know that the coast-guardsmen had not reported the event. He was glad enough to have it so, and said nothing that might suggest any knowledge on his part of the truth of Mrs. Douglas's dream or vision. He parted with a cordial invitation to the vicar to look in at Crawley if he should find himself in that neighborhood, and his new acquaintance promised to do so, not a little astonished at the friendly manner of the man who was supposed to be such a hermit.

On his return, Mark mentioned the dream of Mrs. Douglas and his encounter with the parson. Miss Margaret was thoughtful. After tea she returned to the subject, saying:

"I have expected to hear something of the schooner for some time. It seemed strange to me that it should have disappeared like that, and no one know anything about it. You have been very good to me, not asking me to give an account of myself; but of course I meant to tell you all about it some day. Now that I am well again I will tell you anything I can; but really, after I was saved from the first wreck I have a very hazy notion of what happened. I was cold and miserable and, I think, quite delirious most of the time; or it may have been that I forgot all but the last part, when I was so wretched. I thought it would all come back to me as soon as I got well, but it has not done so. It all seems like a dream, after the storm — the first storm. The steamer must have struck a wreck or something in the darkness. No one seemed to know what had happened. It was all confusion. We were all below and there was a rush and a fight to get up on deck. I was

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nearly killed in the struggle, and then nearly drowned before I was dragged out somehow; and then it all became confused, and it has not cleared up again. I was alone. . . . Sometimes I think I was drowned and came to life again in another body: but of course that could not be. I don't understand it all."

She was nervously clasping and unclasping her fingers, and seemed painfully struggling to force herself to speak of something terrible. Mark begged her to say no more. He was content to know no more than that she was here now. But she persisted.

"You have the right to know all about me; but it seems impossible to disentangle the reality from the dream and the delirium. Why was I alone? There were so many on the steamer, and it seemed to me they all were in the sea together. And then I thought that I was drowned; and all the rest was just a nightmare, till I woke up here. Rebecca told me all she knew about the schooner. I knew nothing; I thought that I was in another world. I can hardly be sure I am alive now, though I suppose one is always alive even in another world; but perhaps I was dead, and came to life again in this world, and that makes it hard to know where this joins on to the other life. There come memories of another life, that may be dreams and not memories at all; or they may be memories of former lives. I feel so old sometimes, and yet I seem to have been treated as if I were a child all my life, except when I remember nursing my baby. But that must have been a dream, too. Once some one ill-treated me, so that I ran away, and hid on board a ship, I think, where it was all dark, and full of horrible things that tried to eat me. That must have been part of the delirium. Then there was music: I can remember all sorts of music, but I can see no musicians. I remember the names of the composers, sometimes; and there was a teacher, who was a wonderful musician; but he is mixed up in my mind with another, who was a fiend, I think. They always come up together in my memory; if it is really memory and not mere imagination. But they were not the same. One of them would take me with him up to the gates of heaven; then the other came and dragged me down to hell, and left me there alone. You know, in hell everyone is alone."

Mark nodded thoughtfully, and Margaret went on more calmly.

"I can remember happy times among the mountains, very long ago, with flowers and music everywhere; and children. I too was a child; and we danced — you have not seen me dance; the flowers came up and blossomed where we trod, and birds stopped singing to listen to our music. That must have been a dream. But there was one more beautiful than the rest. I think she was my mother. She was all song and sunshine; and when she danced it was like the flickering of sunlight through the trees when the leaves flutter in the wind. But he was like the lightning — bright and terrible and cruel. Perhaps all that was in another world, I do not know.

"Then there was misery, and dirt, and want, and horror. . . . That was in some city. I was not alone there, but all was different. I could not get away, it seemed to be worse than hell; and then I killed him, and ran away;

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and all was dark and cold and miserable, and it seems to me now that I was there for centuries. Then I was hunted like an animal; but I got away, and lost myself among the people. There were so many of them and they all were miserable. Where was it? I don't know. Cities are all alike when one knows the language. It is all like a dream to me now. Someday I shall remember perhaps: but I hope not. I don't want to remember. This is so beautiful."

"Don't try to remember any more," entreated Mark. "Better forget it all, and start again. Let's call it a new deal."

She laid her little hand upon his arm like a child, caressingly, and there was silence in the room; but such a silence as one might fancy pregnant with unutterable song, the silence of compassion, and companionship that needs no words.

It was some days before the artist came again, and in those days an evolution had gone on that brought him face to face with himself as an artist. He had been forced to ask himself if his enthusiastic love of art were after all no better than a vulgar personal ambition, with fame and wealth and popularity as the goal. He had believed himself unselfish in his devotion to his art, accepting the success that came so easily, as a legitimate tribute paid to genius. Now it appeared that he was challenged as an impostor. Who challenged him; who had the right to call him to account? Who was it that had stripped him of his becoming robe of self-approval, leaving him naked and ashamed. He felt as if, unprepared for the ordeal, he had come into the presence of the soul of art; and she had looked at him, and passed on, leaving him beggared of his self-esteem.

(To be continued)

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NOT a day goes by that new and convincing evidence is not brought to the attention of the Headquarters Staff of the effective and gripping Theosophical propaganda being carried on both directly from the International Center at Point Loma, and by devoted members throughout the world. Reports come in, not only from Centers and members-at-large in the United States, but from England, Ireland, Holland, Germany, Sweden, Italy, Japan, Australia, China, Cuba, Canada, South America, and so forth. The Theosophical Publishing Company, besides sending out a constant stream of our literature to individual purchasers, gets large orders for our most expensive books from distributing houses throughout the world: numerous sets of the new Point Loma editions of H. P. Blavatsky's *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, as well as great quantities of the *Theosophical Manuals* and other small books and pamphlets being requisitioned by single orders from booksellers.

So great is the inflow of letters to Mme. Tingley from inquirers that she

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has been forced to add to her staff of secretaries. There is abundant evidence that since the war people are searching more earnestly for some satisfactory philosophy of life; those that heretofore were more or less indifferent to the great problems of life and death and were inclined to a purely materialistic view of life, or still accepted the old one-earth-life doctrine, are now turning to the wonderfully philosophic Theosophical system enunciated by H. P. Blavatsky. Especially are they attracted to the great teachings of Karma and Reincarnation, which answer so many hitherto unsolved problems.



Splendid Theosophical propaganda work may be anticipated from the lecture-tour to Europe which the Leader has planned for next spring. England, Holland, Germany, and Sweden are to be included in the itinerary as at present outlined — possibly Czechoslovakia as well.

The work in England has for many years been under the steady, loyal direction of Brother Herbert Crooke. He keeps constantly in touch with the International Headquarters, and his letters always breathe the same optimistic, imperturbable confidence in the ultimate triumph of our Sacred Cause under the inspiring leadership of Katherine Tingley. One feels that "Men may come, and men may go, but he goes on forever." And one so solidly anchored as is Brother Crooke is inevitably supported with a band of devoted helpers, for he is a splendid example in his devotion to the Work, his loyalty to the Leader, and his enthusiastic co-operation with the International Center.

Holland has always been a center of great promise Theosophically. Many of the members from the very early days of our Society continue their indefatigable work for the betterment of Humanity. Comrade Arie Goud is still at the helm of our affairs there, as constant as the Pole-star! His devotion to Theosophy and his loyalty to the Leader and hearty co-operation with the International Center are splendid means of keeping the links in the Theosophical World-Chain unbroken. And when we mention Comrade Goud, we of course include all the faithful Dutch members who aid him in carrying on the work there. Mme. A. M. de Lange-Gouda, the widow of our late beloved and distinguished Kapellmeister, Professor Daniel de Lange, who established a beautiful home, 'Holland Crest,' here at Lomaland, still 'holds the fort' for Holland here in Lomaland. Mme. de Lange has a remarkably elegant and accurate style of English composition, and has been added to the Literary Staff. She will contribute studies of Dutch life, biography, history, and culture, which will doubtless be appreciated by all the readers of THE THEOSOPHICAL PATH. It is also planned that Mme. de Lange and our Râja-Yoga Dutch Comrade, Mr. Piet Bontje, will advance Theosophy in Holland through articles to be published in some of the liberal journals of that country.

Brother J. Th. Heller, who has for so many years directed the affairs of the Universal Brotherhood and Theosophical Society in Germany, with his Headquarters at Nürnberg, is in regular correspondence with the Inter-

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national Center at Point Loma, and his letters always reflect the best spirit of the Fatherland which gave us Luther and Goethe, Albrecht Dürer and Wagner. Says Mr. Heller in a recent letter:

“A new time is beginning in our work now. New energies, new opportunities, new possibilities are coming; and a company of earnest new workers, interested in the propaganda of the Theosophical teachings. May it be not only of benefit to our Fatherland, but to all Humanity; for Brotherhood is a fact in Nature; and those who are closest to H. P. Blavatsky in her ideals, must realize the debt we owe to all nations.”

When we think of Comrade Heller, our thoughts also go of course to his collaborators in the great work of bringing Theosophic Truth, Light, and Liberation to their country. Germany is represented at the International Center by our veteran pioneer Cabinet Officer and first friend of W. Q. Judge, Mr. E. A. Neresheimer; also by our master craftsman, Mr. John Koppitz; Mr. and Mrs. Hermann Buntrock; Mr. Karl Kraft; Mr. and Mrs. Paul Franklin and family. There are a few others of Teutonic origin at the Center.

It should be borne in mind that a splendid impulse along Theosophic lines was given to England, Holland, Germany, and Sweden in 1913, when the Leader, with a party of about thirty students, conducted a lecture-tour in these countries, during the progress of which the Râja-Yoga Chorus sang at the opening of the Twentieth World Peace Congress at the Hague. Before this event, Mme. Tingley and party spent several weeks at the beautiful island of Visingsö, on Lake Vettern, Sweden, at the International Theosophical Peace Congress, convoked and presided over by the Leader, which was largely attended by representatives from different countries.

Denmark is represented at the International Theosophical Headquarters by Mr. and Mrs. Oluf Tyberg and family, and others of Danish descent. Mr. and Mrs. Tyberg are Theosophical pioneer workers of many years' standing, Mr. Tyberg being a mechanical engineer graduated from the University of Copenhagen, and Mrs. Tyberg having been for many years on the teaching-staff of the Râja-Yoga Academy, she herself being a graduate of Brantford Woman's College of Canada.

Professor Edw. S. Stephenson of the Imperial Naval Engineering College of Japan (whose wife's son and daughter, Tetsuo and Tamiko, have been for a number of years students at the Râja-Yoga College at Point Loma, and are now rendering valuable assistance in caring for younger pupils), writes frequently of the spread of Theosophy in the land of Cherry Blossoms. Professor Stephenson has been most active in having our standard Theosophical literature translated into Japanese.

Since the advent of Mr. E. J. Dadd and Mr. and Mrs. Frank Bardsley and family from Australia, the efficiency of the management of the Aryan Press at Point Loma is the best tribute to the Island Continent, Theosophically speaking. These Australians have brought our members from the Southern

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Ocean unusually close to the hearts of the Headquarters Staff; and we never think in that direction without remembering the long years of loyal Theosophical service of Mr. and Mrs. T. W. Willans and their collaborators — the faithful members of the Universal Brotherhood and Theosophical Society in Australia.

The Boston Center was again brought prominently before the assembled Lomaland family on October 27, 1921, when Miss Helen Morton, Miss Agnes Le Duc, Mrs. Lena Collett and her son Randolph were given a hearty welcome to Lomaland. At the same time a warm reception was given to Mr. William Henry Voigt from Philadelphia and Mrs. Grace Peirce from Warren, Pennsylvania, who have come to take up their residence in Lomaland.

On October 20th the following cablegram from Capt. Walo von Greyerz, President of the Universal Brotherhood and Theosophical Society in Sweden, was received by the Leader:

“STOCKHOLM, OCTOBER 20, 1921.

“YELGNIT, SAN DIEGO:

“ASSEMBLED AT FIRST MEETING IN BEAUTIFUL NEW HEAD-
QUARTERS. OUR THOUGHTS GO TO BELOVED LEADER AND LOMALAND
COMRADES. GREYERZ”

The new Swedish Headquarters of our Society are located at Tegnérsgatan 29, Stockholm, which, we are informed, is a most desirable situation, with splendid possibilities for the spreading of Theosophy. The old headquarters at Nybrogatan 50 performed noble Theosophical service; but, like all pioneer work, it was eventually outgrown: hence the new Center to meet the new conditions of expansion.

The Leader has written to all the Swedish members, urging them to cooperate to the full extent of their powers in supporting financially the new Center in Stockholm, so that the burden may not all fall on Captain and Mrs. Walo von Greyerz, Consulinna Anna Wicander, Mrs. Amélie Cederschiöld, Miss Anna Sonnesson, Mrs. Gerda Nyström, Baroness Leijonhufwud, Mrs. Cramér, and the other devoted workers at the Stockholm Center and elsewhere.

In other parts of Sweden, notably in Helsingborg, Malmö, Karlskrona, and Gothenburg, as well as in smaller centers, Theosophy is still forging its way ahead into the thought-life of the nation. Monthly reports and fine letters are received from Dr. Erik Bogren of Helsingborg, Direktor E. A. Gyllenberg of Malmö, and Captain Edw. Hageus of Nettraby, tell of the continued earnestness, the splendid unity and growing enthusiasm of the members in those parts. These veteran pioneer Theosophists evidence in their communications a fuller realization, as the years pass, of the responsibilities they have assumed, and are always ready to take up new ones.



The latest report from Los Angeles is that the Leader has purchased as a place of residence for herself and staff of workers, and to meet inquirers

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socially, a beautiful home in a quiet, exclusive neighborhood; and before this reaches our readers, activities will be in full swing there. It was found more economical to purchase a first-class large house, thoroughly adapted to the purposes of our work, than to pay the enormous prices demanded at apartment houses and hotels for our Leader's accommodation and that of her staff of workers from the International Headquarters that she is constantly sending up to Los Angeles to assist in the new efforts there. These include old members of the Society who have served under all three Leaders as well as the younger graduate students of the Râja-Yoga College and Theosophical University. Photographs of the new Theosophical residence and of the Headquarters in Los Angeles will be published in next month's THEOSOPHICAL PATH.

Never could the Leader have chosen a more opportune time to concentrate her Theosophical efforts in Los Angeles. There is probably not a city in the United States, possibly not in the world, unless it be Buenos Ayres, that is as much alive and growing as is Los Angeles. The 1920 census gave Los Angeles a population of 576,673. The following from the *Los Angeles Times* of October 16, 1921, is an index to the city's phenomenal growth:

"GREATEST TIDE OF IMMIGRATION FOR A PERIOD OF EIGHTEEN MONTHS DESCENDS UPON LOS ANGELES: FAR OUTSTRIPS PICTURESQUE AND HISTORICAL INFLUX DAYS OF 1849.

"Heralded nationally as the greatest tide of immigration that ever descended upon any region in a period of eighteen months is that which has swept into this city since the 1920 census figures were announced. The gold rush to California in the days of '49 has been easily outstripped.

"The best authorities say that 77,000 persons journeyed to California from all parts of the world during the eighteen months that ended in December of 1849. The Los Angeles Chamber of Commerce submits convincing statistics to show that 90,000 people have taken up their residence here since January, 1920."

And now to all these eager, onward-looking people, the doors of clean, sweet, ennobling Theosophy have been opened; and many are entering in to partake of something better than they journeyed to California to find. The Leader's lectures have all been enthusiastically received, many being unable to gain entrance at times. Those who seek are not turned away hungry for the bread of spiritual knowledge. On October 16th the Leader spoke on the subject of "Satan, who is he? From a Theosophical standpoint." This afforded her an excellent opportunity to discuss her pet theme, duality. She of course pointed out that the only Satan recognised by a Theosophist is the undeveloped, selfish, passionate animal in man. And after she had thoroughly disposed of his Satanic Majesty in this fashion, and put the last nail in his coffin, by branding him as "the bogeyman and bugaboo of the last two thousand years," she cremated him (metaphorically speaking,

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still, of course), and soared on the flames of spiritual knowledge into the lofty realms which her splendid Vision opens up to her.

As she rose to the heights of inspiration, and poured forth with intense earnestness and sincerity her appeal to men to turn to the Divine, Immortal Soul within for guidance and salvation, her words and her very presence were the living proof of her doctrine. The audience sat in absolute and grateful silence and attention to the very end; and when the services closed many expressed themselves as having received a benediction. Thus it must ever be with a real spiritual teacher.

It occasionally arouses the pity, if not the righteous indignation, of earnest Theosophical students, to hear people who were not able to exploit the Universal Brotherhood and Theosophical Society to their complete satisfaction, and who were not recognised by the Leader and her staff as spiritual teachers, talking profusely of their devotion to Theosophy and the founders of the Theosophical Society, and then contradicting their professions by their actions. Such a person turns up once in a while in our ranks. But the true Theosophists, who are loyal members of the Universal Brotherhood and Theosophical Society, are not easily blinded, for the study of Theosophy gives them added knowledge of human nature.

"Facts are pitchforks" said H. P. Blavatsky. So let critics and skeptics fulminate and forget their duty to humanity.

The following citation, used by Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement, in her earlier writings, is applicable:

"He that shall rail against his absent friends,
Or hears them scandalized and not defends;
Tells tales and brings his friend in disesteem;
That man's a knave — be sure beware of him."

In this connexion, one is also reminded of Carlyle's words:

"Is not all Loyalty akin to religious Faith also? Faith is loyalty to some inspired Teacher, some spiritual Hero. . . . No sadder proof can be given by a man of his own littleness than disbelief in great men. Small critics do what they can to promote unbelief and universal spiritual paralysis; but happily they cannot always completely succeed. In all times it is possible for a man to arise great enough to feel that they and their doctrines are chimeras and cobwebs. . . . Ah, does not every true man feel that he is himself made higher by doing reverence to what is really above him? No nobler or more blessed feeling dwells in man's heart."



By the time this reaches our readers the case of *Mohn vs. Tingley*, which is now in the District Court of Appeal of the State of California in Los Angeles, will have been finally submitted to that court for decision. At this

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writing the Appellant's Reply Brief is on the press. Our late respected comrade Iverson L. Harris, Professor of Law at the Theosophical University, who spent so many tireless months in defending the Leader and our Cause in connexion with this litigation, suddenly passed away before the closing brief was prepared. His keen and deep knowledge of the law, as well as of the facts in the case, was painfully missed by his associate counsel in the preparation of the closing brief, but Mr. A. J. Morganstern, who is now conducting Mme. Tingley's defense, has certainly written an able reply to the argument of counsel for Mrs. Mohn. (Members may be interested to note an article by Mr. Morganstern in the November issue entitled, 'The Higher and Lower Self,' on page 437.)

A decision in this litigation should be rendered according to law within ninety days from the time the case is finally submitted. However, it was the hope of Professor Harris that the Leader's vindication will come about New Year's Day. Should the appeal not meet with the expected results, a re-hearing before the Supreme Court of the State of California will be asked, and if this is denied the case will doubtless be taken to the Federal Courts. We do not anticipate any such contingency, but should justice be denied in the Civil Courts of this country, there is yet the Judgment Bar of History, before which the Leader and her work will be vindicated in time; for there are devoted members throughout the world who are grateful to her for having aroused in them spiritual aspiration, for having given them the bread of spiritual knowledge, and for having conducted the affairs of the Universal Brotherhood and Theosophical Society for a quarter of a century with consummate wisdom, courage, singleness of purpose, and success, exceeding the most sanguine hopes of those who have worked with her all these years.

The following language from the opening brief, filed by Mme. Tingley's counsel, seems a fitting close to this short statement. It was written by Mr. Iverson L. Harris, and one can almost hear his voice in reading the written language:

“. . . The verdict was unmistakably the outcome of religious prejudice and hostility toward the Theosophical Movement and of a sense of hatred for the Leader of the Movement, the defendant herein; which hatred, we contend, was deliberately engendered by the insidious methods employed in presenting the testimony, by the innuendo contained in questions of plaintiff's counsel, and the jury thus used as ready instruments in an attempt to destroy the effectiveness of humanitarian, educational and spiritual efforts which that leader has been making for many years in the State of California and elsewhere, and which her wisdom and her love for humanity will bring to a point of beneficent success in the full working of time.

“This method of attack is not new, but as old as history and time. It was just such influence or influences that forced the death of Socrates, that mutilated Hypatia, that murdered Joan of Arc, and burned Savonarola at the stake.”

RECORDER



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY'S WORK IN LOS ANGELES

INFLUENCE OF THEOSOPHY

MME. KATHERINE TINGLEY, the Theosophical Leader, addressed large and appreciative audiences at the afternoon and evening services of the Universal Brotherhood and Theosophical Society yesterday at Symphony Hall.

"Theosophy," she declared, "answers the deepest needs of the human heart. True Theosophy is not a mere theory, an arm-chair philosophy or intellectual pastime, but is applicable to even the commonest affairs of everyday life. There is a compelling power in Theosophy, and it is just this that distinguishes the true teaching from its counterfeits — namely, how far does it enter into the daily life of its adherents.

"All over the world are human hearts weighed down with the burdens that take all the joy and beauty out of life, but once that Theosophy is accepted and lived there comes to one a new power, a new hope, a ray from the infinite source of life that can sustain one through all difficulties, through all misunderstandings, and even persecution, that gives the power to accept another chance according to the mercy of the divine laws of life.

"It is in this idea of another chance that Reincarnation brings such a message of hope to the world, even to the most degraded and the outcast. This life is not all, it says. There is another and another and another chance, each with new opportunities for gaining strength, and of at last triumphing over all that makes life sordid and mean.

"Theosophy with its message of another chance, and of the divinity that is at the heart of each, and that all life is governed by divine law, can indeed answer the need of the present hour. But to profit by this answer one must find the divinity in his own nature, one must bring himself to a point where he can challenge himself and face his weaknesses — one does not need to declare them to the world, but to find them and set them behind him and put his moral and mental house in order. With this new knowledge of life that Theosophy gives there is evoked a new strength — new power to work along the path of self-evolution and for the reconstruction of the human race."

— *Los Angeles Examiner*, October 10, 1921

MIRROR OF THE MOVEMENT

PRAISES FOUNDER OF THEOSOPHY

Katherine Tingley in her lecture yesterday in Symphony Hall, Music-Art Studio Building, said in part:

"One of the greatest examples of courage, the greatest example that I know of in modern times, was Helena Petrovna Blavatsky, founder of the now world-wide Universal Brotherhood and Theosophical Society. The principles of Theosophy which she restated to the western world are as old as the ages, though they had been lost sight of for many, many years, and although so old, they appeared as new, as very optimistic, very inspiring, for all the world's children to receive.

"There are many problems of life that are not understood, but on all of them Theosophy throws a new light. And one thing which all can do and which is so much needed is to throw heart and soul into that line of action which Mme. Blavatsky so clearly indicated; to create a new spirit of brotherhood, to cultivate a sympathy superbly great, to find the courage of the soul that dares with a divine daring to do the things that are right for right's sake, for humanity's sake."— *Los Angeles Daily Times*, October 17, 1921

LEADER SPEAKS ON THEOSOPHY

LARGE AUDIENCES GREET MME. TINGLEY, WHO PAYS HIGH TRIBUTE TO BLAVATSKY AND HER WORK

Large audiences again greeted Mme. Katherine Tingley at both services yesterday afternoon and evening when she spoke at Symphony Hall.

"I should feel very much out of place and really would be doing an injustice to my hearers," she said, "if I did not introduce, as far as I could in a word-picture, Mme. Blavatsky, the foundress of Theosophy in the western world, a character that every one should know. And although she cannot be with us physically, yet we have her books and her teachings, which though very old — a part of the ancient Wisdom-Religion — came as something quite new in the world of her day.

"Especially did she present Theosophy as adapted to the restless and the discouraged, the disappointed and the doubting, those who had experienced the hard struggles of life, who were questioning what is right and what is wrong, seeking an answer to the problems: Whence do we come and whither do we go? My desire is that every human soul may know something about her work and the optimistic message she brought.

"When we come to understand the real meaning of Theosophy," Mme. Tingley continued, "we find that it has the qualities of helpfulness and service, of love and knowledge and wisdom to feed the whole world; but the only way to approach truth, the only way really to find it, so that it may live within ourselves, is by becoming like little children at the feet of Truth, by setting aside our prejudices and misconceptions and our mental luggage, and by stepping out into the sunlight of the morning, into the glory of beautiful

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nature in a childlike spirit. Then we can invoke in the inner silence of our being that indescribable something that is there waiting for our recognition — and we shall find the light.”— *Los Angeles Examiner*, Oct. 17, 1921

Mme. Katherine Tingley, knowing her voice would fail her, due to an attack of tonsillitis, arranged for Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, to speak in her place at Symphony Hall last evening. Speaking on ‘Our Experiences: Doorways to Life’s Possibilities,’ he said in part:

“No one can say how he or another will act in a crisis, and yet all the little experiences of life are preparatory to the great experiences. A man’s life may appear to be nothing but a monotonous routine, and yet by his faithfulness to duty in the little things he is preparing himself for faithfulness in the great. We never can tell when a new doorway may open, when we may enter upon a world as new and wonderful in comparison with our present world as is this world to a child when it enters through the gates of birth. Nature and the Divine laws of life are very compassionate. They lead us on from experience to experience, and only such as we can meet until we have the strength to experience the great things of the soul. The lesson of our experiences is the lesson of the changing world, the lesson of life. It is to direct our attention to that which is real, the eternal Divine Self. Not until the lesson is learned can we maintain our poise and equilibrium in the midst of all changes, in adversity as well as in prosperity, in sorrow and joy as well as in health and sickness, and the secret of the lesson which is within our power now is to live each moment rightly.”— *Los Angeles Examiner*, Nov. 7

SUNDAY MEETINGS IN THE COLONIAL (formerly Isis) THEATER

Mrs. Hazel Oettl Minot of the International Theosophical Headquarters spoke on October 9th upon ‘First Steps in Character-Building.’ Mrs. Minot, a graduate of the Râja-Yoga College and a student in the Theosophical University, is also a pupil-teacher in the Râja-Yoga School, and her address

A Child can was based on many years’ experience with the Râja-Yoga system originated by Mme. Tingley. She said:
early control the “While many appreciate the value of character-
Lower Nature building, there are various conceptions of the term, and consequently many shadings in its application, with the result that there is often a loss of time. As a marked instance there are those who hold that a child is little more than an animal up to its seventh year, and that serious training should not begin before that age. Mme. Tingley, on the contrary, teaches that as soon as a child is old enough to raise its hand to strike it is old enough to be taught the control of that impulse, old enough to learn the right use of its energies and faculties.

“Even in a young child one can observe the play of opposing forces, and this brings us to a consideration of the duality of human nature, for the

MIRROR OF THE MOVEMENT

training of a child, or anyone, for that matter, cannot proceed intelligently without a knowledge of it. Character-building is nothing more than an effort — knowing that we are dual, two in one — to put the higher nature, the better part, in control and keep it there. As Mme. Tingley has said: 'Discipline the body, the temple of the living God; make it a sweet, pure, strong vehicle for its life-work. Make the child acquainted with its divine nature and point out its companion in arms, the evil-doer, the undeveloped lower nature, ever seeking entrance but to blind the mind, and draw it away from its good, true, happy, joyous place in life.'

"You would be surprised to see how easily the young mind takes hold of the idea of the two in one. But there is nothing strange about it, nothing difficult to understand. It is, indeed, the natural explanation of a self-evident fact, and mystery and misunderstanding only arise when we try to explain human nature in any other way. Mme. Tingley has also said: 'The real secret is to evolve the child's character rather than overtax the mind — the grander part is from within.' Here is the whole thing in a nutshell, for what good is brilliancy of intellect if a solid moral foundation is overlooked? We live that we may learn, and following the great spiral course of evolution, we learn at last to live."

R. W. Machell of the International Theosophical Headquarters at Point Loma spoke on October 16th upon the subject, 'The Man with a Grievance.' Defining a grievance as "a sense of wrong suffered, and a confession of weakness," he said:

Self-Justification "A strong man would either not allow the wrong to be done, or if unable to prevent it, would accept it as inevitable and forget it. To him a wrong would never become a grievance, but to the weak man it is a mental malady. Originally but a thought, a suspicion, a fancy, a something intangible that crept into the mind and was not driven out, he allows it to grow until it seems to be actually a part of the mind itself, so comforting to his vanity are its promptings.

"Truly the path to wisdom is through self-knowledge, and the first step on that path is the recognition of the duality of the human mind. This duality will make a weak man neither good nor bad in a general sense, but just respectable. That is to say, he will compromise with his vices and excuse them to himself first and to others next. For this purpose nothing is more useful than a grievance, which is a way of throwing the blame for all one's own evil tendencies on to someone else whose malignity or stupidity compels us to act in a way we would not otherwise do.

"Self-justification is a necessity to a weak man who cannot bear the contemplation of his own meanness or viciousness in its simple nakedness. Only the strong are willing to accept full responsibility for all their thoughts and deeds, good or bad.

"The cure for every grievance is more light. 'Truth, Light and Libera-

THE THEOSOPHICAL PATH

tion' — that is the story of the awakened spiritual will in man, when
'The morning of manhood is risen
And the shadowless soul is in sight.' "

'The Knowledge of Life is Theosophy' was the subject of an address by Mrs. Grace Knoche, of the International Theosophical Headquarters, on October 23rd. She said:

"The subject, which was assigned by Madame Katherine Tingley, seems to bring us, in some imperceptible way, into relation with the spiritual past. We find ourselves in the atmosphere of the old temples, which were the schools of the people in ancient days, seeking for something deeper than the ordinary knowledge and truly aspiring to live it. For a 'knowledge of life' that could in any sense be called 'Theosophy' is necessarily a profound knowledge. We are thus obliged to give the word the dignity and breadth of its ancient meaning, the Gnosis, which H. P. Blavatsky called 'but an echo of the Archaic Doctrine' and Pythagoras and others 'the knowledge of things as they are.' It was called the 'hidden' or 'secret' knowledge, not because it was arbitrarily kept away from anyone, but simply because it could not be grasped by those whose minds were not ready to receive it. It was 'hidden' only in the sense that light and color are hidden from one who cannot or will not open his eyes, and it was just this knowledge, or fragments of it, that Madame Blavatsky gave out in her writings.

"To bring this true and wonderful 'knowledge of life' to all humanity was the object of this great Teacher, and to make it intensely practical is the object of Katherine Tingley and those who, under her leadership, are trying to make the world a happier place to live in. For the knowledge of life, in its deeper aspect, is Theosophy itself; mystically it is the Path and also the traveler upon it, the Way and the way-goer, and it opens out illimitable vistas of knowledge and usefulness and happiness and peace before everyone who truly loves humanity and dares work for better things."

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke on October 30th upon the subject, 'Our Experiences: Doorways to Life's Opportunities.' "Only a few days ago I happened to come across the following quotation," said Mr. Fussell, "and it gave me my subject for this morning's talk:

The Soul exists " 'Yet all experience is an arch wherethro'
for the Sake of Gleams that untravel'd world, whose margin fades
Experience For ever and for ever.'

"The soul comes into the world for the sake of experience, as the sages have always taught, for the object of life is to learn, and without learning how can one evolve? And in this view it is easy to see that one life is not enough; there must be many lives.

"The real value of any experience — its inner meaning — is to be sought

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within ourselves, not in the experience considered as a thing apart. We know this from the fact that different men and women react differently to the same experiences. Thus every experience is an opportunity, a doorway into the dual possibilities of human nature. Every experience is an opportunity for advance or for retrogression, depending upon how it is met. We can make it either a blessing or a curse. Katherine Tingley, in all her talks to prisoners, and in all her letters to them, insists that however great their suffering, *experience means opportunity*.

"The greatest joys in life come from triumphing over sorrow and evil. If there is no descent into hell, there can be no resurrection, and this is a truth which applies not merely to the great Christian Teacher, but is a fact of universal experience. Outside of Theosophy there is no philosophy of life that can give us a real clue to the inner meaning of our experiences."

MADAME TINGLEY GIVES MEMBERS RECEPTION

MADAME KATHERINE TINGLEY, assisted by members of her student-body, gave a reception in Lomaland, Thursday evening, to a large party of members from Boston and other points who have just arrived in Lomaland to take up permanent residence. The party included Mrs. Lena E. Collett and her son, Randolph; Miss Helen F. Morton, who has been for many years active in educational work for the blind, and Miss Agnes Le Duc, all of Boston; Mrs. Grace Davis Peirce, of Warren, Pa., a sister of Mrs. Jessie D. McAlpin of the Theosophical Headquarters, and Mr. William Voigt, who arrived from Washington, D. C., to resume his work at the Headquarters and in the Theosophical University, after an absence of three years.

Boston has been for more than a generation a historical center of Theosophical work, and it was in Boston in 1895 that the convention was held at which William Q. Judge was elected president of the Theosophical Society for life, an action which made possible the present work under Mme. Katherine Tingley. The city has been well represented in Lomaland from its foundation, the first to arrive being Dr. Gertrude van Pelt, Secretary of the Râja-Yoga College, and Superintendent of the International Lotus Home. Dr. Lydia Ross, matron and house physician of the Home for the Pioneer Workers of the Universal Brotherhood and Theosophical Society, and a member of the Point Loma Literary Staff, came a little later, and Mr. and Mrs. Thomas Seele; Mr. and Mrs. Amneus; Miss Jane Anchersen; Mr. Fred M. Stevens; Miss Bertha Vickery of the Isis Conservatory teaching staff; Mr. Edw. W. Lambert, and Professor E. A. Franklin, followed.

After the usual music (opened with Massenet's *Phèdre* by the Râja-Yoga Orchestra) Madame Tingley made an address. She has just returned from nearly a week's stay at Los Angeles at her Branch Headquarters there, and will leave for Los Angeles again today to conduct several newly-formed classes in Theosophy, and also to lecture at the regular Sunday meeting on October 30th.—*San Diego Union*, October 29, 1921

The Universal Brotherhood and Theosophical Society

Founded in 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

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ABBREVIATED



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